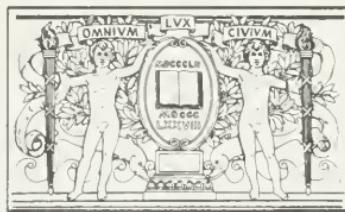




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SMITHSONIAN INSTITUTION

BUREAU OF AMERICAN ETHNOLOGY: J. W. POWELL, DIRECTOR

BULLETIN 25

# NATICK DICTIONARY

BY

JAMES HAMMOND TRUMBULL



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1903





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## ANNOUNCEMENT

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In 1877 the United States Geographical and Geological Survey of the Rocky Mountain Region (J. W. Powell, Director) began the issue of a series of ethnologic reports in quarto form under the title Contributions to North American Ethnology. Several of the volumes were printed under special authority conferred by Congressional resolutions; and in March, 1881, the publication of volumes *vi*, *vii*, *viii*, *ix*, and *x* of the series was authorized by the Congress through a concurrent resolution. This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895. Up to this time there had been published eight volumes of Contributions (including one bound in two parts), numbered *i*–*vii* and *ix*.

After the United States Geographical and Geological Survey of the Rocky Mountain Region was merged in the United States Geological Survey, the Congress made provision for continuing the ethnologic researches and publications; and in conformity with this law the Bureau of Ethnology was founded. The Director of the new Bureau (J. W. Powell) began the publication of annual reports in royal octavo form with that for the fiscal year 1879–80, and at the same time continued the issue of the Contributions to North American Ethnology. Until 1895 the annual reports were specially authorized by the Congress, usually through concurrent resolutions; since 1895 they have been issued under authority of the public printing law. Of these reports nineteen have been published and others are in press; the Fourteenth, Seventeenth, Eighteenth, and Nineteenth are each in two parts or volumes.

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.

In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894-95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz. the annual reports.

In 1900 the Congress authorized the resumption of publication in bulletin form by a concurrent resolution, adopted by the House of Representatives on April 7 and by the Senate on April 27. This resolution is as follows:

*Resolved by the House of Representatives (the Senate concurring), That there be printed at the Government Printing Office eight thousand copies of any matter furnished by the Director of the Bureau of American Ethnology relating to researches and discoveries connected with the study of the American aborigines, the same to be issued as bulletins uniform with the annual reports, one thousand five hundred of which shall be for the use of the Senate, three thousand for the use of the House of Representatives, and three thousand five hundred for distribution by the Bureau.*

Pursuant to this authority the manuscript of the late Dr J. H. Trumbull's Natick-English and English-Natick Dictionary was transmitted to the Public Printer on May 12, 1900, with the request that the same be printed and bound and issued as a bulletin uniform with the annual reports of the Bureau of American Ethnology. The composition was at once taken up; but by reason of the technical character of the matter and unforeseen difficulties in proof reading, the issue of this initial number of the new series has been unexpectedly delayed.

It is a pleasure to acknowledge the courtesy of the American Antiquarian Society and of its president, Honorable Stephen Salisbury, in intrusting Dr Trumbull's unique manuscripts to this Bureau; and it is especially gratifying to express appreciation of the scholarly interest and aid of Dr Edward Everett Hale, who not only effected the arrangement for publication but contributed an introduction to the work. While this introduction was written from the standpoint of the general literary student rather than the specialist in Indian languages and characteristics, it pays a just tribute to the memory of the eminent philologist whose latest, and perhaps greatest, work was that of compiling and comparing the accompanying vocabularies from the Eliot Bible. James Hammond Trumbull was born in Stonington, Connecticut, December 20, 1821; he was a student at Yale, and held important public offices in Hartford during the period 1847-1864. He was an original member of the American Philological Association in 1869, and its president in 1874 and 1875; a member of the American Oriental Society, of the American Ethnological Society, and of several other learned societies, including the National Academy of Sciences. In 1873 he was chosen lecturer on

native languages of North America at Yale University, though failure of health soon compelled his resignation; and from Yale, Harvard, and Columbia he was the recipient of degrees in recognition of notable researches and publications. In addition to his linguistic knowledge he possessed great learning and skill as a bibliographer. During his later years he was a valued correspondent of the Bureau, and his wide knowledge of both aboriginal tongues and bibliographic methods, freely conveyed to the officers of the Bureau, proved of great service. He died in Hartford, Connecticut, August 5, 1897.

Dr Hale pays a merited tribute also to John Eliot, the pioneer student of aboriginal languages in the New England region, pointing out that Eliot was not merely a translator of the native tongues but an original investigator of their structure. Naturally the opinions concerning the aborigines and their languages based on the limited knowledge of the middle of the seventeenth century were much less definite than those resting on the numerous records extant at the beginning of the nineteenth century; yet it is noteworthy that the early view of Eliot, voiced by Dr Hale, as to the widespread grammatical correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1690. As indicated by Dr Hale, his enduring reputation rests chiefly on his records of aboriginal languages; yet it would seem that he exercised a still more important influence on his own and later generations through his sympathetic efforts to educate the tribesmen of New England and to raise them toward the plane of self-respecting citizenship. In this work, too, he was a pioneer; and undoubtedly he did much to prepare the minds of statesmen and philanthropists for the humanitarian views of primitive men which characterize modern policies toward the Nation's wards. Thus it is particularly fitting that Eliot, the pioneer in sympathetic and systematic study of the aborigines, no less than Trumbull, the direct contributor, should receive from the Bureau of American Ethnology such honor as this publication may confer.

As has been noted by Dr Hale, the Trumbull manuscript and proof passed through the hands of Dr Albert S. Gatschet and received the benefit of his extended acquaintance with the native languages of the Algonquian stock. The manuscript was not, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in

punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

JULY 10, 1902.

## INTRODUCTION

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By EDWARD EVERETT HALE

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Dr Trumbull's vocabularies constitute the most important contribution to the scientific study of Eliot's Indian Bible which has been made since that wonderful book was published.

To the preparation of these vocabularies James Hammond Trumbull gave most of his time throughout the closing years of his diligent and valuable life. The work was so nearly finished when he died that, as the reader will see, it is clearly best to print it as he left it, and to leave it to the careful students of the future for completion by such work as he has made comparatively easy. By her generous gift of the beautiful finished manuscript to the American Antiquarian Society, his widow, Mrs Sarah Robinson Trumbull, has made its immediate publication possible. The officers of the society at once consulted Major Powell, the Director of the Bureau of American Ethnology, as to the best plan for its publication. The Bureau placed the manuscript in the hands of Dr Albert S. Gatschet, of the ethnologic staff; and the book has had the great advantage of his extended acquaintance with Algonquian languages as it passed through the press.

It is hoped that the book will form the first volume in a series of vocabularies of the native languages. Such a series, under such supervision as the Bureau will give to the selection and editing of the works contained in it, will be of great value to students of language; but it will contain no book more valuable in itself or more interesting from its history than Dr Trumbull's Dictionary.

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilfillan, whose work of education among the northern tribes is so remarkable, found that his intelligent Chippewa companions were greatly interested in the Bible of Eliot, and readily caught the analogies of the language with their own when the system of spelling and of vocalization was explained to them.

With great good sense, Eliot used the English letters with the sounds which Englishmen gave them. When the American Home

Missionary Society first undertook its translations of the Bible, it adopted, after some question, the vowel pronunciation of the Latin nations. The wadchu (mountain) of Eliot becomes in Mr. Sherman Hall's translation uijuiui, the one letter *u* being the only letter which is the same in both words; yet both mean to express the same sound. It seems now a great pity that the translators in our century did not use in any way the diligent work of Eliot.

In the spring of 1899 I placed before a Chippewa boy in the Hampton (Virginia) school thirty words of the Massachusetts Indian language. He recognized at once fifteen of them, giving to them their full meaning; and with a little study he made out almost all of the remainder. In the course of two and a half centuries the uses of words differ as much among Indians as among white men, but it would seem that they do not differ more.

Such careful study as Dr Trumbull and Duponceau and Pickering and Heckewelder have given to the Algonquian languages shows beyond a doubt that John Eliot was one of the great philologists of the world. His study of the remarkable grammatical construction of the Indian languages proves to be scientific and correct. The linguists of the continent of Europe took it for granted, almost, that Eliot's statements regarding the grammar of the Indian tribes could not be true. It seemed to them impossible that languages so perfect in their systems and so carefully precise in their adaptations of those systems could maintain their integrity among tribes of savages who had no system of writing. All study of these languages, however, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and, to the surprise of European philologists, that it is fairly uniform through many variations of dialect and vocabulary.

It is much to be regretted that a careless habit of thought takes it for granted that a good Indian word of one locality is a good Indian word of another, and that names may be transferred from North to South or from South to North at the free will of an innkeeper or of a poet. Such transfers of words, which in the beginning amount almost to falsehood, cause more confusion and more as time goes by.

Mr Pilling's valuable bibliography of the Algonquian languages shows us that there are now existing fourteen complete copies of Eliot's Bible in the first and second editions. Besides the complete text we have the New Testament printed in a separate volume in 1661, and in the Eliot Primer or Catechism, which has been reprinted in the present generation, we have the Lord's Prayer and some texts from the Bible, as well as a translation of the Apostles' Creed into the Massachusetts language. The number of books printed as part of his movement for the translation of the Scriptures and the conversion of the Indians is nearly forty. For the use of all these books Dr Trum-

bull's dictionary will be of the very first value. Is it perhaps just possible that the publication of this book may awaken such attention to the subject that some of Eliot's lost manuscripts may still be discovered?

Of Eliot's place as a scholar and an educator Dr DeNormandie, who now fills his pulpit in Roxbury, speaks in the highest terms. It would seem that we owe to Eliot the establishment of the first proper Sunday school in America, and perhaps one may say in the English realm. On October 6, 1674, the record of his church says:

This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season, stay every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise and what else may be convenient.

"The care of the lambs," says Eliot, "is one-third part of the charge over the works of God."

Dr DeNormandie ascribes to Eliot the general establishment of "grammar schools" among the institutions of Massachusetts. He says: "One day all the neighboring churches were gathered in Boston to 'consider how the miscarriages which were among us might be prevented,' Eliot exclaimed with great fervor, 'Lord, for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!'" By "plantation" Eliot meant separate village.

Cotton Mather says: "God so pleased his endeavors that Roxbury could not live quietly without a *free school* in the town." Roxbury was the town of which Eliot was the minister. "And the issue of it has been one thing which has made me almost put the title of '*Schola Illustris*' upon that little nursery; that is, that Roxbury has afforded more scholars, first for the college and then for the publick, than any town of its bigness, or if I mistake not, of twice its bigness, in all New-England."

John Eliot was quite willing to accept the responsibilities of making laws and even a constitution for his "praying Indians." As he found the Indian tribes, government among them seemed at best absolutely minimum; he was unable to perceive that they had any government. Eliot made for them a working constitution for a democracy, on principles which are so absolutely democratic that they frightened even the Puritan emigrants around him, the coadjutors of Cromwell and Sidney. Poor Eliot was even obliged to recall his words in a public recantation. The democratic constitution which he wrote for his people is well worth the study of any faithful student of government

today. On much the same plan were his settlements founded where the colonies of "praying Indians," with the government of the people by the people and for the people, and with the oversight of a benevolent judge in Israel, were his coadjutors and pupils. It is, alas, impossible to tell what would have been the outcome of this remarkable experiment, for the outbreak of King Philip's war in the year 1675 broke it up before it was fairly tested.

Eliot's first religious service among the Indians was on October 28, 1646. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected—as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston that Eliot was compelled to remove his colony from Natick to Deer Island, in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken. They then went back to Natick, where the people celebrated, on the 4th of July last, the two hundred and fiftieth anniversary of the establishment of that village. There seems to be no one left in that neighborhood of the descendants of this colony.

A late and insufficient authority says that Natick means Place of the Hills. The Dictionary of Dr Trumbull affords no support for this etymology, and it is probably mistaken. Charles river, as a small stream, passes through the village. Captain John Smith gave to it its name, which was the name of Prince Charles, afterward King Charles. The Indian name of this stream seems to have been Quinobeguin; this would seem to mean Long river, from the root *quin*, it is long (compare *Quinnehtukqut*, the Connecticut); or, quite as probably, it means the river which turns about, from *quinuppe*, around about or all about.

South of the Natick Indians the Narragansett tribe spoke a dialect not very different from theirs, and west of these the Mohegan tribe used another dialect of the same language. There is now no Narragansett Indian who remembers any words of the language of his forefathers; Mrs Mitchell, who considered herself a descendant of King Philip and who did remember some of the words of his tribe, died in the spring of 1899. The Mashpee Indians still exist as a native community, occupying the town of Mashpee on Cape Cod. They have taken on all the habits of civilization; among others, they preserve their own trout brooks for the benefit of amateur sportsmen, and rent them to such sportsmen for considerable revenue. They maintain free schools as other towns of Massachusetts do, but in these schools no word of the language of their race is spoken, nor do any of the Mashpee Indians have further knowledge of it than does any other New

Englander. The Gay Head Indians, on Marthas Vineyard, a brave and spirited set of men, retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them. In the eastern part of Maine, however, the Passamaquoddy and Miemac Indians, whose range extends into the British provinces, still use their dialects of the Algonquian stock. Vocabularies of the related dialect spoken by the Abnakis, prepared by the faithful Catholic minister, Sebastian Rasles, still exist; of these the most important was printed by the American Academy as edited by the distinguished scholar Mr John Pickering.

ROXBURY, MASS., *July 19, 1901.*

B. A. E., BULL. 25—II



## ABBREVIATIONS

Abn.=Abnaki.

act.=active.

Adelung=Adelung, Johann Christoph [and Vater, J. S.]. *Mithridates oder allgemeine sprachenkunde.* 4 vols. Berlin, 1806-17.

adj.=adjective.

adv.=adverb.

Afgh.=Afghan.

agent. See n. agent.

Alg.=Algie (Algonquian; in citations from McKenney, Chippewa); Algonkin (the Algonkin or Nippissing dialect of the Lake of the Two Mountains, near the western end of the island of Montreal); Algonquian.

an.=animate; animate object.

Ang.-Sax.=Anglo-Saxon.

Arab.=Arabic.

Arch. Amer.=Archaeologia Americana. Transactions and collections of the American Antiquarian Society. Vols. I-IV. Worcester and Cambridge, 1820-60.

Archer=Archer, Gabriel. Relation of Captain Gosnold's voyage to the north part of Virginia, begun . . . 1602, etc. In Purchas, Samuel, His pilgrimes, vol. IV, London, 1625; Massachusetts Historical Soc. Coll., ser. 3, vol. VIII, Boston, 1843.

AS.=Anglo-Saxon.

Assembly Catechism. See Quinney.

augm.=augmentative.

auxil.=auxiliary.

A. V.=Authorized version.

Bancroft=Bancroft, George. History of the United States from the discovery of the American continent. 10 vols. Boston, 1834-1874. Many other editions.

Bar., Baraga=Baraga, Rev. Frederic.

Dict. (or simply Bar.)=A dictionary of the Otipchipwe language, explained in English. Cincinnati, 1853; Montreal, 1878, 1879 (with grammar), 1880, 1882 (with grammar). References are to the edition of 1853.

Gr.=A theoretical and practical grammar of the Otipchipwe language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.

Bartlett=Bartlett, John Russell. Dictionary of Americanisms. A glossary of words and phrases usually regarded as peculiar to the United States. New York, 1848. Several later editions.

NOTE. It has not been possible to refer to the source of all quotations, and hence a few errors may have crept into the bibliographic parts of this list. All known editions of important works have been cited, note being made of the editions referred to in the Dictionary when these are known.

- Barton, Barton's Compar. Voc.=Barton, Benjamin Smith. New views of the origin of the tribes and nations of America. Philadelphia, 1797, 1798. Contains comparative vocabulary of a number of Indian languages.
- Beverley=Beverley, Robert. The history and present state of Virginia, in four parts . . . III. The native Indians, their religion, laws, and customs, in war and peace. London, 1705, 1722; Richmond, 1855. References are to the second edition.
- Bloch=Bloch, Mark Elieser. Several works on ichthyology, 1782-1801.
- Bonap.=Bonaparte, Charles Lucien Jules Laurent. American ornithology. Philadelphia, 1825-33.
- Bopp=Bopp, Franz. Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Selavonic languages. Translated from the German [Berlin, 1833-52, 1857-61, 1868-71] by E. B. Eastwick. 3 vols. London, 1845-50, 1856.
- Brebeuf=Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jenne, Paul, Relation de ce qui s'est passé en la Nouvelle France en l'année 1636, Paris, 1637; in Relations des Jésuites, vol. I, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vol. x, Cleveland, 1897. The Quebec edition was the one used.
- C., Cott., Cotton=Cotton, Josiah. Vocabulary of the Massachusetts (or Natick) Indian language. In Massachusetts Historical Soc. Coll., ser. 3, vol. II, Cambridge, 1830 (edited by John Pickering); issued separately, Cambridge, 1829.
- Caldw.=Caldwell, Robert. Comparative grammar of the Dravidian or South Indian family of languages. London, 1856.
- Camp.=Campanius, Johan. Lutheri catechismus öfversatt på American-Virginiske språket [followed by] Vocabularium Barbaro-Virgineorum. Stockholm, 1696. The vocabulary was reprinted with some additions in Campanius Holm, Thomas, Kort beskrifning om provinjen Nya Sverige uti Amerika, Stockholm, 1702. The latter work was transtated as, A short description of the province of New Sweden . . . Translated . . . By Peter S. Du Ponceau, in Pennsylvania Historical Soc. Mem., vol. III, pt. 1, Philadelphia, 1834; issued separately, Philadelphia, 1834.
- Cant.=Canticles (The song of Solomon).
- Cass=Cass, Lewis. Remarks on the condition, character, and languages, of the North American Indians. From the North American Review, no. L [vol. xxii], for January, 1826.
- Catechismo Algonchino=Catechismo dei missionari cattolici in lingua algonchina, pubblicato per cura di E. Teza. Pisa, 1872.
- caus., causat.=causative.
- cf.=confer, compare.
- Chald.=Chaldaic, Chaldee.
- Charlevoix=Charlevoix, Pierre François Xavier de. Histoire et description générale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amérique Septentrionale. Paris, 1744; London, 1761, 1763; Dublin, 1766. There are other editions not containing the linguistic material.
- Chey.=Cheyenne.
- Chip.=Chippewa.
- Gr. Trav.=Grand Traverse band.
- Mack.=Mackinaw band.
- Sag.=Saginaw band.
- St Marys=St Marys band.
- 1 Chr.=The first book of the chronicles.

2 Chr.=The second book of the chronicles.

C. M., C. Math., C. Mather=Mather, Cotton.

Family religion excited and assisted. *Indian heading:* Teashshinninneongane peantamooonk wogkoununum kah anunnumwontamun. Boston, 1714.

Notit. Ind.=Notitia Indianorum, in India Christiana. A discourse, delivered unto the Commissioners, for the propagation of the Gospel among the American Indians. Boston, 1721.

Wussukwhon en Christianene asuh peantamwae Indianog, etc. *Second title:* An epistle to the Christian Indians, etc. Boston, 1700, 1706.

Col.=The epistle of Paul to the Colossians.

comp.=compound.

compar.=comparative.

condit.=conditional.

conj.=conjunction.

Conn. Rec.=Public records of the colony of Connecticut. Vols. I-III, 1636-89, edited by J. H. Trumbull; vols. IV-XV, 1689-1776, edited by C. J. Hoadly; appendix, 1663-1710. Hartford, 1850-90.

constr.=construct state.

contract.=contracted form.

1 Cor.=The first epistle of Paul to the Corinthians.

2 Cor.=The second epistle of Paul to the Corinthians.

Cott., Cotton. See C.

Cotton, John. See Rawson; El. (I. P.).

Cuv.=Cuvier, Georges Léopold Chrétien Frédéric Dagobert, *Baron*. Several works on zoology.

Dan.=The book of the prophet Daniel; Danish.

Danf.=Danforth, Samuel.

Masukkanukeeg matcheseaenvog wequetoog kah wuttooanatoog uppeyaonont Christoh kah ne yenyen teanuk, etc. *Translation:* Greatest sinners called and encouraged to come to Christ, and that now, quickly, etc. Boston, 1698.

Oggus. Knut.=The woful effects of drunkenness, etc. Address in Indian begins on page 43 with the words "Oggusumash kuttoonkash." Boston, 1710.

Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.

Dawson=Dawson, Sir John William. Acadian geology. Edinburgh, 1855; Montreal, 1860; London, 1868.

Del.=Delaware.

derog.=derogatory.

Descr. N. Netherland, 1671. See Montanus.

Dent.=Deuteronomy.

De Vries=Vries, David Pietersz. de. Voyages from Holland to America, A. D. 1632 to 1644. . . Translated from the Dutch [Hoorn, 1655] . . . by Henry C. Murphy. New York, 1853; in New York Historical Soc. Coll., ser. 2, vol. III, pt. I, New York, 1857.

dict.=dictionary. See Bar.; Grav.; Rasles.

dimin.=diminutive.

Duponceau=Duponceau, Peter Stephen.

Corresp. See Hkw.

Notes on El. Gr. See El.

east.=eastern.

Eccl., Eccles.=Ecclesiastes.

Edw.=Edwards, Jonathan. Observations on the language of the Muhhekanew [Mohegan] Indians . . . Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the society. New Haven,

Edw.=Edwards, Jonathan—continued.

1788; London, 1788, 1789; New York, 1801; in Massachusetts Historical Soc. Coll., ser. 2, vol. x, Boston, 1823 (with notes by Pickering); in Works of Jonathan Edwards, with a memoir of his life and character, by Edward Tryon (2 vols.), Hartford, 1842. References are to the edition of New Haven, 1788, and that in the Massachusetts Historical Society Collections.

Egypt.=Egyptian.

El., Eliot=Eliot, John.

Bible=The holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New-England, at the charge and with the consent of the Corporation in England. *Second title:* Manusse wunneetupanatamwe up-biblum God naneeswe nukkone testament kah wonk wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1685 edition.

Gr., Gram.=The Indian grammar begun: or, An essay to bring the Indian language into rules, for the help of such as desire to learn the same, etc. Cambridge, 1666; in Massachusetts Historical Soc. Coll., ser. 2, vol. ix, Boston, 1822 (with notes by P. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.

I. P., Indl. Prim.=Indiane primer asuh negonneyeuk. Ne nashpe mukkiesog woh taug wunnamuhkntee ogketamunnate Indiane unontoowaonk. Kah Meninunk wuteh mukkiesog. *Second title:* The Indian primer; or The first book. By which children may know truely to read the Indian language. And Milk for babes. Boston, 1720, 1747. This is a revised edition, probably by Experience Mayhew, of Eliot's Primer of 1654(?), 1662, 1669, 1687(?), printed with Rawson's translation of John Cotton's Spiritual milk for babes (also somewhat revised). Parts of the edition of 1720 were reprinted in Massachusetts Historical Soc. Coll., ser. 2, vol. ii, Cambridge, 1830.

Man. Pom., Manit. Pom.=Manitowompae pomantamoonk: sampwshanau Christianoh uttoh woh an pomantog wnsikkiteahonat God. *Translation:* Godly living; directs a Christian how he may live to please God. Cambridge, 1665, 1685.

N. T.=The New Testament of our lord and saviour Jesus Christ. Translated into the Indian language, and ordered to be printed, etc. *Second title:* Wusku wuttestamentum nul-lordlumun Jesus Christ nuppoquohwussuaenennun. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinup.=Sampwutteahae quinnuppekompanaenin . . . mache wussukhánum ut English-máne unontoowaonk nashpe . . . Thomas Shephard, quinmppenitum in Indiane unontoowaonanit nashpe . . . John Eliot. Kah nawhutche utaiyeuongash oggussemese ontcheteaum nashpe Grindal Rawson. *Translation:* The sincere convert . . . written in English by . . . Thomas Shepard, translated into Indian by . . . John Eliot. And in some places a little amended by Grindal Rawson. Cambridge, 1689.

Also several other translations.

E. M., Exp. Mayhew=Mayhew, Experience.

Mass. Ps.=Massachusetts psalter: asuh, Ukkuttohomaongash David weche wunnaunchemookaonk ne ansukhogup John, ut Indiane kah English nepatuhqonkash, etc. *Second title:* The Massachuset psalter; or, Psalms of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1709.

E. M., Exp. Mayhew=Mayhew, Experience—continued.

Ne kesukod Jehovah kessehtunkup. Kekuttoohkaonk papanne kuhqntum-moonk kah nanawehtoonk ukkesukodum Lord, etc. *Second title:* The day which the Lord hath made. A discourse concerning the institution and observation of the Lord's-day, etc. Boston, 1707.

A manuscript letter to Honorable Paul Dudley on the Indian language of Connecticut colony, 1722. Contains a translation of the Lord's prayer. When E. M. alone is used this letter is referred to. It was printed in the New England Historical and Genealogical Register, vol. xxxix, Boston, 1885 (communicated by John S. H. Fogg, M. D.). Reprinted as follows:

Observations on the Indian language . . . Now published from the original ms. by John S. H. Fogg, etc. Boston, 1884.

It is probable that the Indiana primer of 1720 and 1747 (see El., I. P.) was revised by Mayhew.

Engl.=English.

Eph.=The epistle of Paul to the Ephesians.

Esth.=The book of Esther.

Etch.=Etchemin.

Eth., Ethiop.=Ethiopian.

Ex.=Exodus.

Ezek.=The book of the prophet Ezekiel.

fem.=feminine.

Forbes' Dahomey=Forbes, F. E. Dahomey and the Dahomans; two missions to king of Dahomey in 1848–1850. 2 vols. London, 1851.

Force Tracts=Tracts and other papers relating principally to the origin, settlement, and progress of the colonies in North America, from the discovery to the year 1776. Collected by Peter Force. 4 vols. Washington, 1836–46.

Fr.=French.

freq.=frequentative.

Gal.=The epistle of Paul to the Galatians.

Gallatin=Gallatin, Albert.

A synopsis of the Indian tribes within the United States east of the Rocky mountains, etc. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Hale's Indians of north-west America, and vocabularies of North America; with an introduction. In American Ethnological Soc. Trans., vol. II, New York, 1848.

Gen.=Genesis.

gen.=genitive.

Gen. Reg.=New England historical and genealogical register. Published under the direction of the New England Historic Genealogical Society. Vols. I-LVI, Boston and Albany, 1847–1902.

Gerard's Herbal=Gerard, John. The herball, or Generall historie of plantes. London, 1597, 1633, 1636.

Germ.=German.

Gookin=Gookin, Daniel.

Historical account of the doings and sufferings of the Christian Indians of New England. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Historical collections of the Indians in New England. In Massachusetts Historical Soc. Coll., ser. I, vol. I, Boston, 1792, 1806.

Goth.=Gothic.

Gr.=Greek.

gr., gram.=grammar. See Bar., El., Howse, Maill., Zeisb., and others.

Grav., Gravier=Gravier, James. A manuscript dictionary of the Illinois language, belonging to Dr Trumbull.

Hab.=Habakkuk.

Hag.=Haggai.

Harmon=Harmon, Daniel Williams. A journal of voyages and travels in the interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific ocean, etc. Andover, 1820. Contains Cree linguistic material.

Hayden=Hayden, Francis Vandeveer. Contributions to the ethnography and philology of the Indian tribes of the Missouri valley. In American Philosophical Soc. Trans., n. s., vol. xii, Philadelphia, 1863; printed separately, Philadelphia, 1862.

Heb.=Hebrew; The epistle of Paul to the Hebrews.

Hib.=Hiberno-Celtic.

Higginson=Higginson (or Higgeson), Francis. New Englands plantation; or, A short and true description of the commodities and discommodities of that country. London, 1630; in Massachusetts Historical Soc. Coll., ser. 1, vol. i, Boston, 1792, 1806; Force Tracts, vol. i, Washington, 1836; Young, Alexander, Chronicles of the first planters of the colony of Massachusetts bay, Boston, 1846.

Hkw.=Heckewelder, John Gottlieb Ernestus.

Comp. Voc.=Comparative vocabulary of Algonquin dialects. From Heckewelder's manuscripts in the collections of the American Philosophical Society, Philadelphia. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Corresp.=A correspondence between the Rev. John Heckewelder, of Bethlehem, and Peter S. Duponceau, esq., etc. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. i, Philadelphia, 1819; Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Hist. Acc.=An account of the history, manners, and customs of the Indian nations, who once inhabited Pennsylvania and the neighbouring states. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. i, Philadelphia, 1819; printed separately Philadelphia, 1818; also in Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Also manuscript vocabularies of Chippewa, Delaware, Mahican, Nanticoke, and Shawanee languages, in the library of the American Philosophical Society, Philadelphia, and several other works containing Delaware linguistic material.

Hos.=Hosea.

Howse=Howse, Joseph. A grammar of the Cree language, with which is combined an analysis of the Chippeway dialect. London, 1844, 1865.

i., intr., intrans.=intransitive.

i. e.=id est, that is.

Ill., Illin.=Illinois.

Ms Dict. See Grav.

imp.=impersonal.

imper., imperat.=imperative.

inan.=inanimate, inanimate object.

indef.=indefinite.

Ind. Laws, Indian Laws=The hatchets, to hew down the tree of sin, which bears the fruit of death. Or, The laws, by which the magistrates are to punish offenses, among the Indians, as well as among the English. Boston, 1705.

Ind. Prim. See El.

infin.=infinitive.

intens.=intensive.

interj.=interjection.

interrog.=interrogative.

intr., intrans. See i.

introd.=introduction.

I. P. See El.

Is.=The book of the prophet Isaiah.

J.=Jones, John, and Jones, Peter.

John=The Gospel according to St. John. Translated into the Chippeway tongue by John Jones, and revised and corrected by Peter Jones, Indian teachers. London, 1831; Boston, 1838 (with Indian and English title).

Also several other translations into Chippewa by both authors.

Jeff.=Jefferson, Thomas.

A vocabulary of the language of the Unquachog Indians, who constitute the Puspatock settlement in the town of Brookhaven, south side of Long island. Manuscript in the library of the American Philosophical Society, Philadelphia. Copy in the library of the Bureau of American Ethnology.

[Vocabulary of the Mohican, Long Island, and Shawnee languages.] In Gallatin, A., Synopsis of Indian tribes, American Antiquarian Soc. Trans. (Archaeologia Americana), vol. II, Cambridge, 1836.

Several other manuscripts in the library of the American Philosophical Society.

Jer.=The book of the prophet Jeremiah.

John=The Gospel according to St John. For Chippewa Bible quotations see J.

Josh.=The book of Joshua.

Josselyn=Josselyn, John.

Rar., N. E. Rar.=New England's rarities discovered; in birds, beasts, fishes, serpents, and plants of that country. London, 1672; Boston, 1865; in American Antiquarian Soc. Trans. (Archaeologia Americana), vol. IV, Boston, 1860.

Voy.=Account of two voyages to New England [1638, 1663]. London, 1674, 1675; Boston, 1865; in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.

Judd=Judd, Sylvester.

Gen. Reg.=Article on the fur trade on Connecticut river, in New England Historical and Genealogical Register, vol. XI, Boston, 1857.

Hadley, Hist. of Hadley=History of Hadley. Northampton, 1863.

Judg.=The book of judges.

1 K.=The first book of the kings.

2 K.=The second book of the kings.

K. A. See Osunk.

Keat., Keating=Keating, William Hypolitus. Narrative of an expedition to the source of St. Peter's river, etc. 2 vols. Philadelphia, 1824; London, 1825. Contains vocabularies of Sank and Chippewa languages.

L.=Linne (or Linnaeus), Karl von. Several works on botany.

Lah., Lahontan=Lahontan, Armand Louis de Delondarce, *Baron de*. New voyages to North America, containing an account of the several nations of that vast continent . . . To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. 2 vols. London, 1703, 1735. Various editions in French, Dutch, and German.

Lam.=The lamentations of Jeremiah.

Lat.=Latin.

- l. c., loc. cit.=loco citato, in the place cited.
- Lechford=Lechford, Thomas. Plain dealing; or, News from New England. London, 1642; Boston, 1867 (with introduction and notes by J. H. Trumbull); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.
- Le Jeune=Le Jeune, *Père Paul*. Relation de ce qui s'est passé en la Nouvelle France en l'année 1634, etc. Paris, 1635; in *Relations de Jésuites*, vol. I, Quebec, 1858; The Jesuit relations and allied documents . . . edited by René Gold Thwaites, vols. VII-VIII, Cleveland, 1897. Quoted in Gallatin, A., *Synopsis of tribes, American Antiquarian Soc. Trans. (Archaeologia Americana)*, vol. II, Cambridge, 1836.
- Lescarbot=Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1609, 1611, 1612, 1618, 1866; London (translated by P. E[rondelle]), 1609, [1612?].
- LeSueur=LeSueur, Charles Alexander. Several works on zoology.
- Lev.=Leviticus.
- Lit., Litu.=Lithuanian, Lithuanian.
- loc. cit. See l. c.
- Long=Long, John. Voyages and travels of an Indian interpreter and trader . . . To which is added a vocabulary of the Chippeway language . . . A list of words in the Iroquois, Mohegan, Shawanee, and Esquimeaux tongues, and a table, shewing the analogy between the Algonkin and Chippeway languages. London, 1791.
- McK., McKenney=McKenney, Thomas Lorraine. Sketches of a tour to the lakes . . . Also, a vocabulary of the Algonkian, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallatin. Baltimore, 1827.
- Mah.=Mahican, Mohegan.
- Maill., Maillard=Maillard, Anthony S. Grammar of the Mikmaque language of Nova Scotia, edited from the manuscripts of the Abbé Maillard by the Rev. Joseph M. Bellenger. New York, 1864. Also a number of manuscripts, preserved chiefly in the library of the Archdiocese of Quebec, and several published letters containing Miemac words.
- Mal.=Malachi.
- Man. Pom., Manit. Pom. See El.
- Mar. Vin. Rec. =Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Marthas Vineyard (?). Or, possibly, manuscript records of Marthas Vineyard in the custody of the town clerk at Edgartown, Massachusetts.
- Martius=Martius, Karl Friedrich Philipp von. Beiträge zur ethnographie und sprachenkunde Brasiliens. Wörtersammlung brasiliensischer sprachen. Erlangen, 1863; Leipzig, 1867.
- Mason=Mason, Maj. John. Brief history of the Pequot war. Boston, 1736; in Massachusetts Historical Soc. Coll., ser. 2, vol. VIII, Boston, 1819 (with an introduction by Thomas Prince).
- Mass.=Massachusetts.
- Mass. Hist. Coll. See M. H. C.
- Mass. Ps., Mass. Psalter. See E. M.
- Mather. See C. M.
- Matt.=The Gospel according to St Matthew.
- Mayhew. See E. M.
- Megapolensis=Megapolensis, Johannes. A short sketch of the Mohawk Indians in New Netherland . . . Revised from the translation [from the Dutch, Alkmaer [1644?], and Amsterdam, 1651 (in Hartgers, J., Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, etc.)] in [Ebenezer] Haz-

- Megapolensis=Megapolensis, Johannes—continued.  
 ard's Historical collections [Philadelphia, 1792], with an introduction and notes, by John Romeyn Brodhead. In New York Historical Soc. Coll., ser. 2, vol. iii, part 1, New York, 1857.
- Menom.=Menomini.  
 Mex.=Mexican.  
 M. H. C., Mass. Hist. Coll.=Collections of the Massachusetts Historical Society. Ser. 1 (1 M. H. C.), 10 vols., Boston, 1792-1809. Ser. 2 (2 M. H. C.), 10 vols., Boston, 1814-1823. Ser. 3 (3 M. H. C.), 10 vols., Boston and Cambridge, 1825-1849. Ser. 4 (4 M. H. C.), 10 vols., Boston, 1852-1871. Ser. 5, 10 vols., Boston, 1871-1888. Ser. 6, 10 vols., Boston, 1886-1899. Ser. 7, vols. i-iii, Boston, 1900-1902.
- Mic.=Micah.  
 Miem.=Miemac.  
 Mitch.=Mitchell, Samuel Latham. Several works on the fishes of New York.  
 mod.=modern.  
 Moh.=Mohegan.  
 Montagn.=Montagnais.  
 Montanus=Montanus (van Bergen or van den Berg), Arnoldus. Description of New Netherland, 1671. In Documentary history of the state of New York, arranged . . . by E. B. O'Callaghan, vol. iv, Albany, 1851 (translated from De nieuwe en onbekende weereld; of, Beschryving van America en't Zuideland, Amsterdam, 1671).
- Morton, N. E. Canaan=Morton, Thomas. New English Canaan; or New Canaan, containing an abstract of New England. Composed in three bookees. Amsterdam, 1637; Boston, 1883 (Publications of Prince Society); in Force Tracts, vol. ii, Washington, 1838.
- MS=manuscript.  
 Muh.=Muhhekanew, Mohegan.  
 mut.=mutual.  
 M. V. Rec. See Mar. Vin. Rec.  
 n=noun.  
 n. agent., n. agentis=nomen agentis, noun (or name) of the agent.  
 Nah.=Nahum.  
 N. A. Review=North American review. Vols. i-clxxv. Boston and New York, 1815-1902.
- Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowweséuck or Cowesit.  
 Nash, Men. See Rawson.  
 Nav. Col.=Navarrete, Martin Fernandez de. Colección de los viajes y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv, etc. 5 vols. Madrid, 1825-37.
- neg., negat.=negative.  
 Neh.=The book of Nehemiah.  
 N. E. Plantation. See Higginson.  
 Nipm.=Nipmuc.  
 Norwood=Norwood, Col. Richard. Voyage to Virginia, 1649. In Churchill, Awnsham and John, Collection of voyages and travels, London, 1732, 1744, 1746; Force Tracts, vol. iii, Washington, 1844; The Virginia Historical Register, vol. ii, Richmond, 1849 (abridged).
- Notit Ind. See C. M.  
 N. T.=New Testament. See El.  
 Num.=Numbers.  
 Nuttall=Nuttall, Thomas. The North American sylva. 3 vols. Philadelphia, 1842-49.

N. Y. H. S. Coll.=Collections of the New York Historical Society. Ser. 1, 5 vols., New York, 1811-30. Ser. 2, 4 vols., New York, 1841-59. Publication fund ser., 27 vols., New York, 1868-94.

Obad.=Obadiah.

obj.=object, objective.

Ogus. Knut. See Danf.

Ojib.=Ojibwa, Chippewa.

Onond.=Onondaga.

Osunk.=Osunkhithine (or Wzokhlain), Peter Paul.

K. A.=Wobanaki kimzowi awighigan, P. P. Wzoklhain, kizitokw [Spelling and reading book in the Penobscot dialect of the Abnaki language, including a number of vocabularies, Indian and English]. Boston, 1830.

Also several translations into Abnaki.

Palfrey=Palfrey, John Gorham. History of New England during the Stuart dynasty. 5 vols. Boston and London, 1859-90.

part., particip.=participle.

pass.=passive.

Peq.=Pequot.

pers.=person.

1 Pet.=The first general epistle of Peter.

2 Pet.=The second general epistle of Peter.

Phil.=The epistle of Paul to the Philippians.

Philem.=The epistle of Paul to Philemon.

Phil. Trans. See Winth.

Pickering=Pickering, John.

Introd. to El. Gr. See El.

Pier., Pierson=Pierson, Abraham. Some helps for the Indians, shewing them how to improve their natural reason, to know the true God, and the true Christian religion, etc. [Catechism in Quiripi]. Cambridge, 1658; Hartford, 1873 (from Connecticut Historical Soc. Coll., vol. III; with an introduction by James Hammond Trumbull); in Connecticut Historical Soc. Coll., vol. III, Hartford, 1895.

pl.=plural.

poss.=possessive.

Powh.=Powhatan.

Prayers=[Sergeant, Rev. John.] A morning prayer [and a number of other prayers, translated into Mohegan]. [Boston? 174-?]

pres.=present.

pret.=preterit.

prog.=progressive.

proh., prohib.=prohibitory.

Prov.=Proverbs.

Ps.=The book of psalms.

Quinney=[Quinney, John.] The Assembly's catechism [in Mohegan]. Stockbridge, 1795. Contains also a translation of Dr Watts' Shorter catechism for children.

Quinnip.=Quinnipiac (Quiripi).

Quir.=Quiripi.

q. v.=quod vide, which see.

rad.=radical, root.

Rand=Rand, Silas Tertius.

[Vocabulary of the Micmac language.] In Schoolcraft, Indian tribes, vol. V, Philadelphia, 1855.

A first reading book in the Micmac language, etc. Halifax, 1875.

Rand=Rand, Silas Tertius—continued.

Also many translations into Micmac, and other works containing Micmac linguistic material.

Rasles=Rasles, Sébastien. A dictionary of the Abnaki language, in North America. With an introductory memoir and notes by John Pickering. In American Acad. of Sciences and Arts, Memoirs, new ser., vol. 1, Cambridge, 1833; issued separately, Cambridge, 1833.

Rawson=Rawson, Grindal.

Nash. Men.=Nashauanittue menimnnuk wutch munkkiesog, wussesémumun wutch sogkodtunganash naneeswe testamentsash . . . Negonâe wusssukhù-mun ut Englishmáne unnontoowaonganit nashpe . . . John Cotton. Kah yeuyeu qushkinnúmun in Indiana unnontoowaonganit . . . nashpe Grindal Rawson. *Translation:* Spiritual milk for babes, drawn from the breasts of both Testaments . . . Formerly written in English, by . . . John Cotton. And now translated into Indian . . . by Grindal Rawson. Cambridge, 1691. Reprinted in somewhat altered form in the Indiana primer of 1720, 1747 (see El., I. P.).

Wun. Samp.=A confession of faith owned and consented unto by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680. *Second title:* Wunnamptamoe sampooaonk wussampooowontamun nashpe moeuwehkomunganash ut New-England, etc. Boston, 1699.

See also El., Samp. Quin.

recipr.=reciprocal.

redupl.=reduplicate.

rel.=relative.

Rev.=The revelation of St John.

Rev. Ver.=Revised version.

Rom.=The epistle of Paul to the Romans.

Russ.=Russian.

R. W., R. Williams=Williams, Roger. A key into the language of America; or, An help to the language of the natives in that part of America, called New-England. London, 1643; in Rhode Island Historical Soc. Coll., vol. 1, Providence, 1827; issued separately, Providence, 1827; in Massachusetts Historical Soc. Coll., ser. 1, vol. m, Boston, 1794, 1810; and in Narragansett Club Publications, ser. 1, vol. 1, Providence, 1866 (edited by James Hammond Trumbull). The page references herein are to the Rhode Island Historical Society edition (1827).

1 Sam.=The first book of Samuel.

2 Sam.=The second book of Samuel.

Samp. Quin., Samp. Quinnup. See El.

Sansk.=Sanskrit.

Sax.=Saxon.

Say=Say, Thomas. Several works on American zoology.

S. B. (Chip.)=James, Edwin. Ojibwe spelling book. 2 parts. Boston, 1846. Earlier editions (in one volume), Utica, 1833; Boston, 1835.

S. B. (Del.). See Zeisb.

sc.=scilicet, namely, to wit.

Sch., Schoolcraft=Schoolcraft, Henry Rowe.

Ind. Tribes=Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851-1857; 1860; 1884 (partial reprint; 2 vols.).

Also several other works containing Indian (chiefly Algonquian) linguistic material.

Shawn.=Shawnee.

sing.=singular.

Smith, Capt. J.=Smith, *Captain John*.

Deser. N. England, 1616=A description of New England; or, The observations and discoveries of Captain John Smith, etc. London, 1616; Boston, 1865; Birmingham, 1884 (in The English scholars library. Capt. John Smith . . . Works. 1608-1631 . . . Edited by Edward Arber); in Massachusetts Historical Soc. Coll., ser. 3, vol. vi, Boston, 1837; Force Tracts, vol. II, Washington, 1838.

Virginia, Hist. of Va.=The generall historie of Virginia, New-England, and the Summer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1705 (in Harris, J., Collection of voyages, vol. I), 1812 (in Pinkerton, John, A general collection of voyages and travels, vol. XIII); Richmond, 1819 (The trve travells . . . of Captaine John Smith, etc., vol. II); Birmingham, 1884 (Arber edition; see above).

1631=Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Boston, 1833.

Smith, Fishes of Mass.=Smith, Jerome Van Crowninshield. Natural history of the fishes of Massachusetts. Boston, 1833.

S. Q. See El.

St., Stiles=Stiles, Ezra.

Peq.=A vocabulary of the Pequot, obtained by President Stiles in 1762 . . . at Groton, Conn. Manuscript in the library of Yale University. Copy in the library of the Bureau of American Ethnology.

Narr.=A manuscript vocabulary obtained from a Narragansett Indian, September 6, 1769. In the library of Yale University.

Storer, Rept. on Fishes of Mass.=Storer, David Humphreys, and Peabody, William Bourne Oliver. Report on the fishes, reptiles, and birds of Massachusetts. Boston, 1839 (Report of Commissioners on the Zoological and Botanical Survey of the State).

Stour. Misprint. See Storer.

Strachey=Strachey, William. The historie of travaile into Virginia Britannia, etc. London, printed for the Hakluyt Society, 1849.

subj.=subject.

suff.=suffix, suffix form.

Sum.=Summerfield, John. Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.

suppos.=suppositive.

Sw.=Swedish.

s. v.=sub voce, under the entry; also same verse.

Syr.=Syriac.

t., trans.=transitive.

I Thess.=The first epistle of Paul to the Thessalonians.

2 Thess.=The second epistle of Paul to the Thessalonians.

1 Tim.=The first epistle of Paul to Timothy.

2 Tim.=The second epistle of Paul to Timothy.

Tit.=The epistle of Paul to Titus.

Tocqueville=Tocqueville, Alexis Charles Henri Clérel de. De la démoeratie en Amérique. 2 v. Bruxelles, 1835. Several other editions.

trans. See t.

v.=verse. See also s. v.

v., vb.=verb.

vbl.=verbal, verbal noun.

Vespucci=Vespucci, Amerigo (Lat. *Vespucius, Americus*).

Nav. Col.=Navarrete, Martin Fernandez de, *Colección de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv.* 5 vols. Madrid, 1825-37.

Vineyard Rec. See Mar. Vin. Rec.

Virg.=Virginian.

voc.=vocabulary.

Von Martius. See Martins.

Watts' Cat. See Quinney.

Weber=Weber, Albrecht Friedrich. Several works on East Indian language and literature.

Webst., Webster=Webster, Noah. *Dictionary of the English language.* Many editions and revisions.

White=White, Andrew. A relation of the colony of the lord baron of Baltimore, in Maryland, near Virginia; a narrative of the voyage to Maryland, by Father Andrew White, etc. In *Force Tracts*, vol. iv, Washington, 1846.

Williams. See R. W.

Wils.=Wilson, Alexander. Several works on American ornithology.

Winslow, Relation=W[inslow], E[dward]. *Good newves from New-England; or A true relation of things very remarkable at the plantation of Plimoth, etc.* London, 1624; partly reprinted in Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; also in Massachusetts Historical Soc. Coll., ser. 1, vol. viii, Boston, 1802, and ser. 2, vol. ix, Boston, 1822, 1832, and in Young, A., *Chronicles of the Pilgrim fathers*, Boston, 1841, 1844.

Winth.=Winthrop (=Winthrop) [Adam?]. The description, culture, and use of maize. In *Philosophical Transactions*, no. 142, for December, January, and February, 1678 [-79]. London, 1679.

Wood (N. E.)=Wood, William. *Nevv Englands prospect. A trne, lively, and experimental description of that part of America, commonly called Nevv England, etc.* London, 1634; 1635; 1639; 1764; Boston, 1865 (in Publications of Prince Society).

Wood (L. I.), S. Wood=Wood, Silas. A sketch of the first settlement of the several towns on Long island, with their political condition, to the end of the American revolution. Brooklyn, 1824; 1826; 1828; 1865.

Wun. Samp. See Rawson.

Zech.=Zechariah.

Zeisb.=Zeisberger, David.

Gr., Gram.=A grammar of the language of the Lenni Lenape or Delaware Indians. Translated from the German manuscript of the author by Peter Stephen Du Ponceau. With a preface and notes by the translator. Published by order of the American Philosophical Society in the third volume of the new series of their *Transactions*. Philadelphia, 1827; in *American Philosophical Soc. Trans.*, new ser., vol. iii, Philadelphia, 1830.

S. B., Spelling Book=Essay of a Delaware-Indian and English spelling-book, for the use of the schools of Christian Indians on Muskingum river. Philadelphia, 1776; reprinted with additions and omissions, Philadelphia, 1806.

Voc.=Vocabularies by Zeisberger. From the collection of manuscripts presented by Judge Lane to Harvard University, Nos. 1 and 2. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Also several translations into Delaware, and other works containing Delaware linguistic material.

Zeph.=Zephamiah.

Zig. = (Germ.) Zigeuner, Gypsy.

\*In the Natick-English part this sign indicates that the words it precedes do not belong to the Natick dialect proper. In the English-Natick part it apparently indicates that the words it precedes represent ideas foreign to the aboriginal thought. Its use seems to have been discontinued soon after the commencement of this part of the dictionary.

# NATICK—ENGLISH



# A

\***Abbamocho.** See \**cheipy*; \**Hobbamoco*.  
\***abockquósin-ash** (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See *appuhquósu*; *uppóhquos*.  
**abohquas**, n. a mouse. See *mishabohquas*.  
**abohquos**, n. a covert; — *sokanom*, a covert from rain, Is. 4, 6. See *appuhquósu*; *uppóhquos*.  
**\*acawmen** (Narr.), on the other side of, beyond. See *ongkome*.  
\***achmowonk**, vbl. n. news, C. See *onuchemakui*.  
**adchaü**, v. i. he hunts, is hunting. Vbl. n. *adchdonk*, *adchionk*, hunting, what is taken by hunting, Prov. 12, 27. N. agent, *adchaen*, a hunter, Gen. 10, 9 (*adcháen-iu*, a fowler, C.). With an obj. *adchanü*, he hunts (him, live game); pl. *-audog*, Mic. 7, 2; suppos. *achauont*, when he hunts, when hunting, Lev. 17, 13; infin. *achauat*, to hunt, C. From *achu*, he strives after, is diligent or active to secure.  
[Narr. *achatiü*, he is gone to hunt or fowl; *n'taucháumene*, I go a fowling or hunting. Cree *ach*, he is active, diligent.]  
**-adchaubuk**, in comp. words, root, or roots. See *walchaubuk*.  
**adchuwompag**, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Suppos. of *utchurompan* (it dawns, light comes), q. v.; *no pajeh utchurompanit*, 'until the day dawn', 2 Pet. 1, 19.

**adt**, **át**, prep. in, at, to, El. Gr. 22 (sometimes written *ahut*): *adt yaít maiyag*, upon the four corners, Ex. 38, 2; [ayeuonk] *adt sepiaguit hashab*, [a place] for spreading nets upon, Ezek. 26, 14 (*ahut sepiaguit*, ibid. 47, 10).

As a prefix, *adt* (sometimes *at*, *nt*, or

**adt, át**—continued.

'*t*) is apparently related to *ohtaü*, he has; *otheau* (se habet), it is; *ohtae*, belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), *oo* prefixed, or, before a vowel, *oot*, "shows that the subject possesses the noun—he has, i. e., owns, or possesses (it)," as "*assám*, a snowshoe; *oot-assám-u*, he has snowshoes."

[Vineyard Rev. *tu*, *tah*.]

**adtahshe** [*adt-tahshe*], adv. as often as, as many as, Rev. 3, 19; *attoache*, Rev. 11, 6; *ahut tahshe*, 2 K. 4, 8; *attoache*, 1 Cor. 11, 25, 26. See *tohsu*; *attoache*.

[Narr. *ayátche*, as often as. Cree *it-tássu-un*, they are so many; *hi it-tásc-chick*, as many as they are. Del. *eudchi*, so much as, as many; *eudchen*, so often as, Zeisb.]

**adtahtou**, v. t. he hides (it), Matt. 25, 18; *nut-adtahtau-un*, I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahtauh*, hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See \**aútah* (Narr.), an apron, = *adtashai*, he hides. See also *adtashai*.

**adtannegen**, **-nekin**, v. t. (inan. subj.) it brings forth, bears, produces (as the earth when cultivated, plants, a cultivated tree, fruit, etc.). See *tunnege*. The prefix *adt* marks appropriation, a growing, or bringing forth, to or for an owner.

**adtannekitteau**, v. i. he plants (lays the foundation of) his house; suppos. *adtannekitteadt gussukquant*, when he built (founded) his house on a rock, Matt. 7, 24; — *nugantu*, — in the sand, v. 26. With inan. subj., *adtanehteau*, *uttane-*, the house is planted, or founded, v. 25. See *wekitteau*.

**adtashäü**, v. t. an. he hides (himself, or another), Jer. 23, 24; Luke 1, 24; *wut-tättash-uh*, she hid them, Josh. 2, 4. See *adtahtou*.

[Cree *käh-t-ow*, he hides it; *käl-tayoo*, he hides him. Abn. *ne-kañdošañ*, *ne-kañ-štašañ*, je le lui cache; *ne-kañd8u*, je cache cela.]

**adtöäü**, **adtauäü**, **attöäü**, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys; imperat. *adtöash*, buy thou (it), Jer. 32, 7, 8; *adtöagk*, buy ye, Is. 55, 1; suppos. *noh adtöadt*, . . . *noh mnguk*, he who buys, . . . he who sells, Is. 24, 2; *adt nish-öödtik*, 'of great price', 1 Pet. 3, 4; *anoadtu rubiash*, she is of price above [is worth more than] rubies, Prov. 31, 10; vbl. n. *adtöäonk*, purchasing, acquiring, Jer. 32, 8; adj. and adv. *adtöe*, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. *öötluhkau*, he pays (him).

[Narr. *kut-tatnäam-ish oäke*, I will buy land of you. Abn. *net-atüñ8é*, j'achète, je traite; *net-atüñmäi*, j'achète de lui; *atüñ8oñguu*, achat, traitement. Cree *at-äwiyoo* [*ahd-ahwá*, Chip.], he exchanges, barters, Ilowse. Chip. *atä-wenun*, he sells (him), Bar.]

**adtöekit**, suppos. of *hohtöök* (?), she is next in growth (?); *noh adtöekit*, she who comes next, a 'second daughter', Job 42, 14. Cf. *hohtöeu*.

[Abn. *sds'kanar*, son frère cadet.]

**adtonqqs**, as n. a kinsman, or kinswoman; pl. *-sog*; *kadtonqqs*, 'thy cousin', Luke 1, 36; *nu tonqqs*, 'my kinswoman', Prov. 7, 4; *wadtunkqus-oh*, 'her cousins', Luke 1, 58; *wadtunkqsin*, a cousin, C. One who is akin to or in some sense belongs to another. Cf. *adtöäü*; *oh-tunk*; *togquos* (a twin).

[Narr. *matöncks*, my cousin; *watöncks*, a (his) cousin; *wat-tonksittuock* (v. mut.) they are cousins. Abn. *nuadañg8s*, pl. *-s8sak*, mon cousin, seu le fils des parents de ma mère (dicit vir vel mulier); *nuadañg8sesesk8i* [*n'dañgooses* (dimin.) and *squa* (iém.)], ma cousine, la fille du parent de ma mère (dicit vir); *nuadañg8*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *tähkoo-mayo*, he is related to him. Chip. *nindangoshe*, my mother's broth-

**adtonkqs**—continued.

er's daughter, or my father's sister's daughter (dicit mulier).]

**adtuntag**, suppos. when (it was) in order, or seasonable (?); — *uenomimeash*, at 'the time of grapes', Num. 13, 20.

**aëtañ**, **aectae**, **aetawe**, **éhtäñ**, adv. at both sides, Ezek. 47, 7, 12; Ex. 25, 19: — *seep*, on both sides of the river, Rev. 22, 2; *éhtäñ-kenag*, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. *étilasîsi*, ou épemâsi, au bout, aux deux bouts de quelque chose.]

**agkemut**, suppos. of *ogkemau*, v. t. an. he counts. See *ogkemónat*.

**aqqueneunkquok**, suppos. as n., likeness, resemblance, Deut. 4, 16, 17, 18. See *ogquè*; *ogqueneunk*.

**agquit**, **äqut**, suppos. of *hogko*, he is covered or clothed with, he wears (as clothing); *ne agquit*, *ne dqt*, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. *agree*, for wear; 'to put on', Gen. 28, 20. See *hogko*.

**ägushau**, v. t. he goes under (it)—for shelter or concealment is implied—2 Sam. 18, 9; pl. *äggshaog*, Job 24, 8. Cf. *ogkochiu*.

**agwe**. See *agru*.

**agwonk**, under a tree, 1 Sam. 31, 13. From *agwu* and *-unk*, formative. See *mehtug*.

**agwu**, **agwe**, **ogwu**, (it is) underneath, below, Deut. 33, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of *ohkeieu*, earthward (El. Gr. 21); *ohkeieu*, C.

[Del. *equiwi*, Zeisb.]

**ahámaquésuïk** (?), **ahámogq** (suppos. as n.), a needle, Mark 10, 25; Luke 18, 25; *ohbonaquesuik*, C. Adj. and adv. *-ogquesuie*, made by the needle, of needlework, Judg. 15, 10. Cf. *uôhkennou*.

[Abn. *tsamak8*, aiguille pour faire des nattes ou des raquettes; *tsaikkäandi*, aiguille françoise.]

**ahanehtam**, v. t. he laughs at (it). See *hahanehtam*.

**ahánu**, v. i. he laughs. See *hahánu*.

**ahaôsukqueu**. See *hósekóeu*.

\***a'hawgwtu** (Peq.), a bear, Stiles.

**ahcheu**. See *ahchu*.

**ahchewontam**, v. t. he is very desirous of (it), covets (it); *ahcheu-antam*, he is earnest-minded; imper. 2d pl. *ahche-*

**ahchewontam**—continued.

*wontumak*, covet ye (the best gifts), 1 Cor. 12, 31; imperat. of prohibition, *ahchewontak*, thou shalt not covet, or ‘desire’ it, Deut. 5, 21; suppos. *ahchewontog*, he who is covetous: pl. -*gig*, the covetous, Luke 16, 4. Vbl. n. — *tumonk*, coveting, covetousness, Hah. 2, 9 (*ahhahchuwomk*, Man. Pom. 86). Cotton has *nut-ahchuechteom* (?), I procure; *nutthahchueten*, I get (?).

**ahchu**, **ahcheu**, v. i. he is diligent, makes effort, exerts himself (cf. *adchau*, he hunts). Used by Eliot only as an adverb, in the sense of diligently, earnestly, exceedingly, very much, etc.: *ahchu anakausuog*, they ‘had a mind to work’ (worked ‘with a will’), Neh. 4, 6; *ahchue taphekon* (prohib.), ‘labor not to comfort me’, Is. 22, 4; *ache mishe kutenquatnuk*, ‘thy exceeding great reward’, Gen. 15, 1; *ahchue paunupwushan S-*, ‘he must needs go through S—’, Mass. Ps. This verb may be regarded as, in some sort, an intensive of *usu*, *useu*, which expresses animate action, he moves, he does (Lat. agit), while *adchau* denotes action for a purpose or directed toward an end.

[Cree “*ache-oo* (*ch=tch*) or *age-oo* (*g=dy*), he moves (quasi, Lat. agree)”, Howse, 156. Chip. *amuj-rh*. Abn. *ahañtsi*, de plus en plus; — *negañmihssi*, surpasses-toi de plus en plus. Del. *ahchau* (when prefixed), very, Hkw.; *ahchowat*, hard, painful, Zeisb.]

**ahchunk** (?), n. a corpse, the dead body of a man, Num. 19, 11, 16.

\***ahhusittam**, (Mass. Ps.) he ‘inclines his ear’ to (it); he gives attention; *nutahusittam*, I incline my ear to it, Ps. 49, 4 [= *nuk-kodhotam*, El.]; imperat. 2d sing. *ahhusutash*, Ps. 45, 10 [= *kuk-kekitash*, El.; see *kukkehtau*].

**ahenit**, suppos. of *heunatü*, q. v.

**áhhaohómconk**. See *auvohhómconk*.

**ahhut**. See *art.*

**ahkehtaunat**. See *ohkehtaannat*.

\***ahketeamuk**, an herb, C. (that which is planted). See *ohketeauat*.

-**ahkon**, -**uhkon**, -**ogkon**, the characteristic (suffix) of the imperative of prohibition, 2d sing. Its force is equivalent to that of *ahque* prefixed: *outah-*

-*ahkon*, -*uhkon*, -*ogkon*—continued.

*ihkon*, do not remove it, Prov. 23, 10; *kuumat-ahkon*, do not steal, steal not, Ex. 20, 15.

**ahkuhk**. See *ohkuk*, an (earthen) pot.

**ahpappin**. See *appappin*.

**ahpeh**. See *appih*, a trap.

**ahpoteau**, **uppoteau**, v. i. it withers, Ps. 90, 6; Is. 40, 7, 8; i. e. becomes dry, dries up: *massapohteau* (*wunnin-abpehtau-un*), he maketh (it) dry, Hag. 1, 4. From *appwan*, *ohteau*, it is dried by heat, parched. Cf. *nunápi*; *nunasendit*; *nunabohteau*. See *apuón*.

[**ahquantam**,] **ahquoantam**, **ahquontam**, v. t. he forgives (it), pardons [*ahque-antam*, refrains from thinking of], 2 Chr. 7, 14; imperat. 2d sing. *ahquoantash*, forgive thou (it), 1 Sam. 25, 28; — *tamuinnneu*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj., — *tamuunau*, he forgives (it) to (him); act. intrans. *ahquoantsu*, he exercises forgiveness, pardons, forgives. Vbl. n. — *awisionk*, the exercise of forgiveness, Ps. 130, 4; — *tamouk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *mehquantam*.

**ahquannau**, **ohquan-**, v. t. an. he forsakes, abandons (keeps away from, *ahque*) him; pl. -*mádog*, they forsake (him), Judg. 2, 13; suppos. -*mög*, if ye forsake, Josh. 24, 20. Cf. *ihquannau* (intens.), he abhors, forsakes or abandons with abhorrence.

**ahque**, v. i. he leaves off, desists, refrains: — *keketaohkauat*, he left off (when) talking with him, Gen. 17, 22; mattu *ahque wounauk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *μη*; Fr. ne pas; *ahque wibeshis*, ‘fear not’, do not fear, Gen. 15, 1; — *nutbrontauak*, take ye not thought, leave off thinking, Matt. 10, 19; — *hettash*, do not call (it), Acts 10, 15; — *tapeauk*, ‘when she could not longer’, etc. (when she left off being able), Ex. 2, 3. Sometimes it receives the regular verbal inflections: *ahqueh*, have thou patience with me, refrain thou to me, Matt. 18, 26 [= *ahkumrh*, v. 29, a more question-

**ahque**—continued.

able form]; *ahquak* [ahque-ask], refrain ye, Prov. 17, 14. Cf. *ahquâr*; *ahque*.

[Narr. *aquâr*, leave off, do not; *aquâr assôkîsh*, be not foolish, R. W. 39, 41. Quir. *matta eakynuo*, it ceaseth not, Pier. 15, 40. Cree “*eg’ā* [=ithk̄], subordin. neg. not; used with subj. and imperative”; “*āk*, or *awk*-, and *ākw*, privative and intensive” prefixes. Abn. *ēk̄si*, cessationem significat; *ned-ēk̄si-pi*, je cesse de manger; *ēk̄sihaia*, demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

**ahquedne**, as n. an island; *kishke ahquedn-et*, near an island, Acts 27, 16; pl. -mash (*ogguidnash*, Is. 40, 15).

[Howse (Cree Gr. 152) gives a “verb expressive of a state of rest”; “*o’koos-su*, he sits (a bird, in a tree); *o’koos-moo*, he suspends, sits (e. g., a duck in the water); *o’koos-tin*, inan. subj. it suspends, is situated, e. g., an island in the water.” Miem. *agwîtk*, it is in the water; *Eprāgûrl*, it lies in the water (name of Prince Edward island), Dawson’s Canadian Geology, app., p. 673.]

**ahquēteau**, *quehtau*, v. t. (caus.) he refrains from (it), leaves it off; imper. 2d. pl. *ahquētâok usenat*, refrain from doing, ‘take heed that ye do not’, Matt. 6, 1. With the characteristic of forcible or disastrous action, *ahyshau*, he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

[Narr. *aquētuck*, ‘let us cease’ (fighting); but the verb is imperat. 2d pl.]

**ahquēkin**, v. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From *ahque*, with the formative of verbs of inan. growth, -ekin.

[**ahquène**.] See \**ahquène*, peace; a truce. **ahquyeuhteâu**, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *ayenheum*.

**ahquonou**, v. imp. it ceases to rain, holds up, Cant. 2, 11. From *ahque*, privative, with -non, the formative of verbs of raining (falling water). See *sokanon*.

[Abn. *ēk̄sranū*, (h) pluie) cesse.]

**ahquoantam**. See *ahquantum*.

**ahquompi**, v. imp.; as n. a time, a season; Ezek. 16, 8; Dan. 7, 12; 8, 17; suppos. and indef. *ahquompiak*, when it is the

**ahquompi**—continued.

time, at the time when; *ne aqquompak*, at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes “*ahquompak*, when”, with “adverbs of time”. With verb subst. *ahquompiyemô*, time is, there is a time, Eccles. 3, 2, et seq. (*oggosohquompi*, a little time; *kesuk-kâttæ ahquompi*, daytime, C.)

**ahquontam**. See *ahquantum*.

**ahtauunât**. See *ohtauunât*.

\***ahteah** (Peq.), a dog, Stiles. See *anîm*. **ahtetik**. See *ohtæk*, a (cultivated) field. **ahtinosuk**, when she ‘fluttereth over’ (her young), Deut. 32, 11.

**ahtomp**. See *ohtomp*, a bow.

**ahtóonk**. See *ohtéonk*, a possession.

**ahtopagodtut**, ‘beside the still waters’, Ps. 23, 2.

**ahtou**, *ahtou*. See *ohtauunât*.

**ahtuk**, n. a deer; pl. *ahtuhquog*, El. Gr. 9; *ahtunkuog*, 1 K. 4, 23 (*attuk*, C.; *ottuke*, Wood). This name is used by Eliot for ‘roe’, ‘roe-buck’, and in one place for ‘hart’, as well as for ‘deer’, generic. Elsewhere he has *nukonahukt* (old deer) for ‘hart’ (Deut. 12, 15); and more often, *oiyomp* or *eyoump* (Ps. 42, 1; Cant. 2, 17), also transl. ‘roe’ (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

*ahtak*, in New England, appears to have been the common name of the fallow deer, *Cervus virginianus*. Narr. *attuck* and *nôonatch*. Peq. *noughitch*, *nâgh-ich*, deer; *waughtúggachy*, ‘deer, i. e., wet-nose’; *cuugachic mankjase*, a great deer (Abn. *maürss*, ‘eerv’; ‘maurouse’ of Josselyn); *manushaket mankkyhaze* ‘the-biggest deer’ (moose?), Stiles MS. Etch. *adook*. Del. *arhtieh*. Abn. *uorke*, chevreuil. Old Alg. *waaskesh*, Lah. *Chip. wawashkeshi*, *wawawashesh*, red deer; *utik*, reindeer, *Cervus sylvestris*. [See what Schoolcraft (Ind. Tribes, III, 520) says of the tradition that at the first deers were the hunters of men, and his statement that the mythic “*Idik* was a famous hunter of the North”, etc. Look for the possible relation of Mass. *adehau*, ‘he hunts’, *ahchu*, ‘he strives after’, etc., and *ahtuk* (*attuck*), ‘deer’.]

ahtuk—continued.

*oijomp, oyimp, ejomp*, 'hart', 'roe', is Abn. *auñbe*, the male of deer or deerkind, a buck. Narr. *kuttiomp* [*keht-ejomp*], 'a great buck'; and so, *puincottawau, -tañwut*, a buck. Del. *ayapñ*, Zeish. East. Chip. *ayarbey awaskesh*, male deer, Long.

*ejompiemése*, pl. *-sog*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *ejomp*.

*quinegk*, pl. *-gquâog, -quôog*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *unñan, quinnèke* (the former term corresponding to Abn. *h'ear*, female of deer-kind); *quennequâvëse*, a young doe.

*mossôog*, 'fallow deer'. See *moss*.

**ahtûshkouwaü**, pl. *-weog*, 'nobles', principal men, Num. 21, 18.

[Narr. *ataiskawñug, -kowaü*, rulers, lords, R. W. 120, 133.]

**âhunou**. See *henutu*.

\***aiannaü**, v. t. an. he imitates (him); *muttianamü*, I imitate, C. See *ôontôh-konauonut, unnen*.

\***aiânné**, C. See *ejyám*.

\***aiontogkomp**, n. a knave, C.

**aiÿpaneheau**, v. cans. he maketh calm (*mishittashineüh*, the storm), Ps. 107, 29. See *auwipin*.

ait, suppos. of *ayeu*, q. v.

**âiuhkóntowáonk**. See *auwakóntonwíonk*. **aiuskoiantam**, v. i. he repents, is sorry; *nut-aiuskoiantam*, I repent, Jer. 18, 10; imperat. 2d sing. *ainskoiantamush*, repent thou, be sorry for, Acts 8, 22.

**aiyomp**, a buck. See *ahtuk*.

\***akésu-og** (Narr.), they are counting. See *oyketamñät*.

**akodchu**, v. i. he is ashamed; *nut-akodj* (*nut-igkodch*, C.), I am ashamed, Luke 16, 3; *matto akodchouq*, they were not ashamed, Gen. 2, 25 (*nut-igkodchehik-qun*, it ashamed me, C.). Vbl. n. *-chuunk*, shame, Prov. 18, 13 (*ogkodchouunk*, C.). Caus. an. *akodchehheau*, he shames (him), makes him ashamed; *kut-a-kodchehhéoog*, thou putttest them to shame, Ps. 44, 7. Imperat. 2d + 3d pers. *nhque akodjheh*, put me not to shame, Ps. 119, 31.

**amâeü, amâei**, v. i. he departs, goes away, withdraws himself, Job 27, 21; Gal. 2, 12 (without reference to the mode or to the act of going, but simply to the separation or removal of one person or thing from another); imperat. 2d pers. sing. *amaish*, depart, go away; suppos. *amait, amâit*, when he went away; with an. obj. *anâcîiaü*, he goes away from him; *anareuh, anayeh*, he went away from him, Judg. 6, 21 (?), more commonly, *amachtauau*, he departs or goes away from (him), I Sam. 16, 14; imperat. 2d + 1st sing. *amâeih-tah*, depart thou from me, Luke 5, 8; suppos. part. *amehtauont*, when he departs, when departing, from (him), Jer. 17, 5.

-**âmag, -âmaug**, pl. *âmagquog*, n. gen. for 'fish taken by the hook.' See \**numâu*.

[**amakompau**, v. i. he stands away;] imperat. *-paush*, stand thou away, C. **âmacohkauau**, v. t. an. he drives (him) away; pl. *-kauâog*, they drive away, Job 24, 3.

-**âmaug**. See *-âmag*.

**amâunum**, v. t. he takes (it) away, Job 20, 19; Judg. 8, 21; imperat. *amâunsh*, take thou (it) away, Prov. 25, 4. From *amâeü*, with characteristic (-num) of action by the hand. Cf. \**amâuái*.

[Narr. *amâunsh*, take it away.]

**amaushau**, v. i. he departs secretly or with evil purpose, or the like; he 'slips away'. I Sam. 19, 10. From *amâeü*, with *sh* of derogation.

**amayeouk** [= *amâeüonk*], vbl. n. departure, going away, 2 Tim. 4, 6.

\***amisque** [= *amisq*], Mnh. a beaver, Edw. Cf. *tummiak*, a name which was applied properly only to the living adult animal. (Abn. *temâksh*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Ahn. *pepñu-enemesk8*, *nípen-enemesk8*, winter beaver, summer beaver; *kemésk8*, great beaver, or beaver skin; *atsimesk8* (or *nañib-émesk8*), male, *n8sémesk8* (or *sk-émesk8*), female beaver. Cree *umisk*. Chip. *amik*. Shawn. *amexhwihi*. Miami *makhwaw*. Del. (Minsi) *amochk*, Zeish.

\*ammiāt, perhaps, it may be, C.  
**amōmau**, v. t. an. he warns (him); gives  
 (him) warning; pl. -āog, Ps. 19, 11;  
*kut-anmōmōh*, thou warnest him, Ezek.  
 5, 18; *wat-anmōmōh*, he warned him,  
 Acts 10, 22; suppos. *amāmont*, if he  
 warn, Ezek. 33, 3. Vbl. n. (pass.) *amōn-*  
*tuonk*, warning, Ezek. 33, 45.

\*a'mucksh (Peq.), n. a weasel, Stiles.  
 See \*musquash.

**anakausu**, v. i. he works, he labors,  
 Prov. 31, 13; *nut-anakous*, I labor, John  
 5, 17; suppos. *noh anakusit*, he who  
 works, Ecc. 3, 9. N. agent. -suen, a  
 worker, Is. 40, 19; pl. -enug, Is. 44, 11.  
 Vbl. n. -suonk, laboring; work, labor,  
 Ecc. 3, 10, 11.

[Narr. *anakāusu*, 'a laborer,' pl.  
 (suppos.) -sichik. Abn. *ned-arokké*, je  
 travaille; *ned-arokkéhši*, je travaille  
 pour moi. Chip. *anoki*, Bar.; *anuokee*,  
 Sch.]

\*anamakéesuck (Narr.), this day, to-  
 day [=yeu kesukod, El.]; *anamandū-*  
*kock*, tonight, R. W.

[Abn. *érne-kizeyak*, pendant le jour;  
 (*ařreni*, sign. la continuation d'une  
 action; *éremi*, qui va laissant, coulant).  
 Del. *eligischquik*, today; *elemi-siquonk*,  
 this spring; *elemi-nipunk*, this summer,  
 Zeisb.]

**anántam, unántam**, v. i. he thinks,  
 purposes, wills; is mind-ed, Luke 12,  
 17; Acts 19, 21; *ne anantamup* (pret.),  
 that which I thought, Is. 14, 24; sup-  
 pos. *ne anontog*, what he may think, or  
 will; 'according to his will', Dan. 4, 35  
 (*uuantog*, 'if he permit', Heb. 6, 3).  
 With an. obj. *ananaumāū*, he wills to  
 (him), he permits (him); suppos. *un-*  
*nanumit*, if he permit (me), 1 Cor. 16, 7.  
 Vbl. n. *anantamoonk*, thought, pur-  
 pose, opinion, will; *ananaumaonk*, per-  
 mission, will or thought (in relation  
 to an. an. obj.), Job 12, 5. Adj. and  
 adv. *anantamwe*, *anantamae*, willing-ly,  
 Judg. 5, 2.

This is the intens. or augment. form  
 of the primary verb *antam*, he is  
 mind-ed, has in mind (with an an.  
 obj. *anumaū*), which is not, perhaps,  
 found separately in Eliot, but is the  
 base of all verbs of mental action and  
 of emotion. Maillard (Micmac Gr. 91)

**anántam, unántam**—continued.

distinguishes this class of verbs as  
 "personnels mentaux: ces verbes de-  
 signent les différentes modifications de  
 l'esprit, de la pensée, ou de l'âme."

[Narr. *nt-vándam* or *nt-unmántam*, I  
 think; *nt-eudám-mowonek*, my thought  
 or opinion. Abn. *ned-erédam*, je pense.  
 Chip. *inendam*, he thinks; *kashk-endam*,  
 he is sad, etc., Bar.; *nind-enándam*, I  
 think, J. Cree *ítéhétum*, he thinks (it);  
*ítéthe-mayoo*, he so thinks (him); *na-tho-*  
*éthetum*, he well thinks, approves, etc.  
 Del. *clendam*, 'indicates a disposition of  
 the mind'; *nív-elendam*, I am sad,  
 Zeisb.]

**anaquabit**, as a prep., before, in the  
 presence of (him), Ex. 8, 20; 9, 13;  
 Luke 21, 36. This is a verb in the sup-  
 positive (its regular indicat. pres. would  
 be *anaquappi*), and varies in number  
 and person with its subject, which is  
 the object of the preposition by which  
 we must translate the verb:

*nun-nerpah anaquab-eau* (2d sing.), I  
 stand before thee, Ex. 17, 6; — *ana-*  
*quab-it* (3d sing.), — before him; —  
*anaquab-eág* (2d pl.), — before you;  
 — *anaquab-hetit* (3d pl.), — before  
 them, Deut. 9, 2; *neepau anaquabwh*  
 (1st sing.), he stands before me, Ps.  
 139, 5.

In some dialects this prepositive verb  
 is further varied with the position or  
 attitude of its subject—before him when  
 sitting, when standing, when lying  
 down, etc. (see Baraga, Otipchipwe Gr.,  
 469); but if such distinction was made  
 in the Massachusetts language it es-  
 caped Eliot's observation.

*anaquappi* is formed of *appi* (he  
 remains, he is) and *onkone* (beyond, in  
 advance of) or some nearly related  
 word.

With inan. subj. *anaquohdag* (sup-  
 pos. of *anaquohteau*), before it, Ex.  
 19, 2; Judg. 20, 28; *anaquohdag wrek*, be-  
 fore his house, C. Cf. Quir. *arquhi*,  
 Pier.

**anaquesuonk, ónoq-**, vbl. n. a joining,  
 a joint, Eph. 4, 16; pl. *-ungash*, Cant. 7, 1.  
**anaqushaü**, v. i. he trades, traffies;  
 imperat. *anaqushunk*, trade ye, Gen.  
 34, 10; 3d pl. *ana-qushähettich*, let them

**anaqushaū—continued.**

trade, v. 21 (*uneksheto*, will you truck? Wood). N. agentis *anaqushaen*; pl. -énug, traders, 1 K. 10, 14.

[Narr. *anaqushaúog* (they trade), 'traders'; *mouanaqushaúog* or *mounaqushánchick*, 'chapmen'; *anaqushénto*, let us trade, R. W.]

**anaskham**, v. i. he digs, hoes, breaks the earth, Luke 16, 3 (-*hamun*, as infinitive).

[Narr. *anaskhómmin*, to hoe, or break up; pl. *anashk-hómurog*, they hoe. Abn. *sílerke'heme*, il le bêche.]

**\*anáskig** (Narr.), n. (a digging instrument,) a hoe, pl. -*ganash*, R. W.

[Abn. *arakchigan*.]

**\*anáuchemeineash** (Narr.), n. pl. acorns, R. W.; *annachim*, nut, pl. -*minash*, C.

[Del. *uvuachquin*, Hkw. Abn. *aneskemen*, pl. -*nar*, glands; *anaskamesi*, chêne qui porte des glands.]

-ane, of the kind of, etc. See *anne*.

**anéa**, adv. further, Luke 24, 28 [=om-goue (?)]. Cf. *ánué*, more than.

[Narr. *enéick*, further; *u'neickomásu*, a little further.]

**\*anéqus** (Narr.), n. the ground or striped squirrel, or chipmunk (*Tamias lysteri*). Cf. *annunks* (ant).

[Abn. *anikasess*. Cf. Abn. *uañnañkeses*, il est léger.]

**aneúham**, v. i. he has advantage, gains [goes beyond, *aneu-om*]. With inan. obj. — *hamauái*, he profits or is profited by (it); *toh unne aneuhamaúi-nn wosketomp*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *aneuhamaudt*, if he gain (it), ibid.; suppos. pass. or inan. subj. *aneu-hauuk*, what is gained; pl. *yeus aneuhamug-ish*, these things are gained, Phil. 3, 7; *nut-tánuwun*, I overcome or conquer, C. Vhd. n. *aneu-mauónk*, gain, advantage, profit; and pass. *aneu-móadtuonk*, 1 Tim. 6, 6.

**aneupfáe**. See *ánuapáe*.

**ánin, anun**, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *ánué*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *aninu*, *aninuw*, he rots ('stinketh', John 11, 39), pl. *aninwog*,

**ánin, anun—continued.**

'they are corrupt', Ps. 14, 1; Is. 50, 2; *uruskannem anit ut agwe pułquohkit*, 'the seed is rotten under the clods', Joel 1, 17; suppos. inan. *ne aneük*, 'a corrupt thing', Mal. 1, 14; 'rotteness', Prov. 12, 4; suppos. an. *noh anit*, he who is rotten or is corrupt; corrupted or putrefied flesh or an. being (sometimes used by Eliot for *aneük*, after an inan. substantive, as Prov. 10, 7). Vbl. n. *annoonk*, decay, rottenness, Prov. 14, 30; *anuinaonk*, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. pass. (inan. subj.) *anumamuk*, when it is rotted, rottenness, Hos. 5, 12.

The primary signification, it will be observed, is to exceed, to pass beyond; hence *noh anit*, he who exceeds or goes beyond (the natural, the common, or the normal) designates any an. being of supernatural, uncommon, or abnormal qualities or powers; and with the indef. prefix instead of the demonstrative, *m'anit* (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.

[Del. *alett*, rotten, Zeisb.]

[NOTE—It was the intention of the compiler to rewrite the foregoing definition.]

**aninnuhkoo**, it is a help or support (-uhk marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.

**aninnum**, v. t. he gives (with the hand), he hands (it), presents (it). From *aninuái* (q. v.), with the characteristic (num) of action of the hand. Imperat. 2d pl. *aninnumoak metsuonk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *aninnumau*, he gives (it) to (him); imperat. 2d+1st sing. *aninnumeh*, give thou (it) to me, Matt. 14, 8 (*aninnumch*, help thou me, Ps. 22, 19; 38, 22; *ken ununlñnah*, give thou me, C.); *aninuámáü*, he gives (him) assistance, helps (him); *-maüáü mittamrossissôh*, he helped the woman, Rev. 12, 16; *kut-aninum-oúsh*, I help thee, Is. 41, 10. See *aninuáü*.

[Narr. *kut-aninum-mi*, will you help me?; *anínema*, help me.]

\*anishámog, n. codfish, C. See \*pauga-  
máid.

anisheau. See ánuusschhean.

-anit, in compos. for *meuit*, *mutuit*, q. v.  
anitchewan, anútchuan [aunu-utcher-  
an], v. i. it overflows, flows abundantly,  
Ps. 78, 16, 20. See ánuupír; ánuwutchewa-  
wan.

anittue, adj. corrupted; pl. -ush, Ps.  
38, 5; Prov. 25, 26. See ániu.

\*anna, n. a shell, C.; shell-fish. See hogki.  
[Narr. (pl.) ándávsk, shells. Abn.  
és, pl. éssak, coquilles; ne-manié, j'a-  
massé coquillage pour manger.]

\*annachim, n. a nut, C.; an acorn. See  
\*nuáucheneinash; min.

anneganuhtuk, n. a fish spear, Job 41, 7.

annimmungquot, n. a stench, Is. 3, 24;  
bad smell (smell of corruption or  
putridity, *aníi* + *manguot*, the forma-  
tive of verbals of smelling, or emitting  
odor).

annin. See annán.

anninncoonk, *annun-*, vbl. n. corrup-  
tion, Job 17, 14; Lev. 22, 25.

annoke. See anóhke.

annóosu, annoosu, v. i. he hopes,  
trusts, is hopeful, 1 Cor. 13, 7 (*noh*  
*annoáus*, C.); *nut-annóos*, I hope, 2 Cor.  
1, 13; suppos. *annobosit*, when, or if, he  
hopes. Vbl. n. *annóbouonk* (*annoaus*,  
*annoónus*, etc.), hoping; hope, expecta-  
tion of good, Rom. 8, 24; Ps. 62, 5.

anno, unnaü, v. t. an. he says to, tells  
(him). See *unuu* and cf. *anóonat*.  
Pret. *anóop*, *anórop*, he said to him,  
he told him; *ne ánuu*, what is com-  
manded (said), Ex. 34, 11; suppos. *noh*  
*anout*, he who tells or says to, 'com-  
mands', or directs; *töh anout*, what he  
commands (may command), 'his com-  
mandment'. Prov. 8, 29. With inan.  
obj. *annúmaü* (q. v.), he gives (com-  
mand) to, commands (it) to (him).  
In the verse last cited three forms of  
the primary verb occur in the suppos-  
itive: *anínumaü*, when he gave (his  
decree) to; *töh anout*, 'his command-  
ment', i. e. his commanding word;  
giving; *ánoowolt*, 'when he appoints',  
commands (it).

Eliot's use of the several forms and  
derivatives of this verb does not enable  
us to distinguish them accurately. The

anno, unnaü—continued.

primary signification of the root is, per-  
haps, to send (cf. *anuatom*, *anuauan*);  
to commission, to direct, to tell.

[Cf. Abn. *nel-návñ*, j'ai coutume de  
lui dire; *urss*, flèche [i. e. a missile].  
Del. *allansi*, go along; *alluns*, arrow,  
bullet; *allumahen*, to throw; *ptuk-  
aluns* [round missile], bullet, Zeisb.]

annonaü, v. t. an. (1) he commands,  
directs (him); *nut-anonam*, 1 command  
or tell (them), 1 K. 17, 4; suppos. *ne an-  
nanuy*, that which I command you,  
Deut. 4, 2. (2) he hires, employs (him);  
*nut-anonam-uk*, he hires me, Judg. 18, 4;  
suppos. *noh annanout*, he who hires,  
Matt. 20, 1; suppos. pass. *annoanit*, when  
he is hired, Neh. 6, 13. (3) he sends  
(him), Ex. 24, 5; *nut-anonam*, I send,  
Matt. 11, 10; imperat. 2d + 1st pers.  
send thou to me, Is. 6, 8. N. agent.  
*annáru*, one who serves for hire, Ex.  
12, 45; one sent, a messenger, Prov. 17,  
11; *anuunuuuen*, a commander, Is. 55, 4.  
[Narr. *ayóce* (= *anáos*), hire him;  
*kut-anooash*, 1 hire von.]

annoosu. See *annóosu*.

annotag (?), suppos. inan. (that which)  
is ripe, or seasonable, Hos. 9, 10; Jer.  
24, 2. Cf. *nituhtag*; *kesuohetean*.

annotam, v. t. inan. he sends (it), Lam.  
1, 13; imper. 2d pl. *-tanook*, *-tanuok*,

send you 2 Sam. 17, 16. Vbl. n. *team-  
ouak*, a sending, a command, 2 John 4.  
annuamü, v. t. an. (1) he gives word to,  
commands (him); *anakausuonk ne anú-  
manout*, the task which he (suppos.)  
giveth (to them) to do, Eccles. 3, 10;  
*anínumaü*, when he gives (to the sea)  
his decree, Prov. 8, 29. See *annan*. Cf.  
*anínumaü*. (2) he helps, assists (him);  
*nut-anínuma-oh*, he helped them, Acts  
18, 27; *kut-anínum-unkquu*, he helps us,  
1 Sam. 7, 12.

annún, annin, v. t. he lays hold of,  
puts hands on, seizes; with an. obj.  
*anou* (?). In either form the verb sig-  
nifies to take hold of an an. object; in  
the inan. form, to seize (him) by a part,  
a limb, the dress, etc. (inan. obj.); *wu-  
taanuh wuu-utcheyan-it*, he took her by  
the hand, Mark 1, 31; *kut-anneh*, thou  
holdest me up, Ps. 73, 23; *wut-anon-  
usseet-it*, she caught him by the feet,

**annún, annin**—continued.

2 K. 4, 27; imperat. *unia wussukqum-at*, take (him) by the tail, Ex. 4, 4; suppos. *noh anúm-woh unumont wehtauog-ut*, he who a dog takes by his ears, Prov. 26, 17. **annunek̄s**, n. an ant, pl. -*søy*, Prov. 6, 7; 30, 25. Cf. \**anéqūs* (Abn. *anikasess*), chipmunk.

[Del. *e li ens*, pismire, ant. Zeisb. Mod. Abn. *al-ik̄s*, pismire.]

**annunmonk̄. See anninmonk̄.**

\***arñunonk̄**, vbl. n. sneezing, C. Cf. \**managkaonk̄*, 'snorting', C. **anogku**, v. i. he paints (beautifies?) himself, 2 K. 9, 30; *kut-dnogkem*, thou paintest thyself, Ezek. 23, 40 (*nut-anogḡkum*, I paint, C.). (Vb. adj. *an anogkesu*, *anogquesu*, he is painted, appears fine.)

[Narr. (v. adj. an.) *anuk̄səu*, he is painted; pl. *anuk̄səuk̄*, they are painted. Abn. *craghinaus*, il le faut matacher, peinturer, etc.; *ned-éraghi*, je me matache; *érag8*, il se matache.]

**anoḡs**, n. an a star; pl. *anopygs*. El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *mishánogkus* [*laishé anoḡs*, great star], the morning or day star, 2 Pet. 1, 19. For *anoḡpussu*, he appears, shows himself. In distinction from the sun, which rises or comes forth (*paspishau*) and sets (goes away, *vayau*), the stars appear in their places when the absence of the sun and moon makes them visible.

[Narr. *anóckqus*, pl. *anócksn̄k*; *mishánock*, morning star. Chip. *anáug*,

Bar.; (St Mary's) *an-dóng*. Del. *áránek* (Camp.); *alank* (Zeisb.). Modern Abn. *al-ak̄s*, K. A.]

**anóhk̄e, annoke**, n. ordure, dung, Job 20, 7; Zeph. 1, 17 (*anóhk̄e*, C.)

[Abn. *uríkkuaū*, d'une odeur forte, comme de pourri.]

**anóme**, (it is) within, it is inside of, Neh. 6, 10; Ps. 122, 2; *eu anóme*, in the innermost parts of, Prov. 26, 22, =*eu anomut*, Prov. 18, 8; suppos. (or locat.?) *anomut*, when it is within or inside; 'adv. of place', within, El. Gr. 21 (*vnynomiyeu*, adj. (?) within, C.); *watt innom hog*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

[Abn. *arañmek*, dessous; *arañuna'ks̄i-*

**anóme**—continued.

*mek*, sous l'arbre. Chip. *anámuai* or *andúm'*, under, underneath, below, Bar. 460 (*pindjati*, *pindj'*, in, within, inside of). Del. *allawi*, -*içey*, therein, in there, Zeisb. Gr. 175.]

**anóhom**, v. t. he sings (a song); imperat. 2d pl. *anóhomóók* . . . *anóhomionk*, sing ye a song, Ps. 149, 1. With an. 2d obj. *-homuū*, he sings to (him); suppos. *-homont*, when he sings, he singing, Prov. 25, 20. Cf. *ketahomon*. From *anə* (*anuə*), he tells, and *əm*, he goes on telling, he narrates.

**anóhque**, a defective or unipersonal verb used as an adverb or auxiliary, does not admit of exact translation. It signifies, primarily, to correspond with, to be like in form, degree, extent, duration, etc. (cf. *ur-ané*, to be like in kind, of the same kind.) As an adv. it is variously translated 'as much as', 'as far as', 'as large as', 'in like manner', etc.: *ue anoohque* . . . *ue noohque*, as much as, . . . so much, Rev. 18, 7; *noh ue anoohque ussád*, he who so does ('hath so done this deed', 1 Cor. 5, 3); *nesohdeungk ue anoohque kishkag*, the length of it corresponds with the breadth, 2 Chr. 3, 8; suppos. inan. *ue anukkenuk*, *pasuk ne anukkenuk*, 'of one size', one in extent, 1 K. 6, 25. See *nogue*.

[Narr. *tou anúckquaque*, how big?; *yō anúckquaque*, so far; dim. *yō anwckquaquēse*, so little way (hence); *tounúckquaque*, how far? Abn. *énaśiśi*, 'avec ressemblance d'une chose à une autre'.]

**anotáti** (?), v. i. he revengeth himself, takes revenge, Nah. 1, 2; with an. obj. *-taiaū*, he takes revenge on (him), ibid. Vbl. n. *anotátonk*, revenge, 2 Cor. 7, 11.

**anotauwanshteunk**, suppos. of -*shuh-teau*, when he takes revenge (by blood); an avenger of blood, Num. 35, 19, 21, 24. **anotauwanshuhtæen-in**, n. agent, an avenger, he who revenges (by blood); *anastodin*, Rom. 13, 4.

**-antam**, the characteristic and formative of verbs expressing mental states and activities. See *andutam*. [In the Delaware, -*elendam*, in verbs which "express a disposition, situation, or operation of the mind", Zeisb. Gr. 89.]

**antəshau**, v. i. he falls backward, violently or by mischance; pl. -aog, Is. 28, 13. See *ontənnu*.

**anúchuwan**. See *anitchewan*, it overflows.

**ánué**, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anue wunnegeu*, (it) is better, Matt. 18, 8, 9; *anur onk uen* (object.), more than me, Matt. 10, 37.

[Quir. *arwe*, *arche*, *arche*, Pier.; *arche mēsi*, the greatest, p. 40; *arche*, 'chiefly', p. 40; in compos. *arwe*, *arwe-añgut*, more noble; *arweingese*, more excellent, p. 10; *arwe-kittunaanchisko*, most merciful, p. 41. Del. *allowiwi*, Zeisb., and for the superl. degree *churi*, most.]

**anúhkau**, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *sun kut* —, art thou better than?, Nah. 3, 6.

[Quir. *arrókawah* and *árrakuwán*, Pier. 10.]

**anúm**, n. a dog; pl. *anúmrwog*, Matt. 7, 6 (Narr. *ayim*; Nipm. *adim*; Quinnip. *arim*, El. Gr. 2; R. W. 107). From *anumai*, he holds with his mouth (*annu-n*, with *-mañ* the characteristic of action performed by the mouth). [The Peq. *ahteah* (Abn. *ati*), is related to *adehu*, he hunts. Cf. Engl. hound (Gothic, *hunda*) and hunt.]

[Abn. *ati*, pl. *atiak*; *areməs*, -*sasak*. Peq. *n'ateah*, (my) dog, Stiles, Etch. *allomoos*. Del. *allum*, Chip. (St Mary's) *anémooash*; (Sag.) *ave uec* mouth, dog (Sch.); *aním*, 'mean dog', Bar. Miami *lám wah*. Menom. *ah naím*.]

**anunwussukup**, -*sikkup*, -*kuppe*, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (*sukkuppe*, Mass. Ps.).

**anun**. See *duin*.

**ánpapé**, *aneu-*, as adj. and adv. overflowing, Is. 28, 18; with *sokanon*, an 'overflowing shower', Ezek. 13, 13; *noh pish anípado*, 'he [it] shall overflow'; Is. 8, 8. See *anitchewan*.

**ánussehheau**, *anisheau*, v. caus. an. he corrupts, makes corrupt. From *ánué*, or *ánin* (q. v.), it rots, becomes corrupt, with *-sh* of derogation: *ánushéang wuhhogauh*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ánishéág*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With inan.

**ánussehheau**, *anisheau*—continued.  
subj. *anistean*, (it) corrupts (it), 1 Cor. 15, 33.

**anútchuan**. See *anitchewan*.

**anuwodt**, as adv. too much, more than enough, Ex. 36, 7, = *ánué woh adt*, Ex. 36, 5.

**ánuwutchuwan** [= *anúchuwan*], it overflows, Ps. 78, 20. See *anitchewan*.

**anwohhou**, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. *-hauwash*, 1 Sam. 17, 43.

[Narr. *wuttáño*, (his) staff. Abn. *aibadéh8u*, bâton (*uel'aibadéh8i*, je m'appuie sur (quelque chose) en marchant).]

**anwóhsin**, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [*nutt'annúcos-sunwach nuhhog*, I rest myself, C. (bad)]; imperat. 2d pl. -*sinask*, rest ye, Mark 6, 41; *uttoh adt anwóhsik* (suppos. t), whereon he resteth, Job 24, 23. Vbl. n. *-sinbónk*, resting, rest, a resting place, Num. 10, 33.

[Abn. *ariéssin*, il se repose, aient travallé.]

**áshkeomo[s]**, n. a hornet, Josh. 24, 12; *aílkéaumaus*, bee, Ps. 118, 12 (but 'hornet' is transferred, Dent. 7, 20, and 'bees-og', Judg. 14, 8, etc.); *ohkeommas-og*, bees, C.; *oñkéemmas*, Mass. Ps. Cf. *ahimquésuik* (*ohhomquésuik*, C.), a needle or pin.

[Del. *amó*, a bee, wasp, Zeisb.]

**áohsuhqueáu**. See *hósekéu*.

**aongkoue**. See *oungkone*.

**áoque**, *acohque* (?), v. i. he is against, or opposed; he is an adversary; *howan aoque*, who is my adversary? Is. 50, 8; suppos. *noh aycuqueuñ*, he who is adverse, an adversary; pl. *-queagig*, Neh. 4, 11. See *ayehdeau*; *ayehükonaü*.

**apehtunk**. See *appohtean*, it remains or rests in.

\***apòme** (Narr.), n. the thigh; pl. -*mash*. See *mequau*; *mopbec*.

[Chip. (St Mary's) *bewam*; (Mack.) *bawm*, Sch. II, 458. Del. *la nich poa me*, the middle of the thigh, Zeisb.]

**appahquósu**. See *appuhquásu*.

**appappin**, *ahp-*, v. i. he sits upon (it); *wutahpappin*, she sits on it, Lev. 15, 20; suppos. *ne appapit*, that wherein he sits, Lev. 15, 22, 23, 26. Augm. of *apin*.

[Chip. *alypathberin*, a saddle, Sum.]

**appéh, ahpéh (-han)**, n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. -hanog, -heonog, 2 Sam. 22, 6; Job 22, 10.

From *pahheau*, it waits for (?) (*n'uppaiah*, I wait for him, Ps. 130, 5). Cf. *olippeh*.

[Narr. *ap̩*; pl. *ap̩ehaua*, traps; *wusk-ap̩ehaua*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

**appesettukquassin (?)**, he kneels; caus. + *heuh*, he made them kneel, Gen. 24, 11; (v. i.) rest on their knees; to kneel on his knees, 1 K. 8, 54; 2 Chr. 6, 13, etc.

**appesetukquassin, (-un)**, v. act. intr. he kneels, bows the knee; imperat. 2d pl. *appesetukqussunook*, bow the knee, Gen. 41, 43.

**appin**, n. a bed (a place to sit or rest on), Lev. 15, 26; Is. 28, 20; *wut-appin*, his bed, Cant. 3, 7 (as a verb, *na wut-appin*, he sits down there, Ruth 4, 1). See *appappin*, *áppu*.

[Abn. *tésakšabšu*, lit. élevé de terre; *ap̩sn*, lit qui ne l'est pas. Chip.: "To each person who is a member of the lodge-family is assigned a fixed seat, or habitual abiding place, which is called *abbinos*." —Sch. II, 63. Del. *ach pi ney*, a place to sleep on, Zeisb.]

**appotheau**, it remains or rests in.

[Note.—It was the intention of the compiler, judging from his reference under *apeh-tunk*, to complete the definition of the term *appotheau*, but aside from a marginal note in pencil no reference to it is made in the manuscript.]

**apposu, apwósu, op-**, v. i. he roasts, bakes; pass. it (an. subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (*apwósu*, roasted; *apposish weyaus*, roast the meat, C.). See *apwóba*.

[Del. *ach pius si*, Zeisb.]

**áppu**, v. i. (1) he sits; *aut-ap*, I sit, Ezek. 28, 2; pl. *appuog*, they sit, Ps. 119, 3; suppos. *kenípean*, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (*juérer*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apek, upgek*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *noh apit*, he that abideth, who remains (*ò juérwər*), 2 John 9 (*matta upéi*, 'he is not at home,' Prov. 7, 19). (3) he is, he continues to be, lives, in a state where rest or inactivity is implied: *tah kutapin*, where art thou? Gen. 3, 9; *nakutappin*, thou art there, Ps. 139, 8; im-

**appu**—continued.

perat. *na apsh*, 'be there' (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. *ne apit*, where he was, Ex. 20, 21; pl. part. *ney apitchey*, they who are, were, Ex. 7, 18, 21; Luke 5, 7; *motta pish nut-áppu*, I shall not be, Job 7, 21. With *áppu* (he is at rest, or inactive) cf. *ayeū* (he is in place, posited), *ahteau* (he has himself, or is in possession; *habet*, se *habet*; see *ohtavunút*), *ussu* (he acts, is doing, agit), and *umniin*, *wut-umniin* (he is such as, or of the sort of): the verbs by which Eliot translates, with sufficient accuracy, the substantive verb of existence.

[Narr. *yo áppitch ewò*, let him sit here; *mat-apéù*, he is not at home. Abn. *ned'-ápi*, je suis assis; 3d sing. *ap̩s*. Cree, *áppu*, (1) he sits; (2) he remains. Del. *w'dappin, achpin*, he is there in a particular place; suppos. *epit*, Zeisb.; *achpo*, he is at home, Zeisb.]

**appuhquassumoo (?)**, n. a pillow; pl. *-mawnash*, Ezek. 13, 18; *appuhquassumoo-it*, on a pillow, Mark 4, 38. See \**abockquósin*.

[Abn. *ps̩'k̩ésimén*, coussin de tête; *ps̩'k̩ésiu is̩*, ai cela pour coussin.]

**appuhquau**, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he cells (it) with: *appuhquau anomuk-konuk mehtugquash*, 'he covered the walls on the inside with wood', 1 K. 6, 15.

**appuhquósu, appah-**, v. i. he covers, puts on that which covers; — *nashpe cedar*, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. *ne áluhyposik*, its covering, Cant. 3, 10. Hence *appuhquósu, obbohquos, abohquos*, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. *abockquósinash* (inan. pl.), the mats with which the wigwam was covered. Chip. *uh-pük-we*, covering for a lodge.]

**appúminneónash**, n. pl. parched corn, 1 Sam. 17, 17; (*up-*) 2 Sam. 17, 28. From *apwóu*, he bakes or roasts, and *miu-neash*, kernels or fruit.

[Narr. *aujúminneónash*, parched corn; *aujúminca-na-w-saump*, parched

**appúminneónash**—continued.

meal boiled with water. Alm. *abiminañuar*, blé groulé; *ned'abiminié*, *ned'abimisi*, je fais griller du blé d'Inde; j'en groule.]

**appunnonneónash**, n. pl. 'parched pulse', 2 Sam. 17, 28.

**appuonk**, vbl. n. sitting, a seat, Rev. 4, 41 (*appuonk*, a chair, C.).

**apsin**, v. t. he lies upon (it); suppos. *ueapsuk*, that whereon he lies, Lev. 15, 20.

\***apwonnah**, an oyster, C. See \**opponenaiñhock*.

**apwósu**, it is baked, roasted. See *apposu*.

**apwóu**, -**wau**, v. t. an. he roasts or cooks (meat): *apwónat wegaus*, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): *apwóog petukquunk*, they bake bread (in an oven), Lev. 26, 26; *apwan petukquuning*, he baketh (a cake of) bread, Is. 44, 15; 2 Sam. 13, 8; *pish kut-apwón*, thou shalt bake it, Lev. 24, 5. See *appausu*.

[Rasles gives for the Albnai several verbs expressing the mode of preparing animal and vegetal food, all of which, doubtless, had correspondences in the Massachusetts dialect, though these are not to be found in Eliot: e. g. *ned'abipesi* [= *ned'apepesin?*], je fais enire dans la cendre; *ue-baguëtsu*, je fais cuire (v. g. de la viande); *ue-hagasse-maük penak*, je fais cuire des poires de terre; *ned'abuñaégr*, je fais cuire sur les charbons; *ue-pesukshabamiggr*, — à la broche; *ue-pesu kyshabu*, je grille (v. g. un anguille, viande); *ned-abisau*, je grille de la viande, sans broche; *ušéshapšké*, je rôtis, me servant d'une corde; *ned'apissin*, *ue-pessayshabu*, etc., je rôtis avec une broche, etc.; *ued'abau*, je rôtis (v. g. un lièvre); je le fais rôtir, etc. [Cf. Del. *achpau*, bread, Zeisb.]

\***aquaunduut** (Peq.), n. the 'blue fish' [*Tenmedon saltator*, Cuv.], Stiles. Cf. \**osacéntuck*.

\***aqüene** (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From *ahque* (*aqie*, R. W.), he desists, leaves off, refrains.

**aqidnet**, at the island. See *ahquedue*.

**aqut** = *ayquit*, (when he is) clothed. See *hogka*.

**as.** See *ash*.

**asampamukquodt**. See *assompamuk quodt*.

\***asaúanash** (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.

[Abn. *esséšan-ar*, les grains du jeu du plat.]

**áse-**, in comp. words. See *hóse-*.

**ásekésekokish**, day by day. See *hóse-hósekéeu*.

**asemuk**, suppos. pass. part. of *ussü*: *ueasemuk*, that which is done, Eccl. 8, 17; pl. *-kish*, v. 16.

**aséquam**, v. t. he sews (it); — *o wrush-konayk*, he sews new cloth, Mark 2, 21; *kut-ushquau*, thou sewest up, Job 14, 17 (*ushquauñuud monay*, to sew one's clothes, C.).

[Abn. *ned'áskšuðañ*, je couds chemise; *skšaðañ*, il la faut coudre; *ned'askšámen*, je le couds (v. g. canot, item vestem, etc.).]

**ash**, **as**, adv. 'of continuance', 'still', El. Gr. 21; while, Mark 5, 35; Luke 22, 47 (*ash pamaadt*, 'while he yet spake'); *ash pamaadt [on]*, while I live, Ps. 63, 4 (*as pamaontam*, Ps. 146, 2); *as you apel*, 'while I have any being', while I remain here, Ps. 146, 2. Cf. *asy*.

[Narr. *as putuméwi*, 'he is not gone by', i. e., he is yet going. Miem. *ekhk*, lorsque, pendant que. Chip. *ka mushi*, *mushi winge*, not yet; *bwa mushi*, before. Del. *es*, yet, Zeisb.]

**ashabp**, **ásháp**. See *hushálbp*, a net.

\***ashaunt** (Narr.), a lobster, pl. *-teáuñ*, R. W.; *au so hau nauc hoc*, lobster, Wood. Peq. *uuschiudauq*, Stiles.

**ashim** (?), n. a fountain, Cant. 4, 12 (but elsewhere *tökkekam*). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. *osiem nebi*, 'il puise de l'eau'; *ásíhi ned'*, 'vas quérir, puise, de l'eau, soit du ruisseau, soit à la cabane'; *ned'-ásíhih'*, 'je puise de l'eau, fonti vel fluvio.' Perhaps related to *assam-uu*, he gives nourishment to, he provides (?).

**ashkon**. See *askáu*.

**ashkoshqui, -ki; oshkoski**, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8 (*askosqu*, C.); *ashkoshquhkontu*, in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass.' Mark 6, 39; suppos. *oskoskquit*, when it is green, Ps. 37, 2 ('the green herb'); inan. pl. *ashkoski-yeuash*, Esth. 1, 6. Augm. of *aske*, q. v.

[Narr. *askáski*. Del. *asgask*, Zeisb.] **ashkuhquame**, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37: *onat-nu askuhquame-nu*, 'like the green tree', Ps. 37, 35; *ut askunkquam-ut*, under a green tree, Deut. 12, 2; I K. 14, 23. See *askunk*.

[Abn. *aresksás*, arbre vert, qui ne peut brûler; *skík'ar*, bois que n'est pas sec; (modern Abn. *sku-kwam*, green stick, K. A.).]

\***ashónaquo** (Narr.), a cap or hat. See *lushonukw*; \**unkqueekh*.

**ashpohtag, ohshpothag**, suppos. of *ushpohtau*, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1; *ne ashpothag*, the height of it.

**ashpukquodt, spukquodt**, it has the taste of, tastes of; suppos. *ne ashpukquok*, *ne spukquok*, the taste of it, its taste. See *spukquodt*.

**ashpummeu**, adv. as yet. See *ashpummeu*.

**ashpunadt**, suppos. when it happens to, or befalls (him). See *ushpiñuñ*.

**ashpunuk**, suppos. of *ushpunnun*, when he lifts or hoists (it) up.

**ashq**. See *asq*.

**ashhqhort**, suppos. part. he who remains; pl. *-utcheq*, Ezek. 36, 3, 4.

**ashqshunk**, n. coll. the remainder, what is left. See *ishkont*; *sequinai*.

**ashquetéamuk**, suppos. pass. inan. that which is left. See *sequtteamuk*.

**ashqunut**, suppos. of *sequnai*; *noh ashqunut*, he who is left, who remains; pl. *-utcheq*, Neh. 1, 3.

**ashquosh**, pl. of *ashq*. See *asq*.

**asinnekóüs, assunekóaz, has-**, n. a thorn, thorn bush, Is. 34, 13; Ex. 3, 2; Prov. 26, 9; Eze. 28, 24; pl. *-kósog*, thorns, Gen. 3, 18. From *hassunne* and *kóüs*, stony (i. e. very hard) briar.

**aske**, (it is) raw, not cooked or prepared for food (*askin*, C.); *askeyaüs* [*askeyayüs*], raw flesh, I Sam. 2, 15. The primary signification is, not yet (see *asq*); not yet mature, green (whence *moskhl*, grass, etc.); not yet fitted to be eaten, raw.

[Narr. *askin*, it is raw. Abn. *skíél*, crud; *skígi*, crument, on le mange cru; *skihüñ* (an.), cru. Del. *askiwi*, raw, Zeisb. Gr. 104; S. B. 14.]

**askéquuttum**, n. a snail, Lev. 11, 30; Ps. 58, 8.

**askkuhuk**. See *askunk*.

**áskon** (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; I K. 1, 29; *wut-askon*, his horn, Ps. 112, 9; pl. *áskouog*, Dan. 7, 8 (*weewen*, horn, C.). Cf. *muskon*, a bone.

**askón, ashkón**, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 16; *áskon*, Ex. 29, 14 (*oskón*, C.); *wutaskon*, his hide, Lev. 4, 11; pl. *-nuog*. From *aske*; *askún*, it is not yet (prepared). Cf. *olhak*.

[Del. *ashchey*, Zeisb.]

**askonemes** (?), n. dim. a little horn, Dan. 7, 8.

**askök**, n. a serpent, pl. *askokög*, Gen. 3, 1; Deut. 8, 15. ("Snakes divers; . . . the general Salvage name of them is *asckwör*."—Morton's N. E. Canaan, b. 2, ch. 5.) *ashkak*, Mass. Ps., John 3, 14. See *ashk*; *seséck*.

[Narr. *ashkág*; *móaskug*, a black snake. Abn. *skök*, pl. *skögak*. Peq. *skwojys*, Stiles. *chip*, *kenahbeg*, J.; *ginchiq*, Bar.; (St Mary's) *ke nái bik*, Sch. Del. *ashgoök* (cf. *shahachgekhlaus*, v. adj. long, straight, striped), Zeisb. Gr.]

**askotásq**, n., pl. *-asquash*, Num. 11, 5, where it is put for 'cucumbers'; *mon-askotásquash*, 'melons', ibid. (but *mon-asketáunuk*, 'cucumbers', 'or a raw thing', and *ohhosketáunuk*, 'watermelon', C.) From *-asq*, n. generic for that which is eaten raw or green, with *ashkeht*, green (in color); green-colored fruit which may be eaten raw or unripe. "Ispoutersquashes is their best bread in summer when their corn is spent; a fruit like a young pumion."—Wood's N. E. Prospect, b. 2, ch. 6. See *asq*.

**askotasq**—continued.

[Narr. *askítasquash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors," R. W. Chip. (Gr. Trav.) *ashketuhno*, melon; (Saginaw) *esh-ke-tah-no*, Sch. n., 462. Shawn. *yeshkutuhmäike*, melon [cf. *ohhosketö-nuk*, C. supra]. Del. *chaskitamank* (pl.), watermelons, Zeisb.]

**askuhhum**, v. t. he waits (and watches) for (it), pl. *-humwog*, John 5, 3; imperat. 2d pl. *-humak*, watch ye (it), Ezra 8, 29.

**askuhwheteau**, v. i. he keeps watch, watches. 1 Sam. 4, 13; *nut-askuhuheteam* (-*askuhteam*, Ps. 102, 7), I watch; imper. 2d pl. *-teagh*, watch ye, Mark 13, 35, 37. Adj. and adv. *-tean*, of watching (with *komuk*, a watch tower), Is. 21, 5. Vbl. n. *-teonk*, watching, a watch. N. agent. *-tean*, a watchman, Ps. 90, 4; Jndg. 7, 19.

\***askün** (Narr.), it is raw. See *aske*.

**askunkq**, *askkuhnk*, n. a green tree, Ezek. 17, 24; 20, 47; cf. *kishkunk*; *mussawonk*.

**askuwhekonäü**, v. t. an. (with characteristic of continued action) he habitually watches or is a spy upon (him).

**asökekodteämö**, v. i. he is a deceiver, (habitually) deceives; suppos. *noh asökekodteamvit*, he who deceives, Job 12, 16. (*nut-asökekodteam*, I cheat, C.) Vbl. n. *-amaonk*, *-amunonk*, deceiving, deceit, craft. N. agent. *-amaonu*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. *kutt ussokakómme*, you deceive me.]

**asökekómaü**, v. t. an. he deceives, cheats (him), John 7, 12; suppos. *noh asökekonomt*, he who deceives (another), Prov. 26, 19; pass. *noh asökekomit*, he who is deceived, Job 12, 16.

**ascotu**, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. *-uoy*, Is. 56, 10. Vbl. n. *asotaonk*, folly.

[Narr. *assotu* and *assoko*, a fool. Abu. *azsysaängan*, folie; *assghi*, il est fou, il n'a point d'esprit.]

**aspuhquaeü**. See *ustpuhquaeü*.

**asq**, **ashq**, **asquam**, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *ánué*, further, more than. It is the base of *aske*, \**askün*, it is raw or not prepared for food: *ashkoshki*, green; *wuske*, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. *asquash*, whence our 'squash.' See *askatasq*.

[Narr. *asquam*, not yet; *as pamméwi*, he is not gone by; *askün*, it is raw. Abn. *éskitamark* *8at'saðe*, melon d'eau, qn'on ne fait pas cuire. Niem. *echk*, lorsqne, pendant que; *echk&menah*, auparavant. Cree *numma éskwa*, not yet. Del. *esqu*, *esquata*, not yet, Zeisb. Ill. *escäu*, not yet.]

\***asqhuttoče**, whilst, C. = *asq-uttoče*. **assa[u] (??)**, v. i. to turn back: *motta nut-assaaop*, I did not turn back, Is. 50, 5. See *assóúshaü*.

[Chip. *nind ajéta*, 'I draw (move) backwards.' Bar.]

**assamaü**, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *assamak*, feed ye (the flock), Zech. 11, 4; 2d + 1st sing. *assameh*, give me to eat; *sohkomau* [= *assohkomau*], he goes on feeding, habitually feeds or provides food for (him); *nut-sohkomon* (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. *sohkomos nut-shépsemésay*, feed my lambs, John 21, 15. From *assamaü*, with characteristic (*ohk*) of continued action.

[Narr. *assáumme*, give me to eat. Abn. *ned'asamaü*, je lui donne à manger; *ned'asar*, je donne à manger. Niem. *esheméry*, je donne à manger. Cree *ássamayo*, he gives him food; *ássamisso*, he gives himself food, serves himself.]

**assau**. See *assu*.

**assepinum**, v. t. he ties (it) together, binds up; imper. 2d pl. *assepiuok*, bind ye (the tares, in bundles), Matt. 13, 30; = *wushpunum*, q. v.

**assishtuttauaog**, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives *shwishentowwáwog* as the name of 'the golden metewand', i. e. the three

**assishquttauaog**—continued.

stars in the belt of Orion, and this is more probably correct, the name signifying 'three fires', or a long wigwam in which there are three fires; *shishicuttow*, R. W. 47, 80. See (Narr.) *chip-pápuock* under *chipappu*.

**asséepósu**, *os-*, v. i. he slides or slips backward, Hos. 14, 16.

**assompamukquodt, asamp-**, (suppos. where he hides,) n. a hiding-place, a place of concealment: — *tut*, 'in a secret place,' 1 Sam. 19, 2; Jer. 23, 24; 'in a den,' Heb. 11, 38. Adj. and adv. *assompamukque*: — *ayeonuk*, hiding place, covert, Is. 32, 2.

[Abn. *sabksáñgan*, cache, espèce d'armoire dans un arbre, etc.]

**assóúshaü**, v. i. he goes backward; *mut-assóúshum*, I go backward, Job 23, 8; *kut*, thou goest backward, Jer. 15, 6; *assóúshaog*, they go backward, Jer. 7, 24 (*assihshuog*, John 18, 6).

[Cree *aschë*, backward. Abn. *asé-taúsi*, d'une façon directement opposée; *ned-asé-taúst*, je marche à reculons.]

**assownch.** See *\*ausonuch*.

**assotamoonk**, n. a kingdom, Dan. 7, 27; Obad. 21; = *tahsolatamoonk*, q. v. Cf. *ketassat*.

**assuhshaii.** See *assóúshaü*, he goes backward.

**assun.** See *hassun*, a stone.

**assunekóaz.** See *assimekóüs*.

**asuh**, conj. disj. or (El. Gr. 22); *asuh mat*, nor, Gen. 21, 23; Matt. 5, 34, 35. Its primary meaning is 'after' or 'behind.' Perhaps related to *neese*, two.

[Cree *áche*, áche, else, other, alias; *éyah*, or. Chip. *ishkwáñ*, in comp. 'after, or the end of something'; *ajuwáñ*, behind. Del. *schí*, *schítá*, or, Zeish.]

**asuhkaüäü**, v. t. an. he goes after (him), pursues, follows, Deut. 1, 36; pl. *-kauäng*; imperat. pl. *asuhkiek*, follow me, 1 Cor. 4, 16; suppos. *noh asukii*, he who follows, comes after, Ecol. 2, 18. With inan. subj. *asuhkom*, he goes after (it); pl. *asuhkomwog*, Jer. 2, 8.

**asuhkaue**, (it comes) after; as prep. and adv. after; *negonue onk neu . . . asuhkaue onk neu*, before me . . . after me,

**asuhkaue**—continued.

Is. 43, 10. From *asuh* and *aü*, with characteristic of continuing action or progress (-'k).

**asumungquodt, ussu-**, it smells of, has the smell or odor of; pl. inan. *-quodtish*, they smell of, Ps. 45, 8; suppos. *ne asumungquok*, what it smells of, its smell or odor, Cant. 4, 10; 7, 8; with an. subj. *wut-issumungquusu*, he smells of. Vbl. n. *-qussuonk*, his smell; *manontam ne usumungquok hogkaonk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *matchemanguot*, *wetimungquot*.

**át.** See *adt*.

**\*atáuntowash** (Narr.), imper. 2d sing. climb (it); *n̄' áuntavem*, I climb. See *wutontaüäü*.

**\*ataúskawaw** (Narr.), pl. *-wáuog*, *-waüg*, lords, rulers, R. W. See *ahtíshkowmün*.

**\*attaboan** (Qmir.), to pray, Pier. 59; *attáb-boowirunk*, prayer, ibid. 58, 59.

**\*attítáash** (Narr.), n. pl. 'hurtle-berries, of which there are divers sorts, sweet like currants,' R. W. 91. See *sautáanthig*.

[Abn. *sa'tar*, bluets frais, sans être secs (sing. *sa'té*); lorsqu'ils sont secs, *sikisa'tar* (*af'sitar*, les fruits sont mûrs; bons à manger). Narr. *saútaash*, 'are these currants [these berries are] dried by the natives.')

**attóäü.** See *adtóäü*.

**attuk.** See *ahruk*, a deer.

**attumunnum**, v. t. he receives (it); takes, as his own, from another; lit. takes in his hand (-*num*), Gen. 26, 12; suppos. *noh attumunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunnumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunnumüäü*, he receives (it) from (him).

[Cree *oótinum*, he takes it.]

**aü, áu**, v. i. he goes thither (to or toward a person or place); opposed to *wom*, *om*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*aüi*, he is gone, Prov. 7, 19); pl. *anog* ('they journeyed', i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *asuh*; 1st pl. *oítuh* (*otuh*, *onotuh*, Mass. Ps.), let us go to; 2d pl. *ongq*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *uttoh ayöi* (*ayöi*, Mass. Ps.), whither

**aū, āu**—continued.

I (may) go, John 14, 4; *may ne āyoī*, the way in which I go, Job 23, 10 (but *aōōn*, as I go, as I went to, Acts 26, 12; *ōōn uttoh wāh āoi*, going whither I may go, 2 Sam. 15, 20; *āūm*, if I go to, Ps. 139, 8); *toh āyōān*, where thou goest; *ne ayōān*, 'in thy way', as thou goest, Ex. 23, 20; suppos. 3d sing. and part. *ayont* (*aioint*, *āōnt*), when he goes, he going, Jer. 41, 6; John 12, 35; 2d pl. *āōōg*, when you go, Deut. 4, 5; 11, 8; 3d pl. *ne dāhettit*, 'as they went', when they were going, Luke 10, 38 (with inan. suff. *āūmōā*; *uttoh āūmōāuk*, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing *m'* (preteritive?), *m'āi*, *may*, a path; i. e. where there has been going (old Engl. gang).

*aū* or *wām* was used when going to or from a place which was spoken of without reference to the locality of the speaker; *peyāū* (he comes) and *monchū* (he goes) to or from the place of the speaker, or in which the speaker assumes to be; *āmēāū*, he absents himself, takes himself away, without reference to the act of going.

[Narr. *yō kutt āūuan*, go (you) that way; *yō āānta*, let us go that way. Chip. *nind-čzhāh*, I go (John 11, 11); pret. *ke čzhāh*, he went to (2, 12); suppos. *azhāhyōn*, whither I go (8, 14; 14, 4); *azhāhēdānān*, whither thou goest (14, 5). Abn. *nemāñi nedu*, je vas là; *nemāñtsi*, je vas, je m'en vas. Del. *en* or *wāen*, he goes (thither, to a place); suppos. *wāne*, if I go; *ate*, if he goes; part. *eyat*, going; imperat. *nak*, go ye.]

\***aucūp** (Narr.), a little cove, or creek, R. W. See *kuppi*.

**audecháonk**. See *adechān*.

**audtā**. See *āittāt*.

\***aúhaqt** (Narr.), a mantle. See *hogko*.

\***aukeeteāmitch** (Narr.), spring or seed-time, R. W. 69.

\***aúmanep** (Narr.), a fishing line, pl. *-nuprush*, R. W. 104.

[Del. *a mu nu tuc*, Zeisb.]

\***aumaūi** (Narr.), he is fishing, 'is gone to fish'; pl. *āūmaūog*, they fish; *ut aūmen*, I am fishing; suppos. pl. *aumachick* (*omāchéh*, El.), they who fish, fishermen. (N. agent. *āūavn*, pl. *-eūvog*,

\***aumaūi**—continued.

fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participle *āmachej*, and the derived n. agent. (Cf. *neotamágquām*, I go a fishing.) Its base is *ām* (*āvn*), a fishhook (Matt. 17, 27), primarily a verb signifying 'he takes fish,' or simply 'he takes' (cf. *āmānnūm*, he takes, with his hand etc.), which in the suppos. has *āmaik* (*āmndg*, *āmmág*), 'when he takes,' and pass. 'what is taken'; pl. *āmīppug*, *āmmagquog*. This suppos. or participle serves in composition as a noun generic for 'fish taken by the hook', and (in the singular) for a place of taking fish, 'fishing place'; and it was used by Eliot, in a wider sense, for all fish, as *kehtah-han-dināquog*, sea-fishes, Num. 11, 22; *mogk-ōmmāquog*, great fishes, John 21, 11; *how-āmug-qut*, (objective) to any fish, Dent. 4, 18. See *namohs*.

[Abn. *ned-āmē*, je pêche à l'hameçon; *āmē*, il pêche, etc.; *āmāyāgn*, on pêche là, il y a pêche. Del. *a-man*, fishhook, Zeisb.]

\***aumsū-og** (Narr.), n. pl. a fish somewhat like a herring, R. W. See *ōmāni*. *āunag* *ōnag*, *unnag*, suppos. of *wāne*, q. v., if it be so, when it is so; *ne aūnag*, *neānuk*, that which is (i. e. when it is) so or thus; pl. *nish aūnagish*, -kish; used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner: *wāne ne aūnag papāuñw* *ayeuruutuonk*, 'all the things concerning the war', 2 Sam. 11, 18; *uttoh aūnak*, 'how the matter may fall', Ruth 3, 18; *pānak ne woh aūnag*, 'one thing is needful', must be so, Luke 10, 42; *ne aūnak*, 'the color of it', i. e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. *mattha āunavagk*, 'if it were not so', John 14, 12, = *mattha īnānōng*, Judg. 9, 15 (*néānōng*, such, C.). As prep. according to, after the manner of. See *nan*; *neāne*; *niāh*.

\***aunakēsu**, he is painted. See *unoyku*. *aunchemcōkāt*, *unnauch-*, v. i. he tells news, bears tidings, relates, communicates information; pl. *-kuog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchemcōkōm*, thou shalt bear tidings,

**aunchemə̄kaū, unnaunch**—cont'd.

2 Sam. 18, 20. With an. obj. -əgkniāū, he bears tidings to, tells news to (him); *nuttinaunchemə̄kaūnōh* *unnaunche-mə̄kaūoak*, I told them good news; 'I communicated to them to the gospel', Gal. 2, 2. Vbl. n. -əgkuonk, -əkaūonk, news, tidings 2 Sam. 13, 30; 18, 25, 26 (*uehnaorwok*, news, C.). Continuative of *aunchemə̄ai* (-mə̄), he tells, gives information.

[Narr. *aunchemə̄kaw*, tell me your news; *ueawn mesh auwchemə̄kau*, who (has) brought this news; *toekte-dun-chim*, what news (do you tell)? Cree áchimwos, he relates. Abn. kéḡi uritañ-gs̄ot, quelles nouvelles dit on? *Sriitāñ-gs̄ot*, bonnes nouvelles; *añtsem8*, il en dit, il en raconte.]

\***aunckuck** (Narr.), pl. -qudiog, 'heath cocks', R. W. Pinnated grouse, prairie hen (Tetrao cupido, Wils.?), formerly common in Massachusetts. From *anogku* (*aunakéšu*, R. W.), he paints himself, or is painted(?).

**auhquáeu**, at the end, or extremity. See *ihquáeu*.

**auskomuwaū, auusk-**, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auuskómuwaonk*, chiding, reproof given; pass. *auuskontuonk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

\***ausounch, a'ssownch**, (Peq.) n. a skunk, Stiles. See *squnck*.

[Abn. séguñk8, bête puante.]

\***aúsup** (Narr.), pl. -páunog, the raccoon, R. W.

[Abn. éssébanes, 'chat sauvage', Rastles; modern Abn. asban, raccoon, K. A. Del. *nuchenum*, raccoon; but *rs-panni-minschi*, 'raccoon wood, yellow wool', Zeisb. 8, B. 66. Chip. assecban, Long; *ais'se bun*, Sch.; *auseban*, Sum.] \***aütah, audtā, aútawhun** (Narr.), the apron or covering worn in front, R. W.; for *adtuu*, he hides; and (caus.) *adtah-heu-un* (*adtahhun*), hidden. Cf. *adtahou*. Eliot has *nish wut-adtahwhu-nuhkonnoaash*, (of) they made aprons, Gen. 3, 7; i.e. things which continue to (or permanently, *uh-k-*), hide.

**auwakompanāonk**, vbl. n. torment (endured or suffered), Rev. 18, 7. See *unktpuauuittuonk*.

**auwakompanau**, v. i. he suffers torment, is tormented. Adv. and adj. *auwakompanāe ayeonk*, the place of torment.

**auwakompunnassu**, v. i. (act.) he inflicts torment, he tortures.

**auwakontowáonk, áiuhk-**, vbl. n. groaning, Ps. 6, 6; 38, 9.

**auwassu, auwósu, áwoossu, ou-**, v. i. (adj. an.) he warms himself, Is. 44, 15, 16; Mark 14, 54; John 18, 18; *auwáurás*, I am warmed, Is. 44, 16 (*auwáish*, warm thyself, C.).

[Narr. *auvássish*, warm thyself. Abn. *asiss*, il se chauffe. Del. *a wos si*, warm yourself, Zeisb.]

**auwépin**, v. i. the wind ceases, Mark 4, 39; there is a calm (*auwepiñhquot*, 'calm weather', when it is calm; *auwepiñ ahquonpi*, a calm season; *owwepinné*, calmly, C.).

[Narr. *aurépu*, a calm, (the calm of) peace. Abn. *akíben*, il fait calme sur la rivière.]

**auwohhómmonk, áhhaoh-, áhhau-wóh-**, vbl. n. complaining, expressing of suffering, 'groaning', Ex. 2, 24; 6, 5. **auwohkon**, v. i. it is used or made use of (habitually); of the fat of meat, etc., Lev. 7, 24; of a sword, Ezek. 21, 11 (*auwohkönot*, to use, to be used, to wear clothes out, C.).

[Del. *au wee ke*, to use, Zeisb.]

**auwohkonche, awak-**, adv. scarcely, hardly (with difficulty), Acts 14, 18, 1 Pet. 4, 18 (*auohkönche*, hardly; *aué-könche*, scarcely, C.).

**áuwohköntcäu, owohk-**, v. i. he groans (aloud), Joel 1, 18; Rom. 8, 22.

**auwohteaoangash**. See \**ompategash*.

**auwohteau**, v. t. inan. he makes use of, uses (it); pl. -téog *nuttinohkon*, they use the right hand, 1 Chr. 12, 2; — *yeu slogkanonk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohleadt*, he who uses, the user, Deut. 18, 10. (*nutt-auwohteau*, I use; *utt auwohteau*, I wear, C.). Vbl. n. *auwohteonk*, making use of, using; pl. -ongash, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *ayeuhneau*). **auwósu**. See *auwassu*.

**awakonche**. See *auwohkonche*.

\***a'waumps, a'wumps** (Peq.), a fox, Stiles.

\*awāūn (Narr.), someone; interrog. who?  
= *howun*, q. v.

\*awauusceus (Peq.), a bear, Stiles.  
[Abn. *aččasxs*. Menom. *ah way sha*. Del. *au we sis*, a beast, Zeish. Chip. *ah-waysee*, a wild beast, S. B.]

**awossu.** See *awurasu*.

\*awwusse (Narr.), adv. farther; *awwas-sé*, 'a little further', R. W.

[Chip. (St Mary's) *wans'suh*, far off; (Mack.) *was-san* (*wásə*, Bar.). Cree *wáthow*, afar off. Abn. *uččissi*, plus avant, derrière; *nušsat*, c'est loin; *mañdu nušsat*, ce n'est pas loin. (See *nóadit*; *nóóhsteannuit*.) Del. *awossi*, -iŋeu, beyond, over, the other side, Zeish.]

**ayeū**, v. i. (1) he is here, or there; he is in a place, is located. (2) he dwells; *noh ayeu kah appu*, he dwells and abides, Job 39, 28; *nułt ai*, *nułt aih*, I dwell (in or at), Ps. 23, 6; Ezek. 43, 9; *kutt ai*, thou dwellest; pl. *ayenog*, they dwell, Dan. 4, 12; Is. 30, 19; negat. *matto ayeuwoy*, they do not dwell, do not have place, 'they were not', Jer. 31, 15; pret. *nułt ai-up*, I was (there), Acts 11, 5 [indef. *mo mo nułt ain*, I was there, Prov. 8, 27; *tuh kutt ain*, *tuh kutt ai-in*, where dwellest thou? John 1, 38]; imperat. *ayish*, dwell thou; suppos. 1st pers. *utoh áyee* (*ái*), where I may dwell, Is. 49, 20; Ezek. 43, 7; 2d pers. *áyeun*; 3d pers. *noh áyít*, he who dwells, Is. 8, 18; *ne ayig*, where he dwells, Job 15, 28; pl. (particip.) *neg ayegig*, *neg na ayitcheq*, the inhabitants, they who dwell there, Ezek. 38, 11; Mic. 7, 13. Vbl. n. *ayeunkon*, a place, Gen. 18, 24; Deut. 12, 21; dwelling place, Num. 24, 21.

[Muh. (suppos.) *oict*, he 'who lives or dwells in a place', Edw. Chip. *ahyáh*, he is (in a place), John 6, 9; 8, 35, 40; *tuh ahyáh*, he shall be (there), John 12, 26; (*ahneendvaindahyu*, where dwellest thou? 1, 38); suppos. *dhyáyon*, while I am (here), 9, 5; *ahy-ád*, (where) he is, 7, 11. Cree, *nel ian*, 'I am being or existent'; *i-áw*, *i-áoo*, he is, etc.; inan. *i-áw*, it is, etc.; suppos. *i-áán*, or *i-á-yáni*, if I am, etc.; *i-áit*, if he is, etc. (*i-á-thit*, if he is, in relation to another). Howse (136, 198) regards this as "the verb substantive in its absolute form."

**ayeū**—continued.

and Schoolcraft (ii, 436–441) gives the whole conjugation of the corresponding Chip. verb, "i-eau, to be," as a substantive verb.]

**ayeuhteau, ayeuewheateau**, v. i. he makes war, engages in war, fights; imperat. *ayehuhtváñash*, make war, do battle, fight, Prov. 20, 18. Vbl. n. *ayeuh-teaonk*, *ayehuwl-*, war, a battle; pl. *-ongash*, Job 10, 17. N. agent. *ayeuh-teaen*, -in, one who fights or makes war, Josh. 17, 1; 1 Sam. 16, 18. Cf. Sanskrit *yudh* (pret. *dyutsi*), pugnare; cum aee., impugnare; *áyduh*, arma.

[Narr. (imperat. 2d pl.) *jáhettke*, fight; (1st pl.) *jáhettíte*, let us fight. Muh. (suppos.) *oioete*, the man who fights, Edw. Abn. *aišdšak*, ils combattent; *ned-ášdšaúmai*, je combat contre lui. Cree *ootérvénáyo*, he attacks him.]

**ayenquetik**, pl. *-queugig*, he who is opposed, an adversary. See *áoque*.

**ayeuteaontcowaonk**, vbl. n. an alarm of war, Jer. 4, 19. (From *ayeuh-teaen*, and *ontcowaonk*, calling out, shouting.)

[Narr. *wáuwhátoúwarédmárat*, 'tis an alarm'; *wáuwhátoúwánoq*, they halloo, shout, R. W.]

**ayeühkonaú**, v. t. an. he goes against, makes war on (him), Ps. 18, 34; 144, 1. With inan. subj. *wan-nutcheq ayeuhkoneau*, his hand is against, opposes (him), Gen. 16, 12; suppos. an. *ayeuhkonot*, when he goes to war with (him), Luke 14, 31. Adv. and adj. *ayeuhkone*, against, in opposition, Prov. 17, 11; Luke 10, 11; (mutual) *ayeuhkonitue*, in mutual or reciprocal opposition, reciprocally against, Matt. 10, 35.

**ayim, ayum**, v. t. he makes (it), Ex. 37, 1; Ps. 78, 16; pl. *ayimowog*, they make (*nułt iyam*, I make, C.); with an. obj. *ayimau ahtompéh*, he makes a bow (but *ayim kóuhquodlash*, he makes arrows); suppos. *noh ayik*, *ayig*, he who makes (it), the maker. Pass. inan. *ayima*, it is made; pret. *ayimau-up*, it was made, 'it became', John 1, 14; particip. *ayimau*, made, built, Deut. 13, 16. [Is this, in fact, a v. t. inan. corresponding to *ayen*, he places it?]

## Ch

[Eliot did not use the letter *c*, "saving in *ch*, of which there is frequent use in the language," and he gave to *ch* the name of *chee* (with the sound of *ch* in cheat, cheese), Gr. 2, 3. Words written by R. Williams with *c* hard will be found under *k*.]

**chachepeissüe.** See \**chatchepissüe*, wildly.

**chadchabenum,** v. t. he divides (it), Job 26, 12. Freq. of *chippinum*, q. v.

**chadchabenumōonk, chacha-**, vbl. n. a (permanent or continuing) division, a bound-mark, Hos. 5, 10.

**chadchapenuk,** (when) he divided (to the nations), i. e. set the bounds, etc., Deut. 32, 8.

**chadchekyeauu,** v. i. he speaks vehemently; (used by Eliot for) he swears. ["The word we make for swearing signifieth to speak vehemently," Gr. 21.] More exactly, to be vehement; the freq. or augment. of *cheke-yen*, it is violent, vehement. Imperat. -*yenash*, swear thou, Deut. 10, 20; suppos. *chadchekyenaalt*, if he swear, Lev. 5, 4. Vbl. n. -*yenāonk*, swearing, an oath, Lev. 5, 4. See *chekee*.

**chágothag, chik-**, suppos. of *chikotheau*, it burns.

**chágwas, chauguas,** pron. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teagnus*; *teagre*.

[Quir. *chayuuu*, that which; pl. *chauryunsh*, Pier. Abn. *kéyé áss*, qu'y a-t-il? qu'est-ce que c'est?; *kéyé kesi*, que veux tu dire? Cree *kékoo*, what? *kékwan*, something, anything, whatsoever, what? Chip. *kágoo*, what? anything, etc.]

\***chah**, interj. fie upon it! C. See *quuh*.

[Cree *eh! chè!* expressive of surprise and disappointment. Chip. *sé*, shame! *pshaw!* Bar.]

**chahquög.** See *chohquög*, a knife.

**chanantam,** v. i. he doubts, is doubtful; -*tawwog*, they doubt, Matt. 28, 17 (*nutchánántam*, I doubt; *ahque chanantah*, do not doubt me, 'you may take it for granted', C.).

\***chanishshau**, v. i. he reels or staggers (like a drunken man), C. Vbl. n. (augm.) *chachannishshaonk*, staggering, reeling.

**chansomps,** n. 'the locust', Joel 1, 4; 2, 25; pl. *somg*, 2 Chr. 6, 28; but 'grasshopper', Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quaqueshont*.

The word 'locust' is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chansomps*, locust, Mass. Ps., Ps. 78, 46; *chinsops quaushan*, 'a grasshopper jumps', C. [Abn. *tzáures*; pl. *-sak*, sauterelles, Rasles; *chols*, cricket, K. A.]

\***chatchepissüe, chach-**, adv. wildly; *chatepissu*, [he is] wild (?), C.

**chaubohkish,** 'except, or, besides', El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. (Is it primarily a plural? *wish chabuk-ish*, these things apart?)

**chauguas.** See *chágwas*, what.

**chauohpuhteaou,** v. caus. inan. he puts it in water; imperat. *chauohpuhteaom*, 'cast thou [into the water] an hook', Matt. 17, 27.

**chaupham,** v. t. he puts into water; hence he seethes or boils (it); — *weyaus*, he boiled the flesh, 1 K. 19, 21. Cf. *tonopham*.

[Narr. *chowiephámmiñ*, to cast overboard; *chowrophash*, cast (thou it) overboard. Abn. *tsasúps*, il est jetté dans l'eau.]

**chauopsheau,** v. i. he falls into the water (by mischance, -sh), Matt. 17, 15; *chauopshush*, 'be thou cast into [i. e. cast thyself into] the sea', Matt. 21, 21.

[Abn. *ne-tzásúpi'r'a*, je tombe dans l'eau; *tzasapí'r're*, il tombe, etc.]

\***Cháuquaquock** (Narr.), Englishmen. See *Chokyuog*.

**cheáouash, cheouash(?)**, n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).

**chechequnaü.** See *chequnaü*.

\***checout, chequit**, n. the name of a fish (Labrussequeage, Mitch.) From *chohki*, spotted (?).

**cheeby.** See \**chepy*.

**chéke, chechéke**, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or

**chéke, chechéké**—continued.

night), Ps. 127, 2. V. i. *chekeu, cheku*, it is late, a long time; *newatch cheku*, 'after a long time', Matt. 25, 19. See *chequonappu*, etc.

[Narr. *wussuume tâsha*, it is too late (in the day or night).]

**chékee**, adv. violently, Hab. 1, 9; Is. 22, 18 [*chekeyeu*, v. i. it is violent, vehement, forcible; frequent, and intens. *chadachekeyeu*; with an. subj. -*keyeü*, q. v.]; *chekee ussonik*, doing violently, an act of violence, Is. 59, 6; (*chekewâe*, forcibly, C.) See *chequonâu*.

[Abn. *tsiguññi*, malgré, à contre-cœur; par force.]

**chekeenehtuonk**, vbl. n. pass. for *-ittuonk*, violence (suffered), Hab. 1, 3 (*chekeitinne-at*, to be compelled, C.?).

**chekehéau**, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her), 2 Sam. 13, 22; *wut-chekehé-uh*, he forced her, 2 Sam. 13, 14 (*nut-chekeyeu-wae*, I compel, C.).

\***chékesu** (Narr.), the northwest wind; suppos. *chékesitch*, when it blows northwest, R. W. Cf. *wut-cheksuu*, northward. From *chekeyeu*, it is violent.

\***Chekewând**, n. pr. 'the [north]-western god', R. W.

**cheketamwónk** (?), vbl. n. rebellion, Prov. 17, 11 (*cheketamöe*, rebellious, C.). **chekham**, v. t. he sweeps (it); *nut-chekham-uh*, I sweep it, Is. 14, 23 (*nut-jeeskham*, I wipe, C.). Suppos. inan. *chekhikunk*, (it sweeps) a broom, Is. 14, 23 (*cheronachatönk*, C.). See *jiskham*.

[Abn. *tsilkéhigan*, balai; *ne-tsikekéhém-en* *sigšam*, je balaye la cabane. (Chip. *nii tchigatáige*, I sweep; *tchigatáigau*, broom, Bar. Del. *tschikhamen*, to sweep; *tschikhikan*, broom, Zeisb.]

**chekhaüsü**, -*ösü*, v. i. act. an. he sweeps, is sweeping; pass. it is swept, wiped, Luke, 11, 25; Matt. 12, 44.

**cheku**, 'after a long time', Matt. 25, 19 [?].

**chemáü**, v. i. he paddles or rows (a boat); *menuhke chemág*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *noh chemáit*, pl. *neg chemacheg*, they who paddle, who 'handle the oar', Ezek. 27, 29.

[Narr. *chémosh* (imperat. 2d sing.), paddle, row; pl. *chéneck*. Chip. *che-*

**chemáü**—continued.

*mai*, he paddles; imperat. 2d sing. *chimain* (*chemau*, a canoe), Sch. II, 387; *tchiman*, canoe, Bar. Del. *tschimacan*, a paddle, Zeisb.]

\***chenauōsüe**, adj. (an.) churlish, cross, Cott.

**chenesit**, (suppos. of *chenesu*?) a dwarf, Lev. 21, 20.

**cheouash**. See *chéouash*.

**chepaiyeonk**, vbl. n. freedom, Acts 22, 28. See *chippe*.

\***chépeck** (Narr.), a dead person. See *\*chépy*.

\***chépéssin** (Narr.), the northeast wind, R. W. See *wutchepwóiyen* (in the east); *wutchepwosh* (the east wind). The cold northeast was perhaps assigned to *Chépy* and the spirits of evil, as was *sowaniu*, the pleasant southwest, to *Kautántowit*.

\***chepewáukitañog** (Narr.), v. pl. 'they fly northward' [i. e. to the northeast], R. W.; = *chepwoi-uhk-it añog*.

**chepiohké** [*chippi, ohke*], n. the place apart, place of separation; *chepiohkomuk*, the inclosed place [*konuk*] of separation, hades, hell, Deut. 32, 22; Rev. 6, 8; 20, 13; Is. 14, 9. With locat. affix, *chepiohk-it*, *chepiohkomuk-qt*.

[Del. *tschipey-achgink*, 'the world of spirits, spectres, or ghosts', Hkw.]

**chepiontup** [*chippi, ontup*], n. a skull, Matt. 27, 33. Cf. *mishkonontup*.

[Abn. *tsipamañüep*, tête de mort.]

**chépisk**. See *chippisk*.

**chepshaü**, v. i. he is astonished, amazed, frightened, Dan. 4, 19 (*chepshi*, Is. 50, 7); pl. -*ay*, Mark 5, 42; Job 32, 15; Dan. 5, 9. Adv. *chepsi*, in astonishment, in amazement, amazedly, Ezra 9, 3; Ezek. 4, 16. Vbl. n. *chepshaonk*, astonishment, Deut. 28, 37; 2 Chr. 29, 8.

[Abn. *tsbaghinañgöt*, cela est effroyable.]

**chepshontam**, v. t. he fears or is amazed at (it); pret. *nak-chepshontamup*, I was astonished at (it), Dan. 8, 27.

\***chépy, cheeby** (Peq.), 'evil spirit, or devil,' Stiles. "Abamocho or Chepie many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Hecke-weller's (quoted in 2 Mass. Hist. Coll.,

\***cheypy, cheeby**—continued.

x, 147) it appears that the corresponding Delaware word (*tchipay*) "had been made use of, even by missionaries, who knew no better," for "the soul or spirit in man"; a use, he adds, which "none of our old converted Indians would suffer." The word is, in fact, only another form of *chippe* (q. v.), it is separate, or apart; *chipeu*, (1) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chippeog* (Narr. *chēpeck*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *momin* (from *āmō*) is something supernatural.

[Narr. *chēpeck* (pl.), the dead; *chep-assotam*, the dead sachem; *chep-asquāw*, a dead woman. Abn. *tsebiśi*, séparation, Rasles (*chibāi*, ghost, K. A.). Del. *tschipy*. Nanticoke, *tsee-e-p*, ghost, dead man.]

**chequit.** See \**checout*.

**chequappu**, v. i. (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. -*pouog*, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chekunapsh*, be still, Mark 4, 39; 2d pl. -*appek*, be ye still, Ps. 46, 10; *nawepaushadt chequappu*, 'the moon stayed', Josh. 10, 13; and *nepauz chequeppuep*, 'the sun stood still', ibid. (*wut-chequapp*, I am silent, C.) From *chēke* and *āppu*.

[Abn. *ne-tsikipi*, je me tais, taceo; *tsigisi*, sans rien dire, en silence.]

**chequanaū, chechequanaū.** v. t. an. he takes by violence from (him), he robs (him): *neg chechekquunakqueaney pish chechequuoq* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *agueie chechequunuwash*, do not rob me; suppos. pl. *chechequunuwachick*, robbers; pass. *chechequannittin*, there is a robbery committed. Abn. *tsigañsiñsi*, by force, malgré.]

**chequunikompauū**, v. i. he stands still; pl. -*pouog, -pouog*, 2 Sam. 2, 23; imper. 2d sing. *chequunikompaush*, stand thou still, Josh. 10, 12; and indic. *chequunikompau*, (he) stood still, v. 13 [where it was mistaken for the preceding substantive, *nepauz*, 'sun,' by Adelung, who in the

**chequunikompauū**—continued.

Mithridates (3 Th., 3<sup>e</sup> Abth., p. 388) has given a place among words of the "Naticks, nach Elliott" to '*chequikon-puh*, Sonne.' Cf. *nawepaushadt chequappu*, 'the moon stayed', v. 13]. From *chēke* and *-kompanū*.

**chequunussin**, v. i. he lies still; *woh nutchequunussin*, I would lie still, Job 3, 13.

**chequodweham**, v. caus. inan. he shaves (it) off, cuts (it) off (makes clean by cutting; caus. of *chekodtam*, v. t. inan.; cf. *chekham*, he sweeps or wipes); *chequodwehamwog up-pukukzoash*, they shave their heads (with negat., Ezek. 44, 20). With an. obj. *chequordtweyahenū nashpe chequordtweyaheg*, he shaves (him) with a razor, Is. 7, 20 (*chequadweehqog*, razor, C.).

**chequuttummo**, v. i. he roars (as a lion or wild beast); pl. -*nuwog*, Jer. 51, 38.

[Abn. *zaskudéms*, (le chien) jappe.] **chétaeu**, v. i. it is stiff. As adj. — *missittapuk*, a stiff neck, Ps. 75, 5. Caus. inan. *chetaurchteau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intr. (adj. an.) *chetauesu*, he is stiff, unyielding (*nutchetauesu*, I am stiff, C.).

**chetanunaū**, v. t. an. he supports (him); imperat. 2d pl. *chetanunaak næchnum-wesitcheg*, 'support ye the weak', 1 Thess. 5, 14.

**chetimatiū**, v. t. he compels (him), 2 Chr. 21, 11; *wut-chetim-o-uh*, they compelled him, Matt. 27, 32 (*wut-chetiniwam*, I am urgent, C.).

**chetuhquab**, n. a crown, Cant. 3, 11; Is. 28, 3.

[Abn. *ts'tokkšhiar*, parures, soit de cou, soit de tête.]

**\*chicháuquat** (Narr.), it is day [-break], R. W. 67.

[Abn. *ts'okksat*, il est jour, jour commence.]

**\*chichéggin** (Narr.), a hatchet, R. W.

**\*chickot** (Narr.), fire (*chikkoht*, C.). From *chēke* and *ohteau*, it rages, is violent. See *chikotheau*.

**chikkínásuog**, n. pl. sparks of fire; with *nastār* (of fire), Job 41, 19; Is. 50, 11.

**chikkup**, n. a cedar, Is. 44, 14; pl. -*pog*, Ps. 148, 9 (*utehkktippenis*, cedar, C.). Adj. and adv. *chikkuppé*, of cedar, 1 K. 5, 8.

## chikkup—continued.

[Chip. *jingrák*, pine tree, Bar.; *shin gwauik*, Sch.]

**chikohteau**, v. i. it burns, as a fire or a torch, Ex. 3, 2; Deut. 5, 23; Jer. 7, 20; pret. *nastau chikohstop*, the fire burned, Ps. 39, 3; suppos. *ne chágohtag*, that which burns, Gen. 15, 17. From *chekee* and *ohteau*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chickut* (*chikkoht*, C.), fire.]

**chikosum, chikkohsum**, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an. obj. -*sūi*; *wut-chikoss-oh*, he burned (him), Lev. 9, 11. From *chekee*, with the formative (-*sum*, an. -*sūi*) of verbs denoting the action of heat. Vbl. n. act. *chikkosuonk*, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. *chikkoswattuonk*, being burned, a burn, Ex. 21, 25.

**chipappu**, v. i. (1) he remains apart, separate, Prov. 19, 4; from *chippi* and *áppa*. (2) he is free, at liberty (i. e. separated or apart from any tribe, not the subject of any sachem); *chipeppu aoreluuomonat*, she is at liberty to marry, I Cor. 7, 39. Cf. \**chepy*.

[Narr. *chipápúock*, the Pleiades, i. e. they sit apart, form a group by themselves.]

**chipohke**, n. land not occupied; *en chipohk-it*, 'into a land not inhabited', Lev. 16, 22. From *chuppe* and *ohke*, separate or free land.

\***chippacháusin**, it divides (as a path where it forks), R. W. From *chuppen*, **chipse, -pi**, (it is) separated, apart; *chippayeuonk*, the separate place, Ezek. 41, 13. Adv. and adj. *chippigwe*, Ezek. 41, 12; 42, 1, 10, 13. [For derivatives see *chepy*, *chepohke*, *chepointip*, etc.] Vbl. n. *chipaigeuonk*, separation, freedom. As n. a part, a portion; *pinkue chippi*, a tenth part, Ex. 16, 36. Cf. *chonchippe*.

[Abn. *tsebi8i*, *tsatsébi8i*, *tzatzébi8i*, séparément. Del. *tsipiwi*, *tspat*, separately; *tschetsch-pí*, asunder, apart. Zeisb.]

**chippehtam**, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. obj. -*ehtauaū*; suppos. *chapehtaūon*, Heb. 7, 26.

**chippesu**. See *chippisu*.

**chippeu**, v. i. he separates himself, goes apart, Num. 6, 12; Gal. 2, 12; suppos.

## chippeu—continued.

*uoh chapit*, he who separates himself; pl. *neg chapícheg*, Ezra 6, 21; Jude 19; freq. *chadchapen*; with inan. subj. -*peuu*, it divides, marks separation (or pass. is divided, Hos. 10, 2); imperat. *chadchapemawdj*, let it divide (one thing from another, Gen. 1, 6). As adv. *wut-chadchaubne ponamuu*, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or augm. of *chipappu*, q. v. See \**chepy*.

**chippi**. See *chipe*.

**chippinehtau**, v. caus. (inan. subj.) it causes or effects separation. Vbl. n. *chippinuunk*, that which separates, a wall, Ezek. 42, 20 (hedge, C.).

**chippinetu**, v. i. he is born free; *wut-chippinetip*, I was born free, Acts 22, 28.

**chippinnin**, n. a free man, Rev. 6, 15; -*iuinuu*, he is a free man; *sununumma nut-chippinuunn-o*, am not 1 free? 1 Cor. 9, 1; suppos. pass., *chapiuiumuit*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missiuuin*, a captive.

**chippinu**, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (-*num*) of action performed by the hand. Augm. *chadchaubenuum* [= *chachippinum*], he separates permanently or authoritatively, establishes a division; with inan. subj. -*mo*, it establishes a division, it divides. Vbl. n. -*umuoonk*, -*umóonk*, a dividing, a boundary; -*aeonk*, -*auzwonk*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippinaū*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. -*inuok*, Num. 31, 27; suppos. *chapiuonut*, when he parts (them), Num. 6, 5; Prov. 18, 1.

**chippipsk, chepisk**, n. a [single or detached?] rock, or crag; for *chippi-omysk*; at *chippipsqut*, on the rocks, Acts 27, 29.

[Narr. *machipseat*, a stony path; i. e. *may-chippisk-ut*.]

**chippishinneuhzug(?)**, n. a bush, Job 30, 7; Is. 7, 19.

**chippissu, -esu**, v. adj. an. he is separate, apart; pl. -*suog*, a people, a distinct race, Gen. 25, 23.

**hippohtéau**, v. i. he is (habitually, by custom) separate; he keeps apart. Vbl. n. *chippotaunk*, a keeping apart, separation, Lev. 12, 5.

**chipwutconapwau**, v. t. an. he kisses (him); *chipurdtam*, v. t. inan. he kisses (it); *wut-chipwutconap-oh*, he kisses him, Gen. 27, 27; *wut-chipwotlau-unquoh wussetash*, she kissed (to him) his feet, Luke 7, 38 (*wut-chipwutlau-un*, I kiss, C.).

[Abn. *sistidawn*, il le baise.]

**chishkham**. See *jishkham*, he wipes (it).

**chiskenitchóhhou**, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From *chishkham* and *uteh*, with the inan. instrum. formative -óhhon.

\***chógan** (Narr.), a blackbird; pl. *chogyanuk*, R. W.

[Peq. *awchngyese*; *mawwayan*, Stiles. Abn. *ts8gherex*; *ts8gheresk8*, étourneau, Rasles; modern Abn. *chog-lüskw*, K. A. Del. *tsochqual*, blackbird, Zeisb.]

**chogq**, n. a spot, a bit, a small piece (for 'farthing'), Matt. 5, 26). For *chohki* or *cháhkí*, (it is) like a point or spot. Cf. *kodrhuki*. Suppos. inan. *chohkag*, a spot, a blemish; *wompe chohkag*, a bright spot, Lev. 13, 4, 19.

[Cree, *cháh-cháhchogow*, it is striped.]

**Chogqussuog**. See \**Chokquog*.

\***chogset**. See \**eachauzel*, under *K*.

**chohchohkokag** (freq. of *chohkag*, a spot), that which is spotted, or marked with spots, Jude 23. See *chogq*.

**chohchohkesu**, v. adj. an. (freq. of *chohkesu*) he is spotted, blemished. Vbl. n. -*ewtonak*, a spot, mark, or blemish, Jer. 13, 23.

\***chohchunkquttaahham**. See *chuhchunkguttahhám*, he knocks.

**chohkésu**, v. adj. an. (1) he is spotted; pl. *mohmaw chohkésung*, they are thickly spotted, 'speckled', Gen. 31, 10, 12.

**chohkésu**—continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. *chohkesít*, when he is spotted; pl. *ueg chohkesítcheg* (freq. *chohchohök-*), they who are spotted, Gen. 30, 32, 39.

[Del. *chi qua su*, patched, Zeisb.]

\***chohki**, (a point) a minute, C. (= *chogg*). *chohkowaonk* (?), vbl. n. a sting[ing],

1 Cor. 15, 55, 56; *chohkunhho*, a sting, C.

**chohkushik**, (suppos. as) n. 'a jot', a point, a speck, Matt. 5, 18; Luke 16, 17.

**chohquög**, *chahquög*, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. -*gash* (cf. *keneh-quog*, a sharp knife, under *kénai*); *krmag chahquög*, a sharp razor, Ps. 52, 2.

[Narr. *chaúgoock* (for -*quock*?). Abn. *ntsí'ksak8*, couteau; pl. *ug8r*. Menom. *ahshaykon*.]

\***Chokquog**, **Chogqussuog**, n. pl. Englishmen, C. "Englishmausog asuh Chokquog," title-page of Indian laws, 1709. "They call Englishmen *Cháu-quaqueek*, that is, Knife-men", R. W. 51.

[Abn. *ntsík8ak8i*, he has a knife.]

**chonchippe**, besides (praefer), Is. 44, 6, 8; 1 K. 22, 7. For *chachippe* (*chud-chubet*), as implying separation, 'that apart', besides. See *chippe*. The Mass. Ps. has *chippe*, 'save' (besides, excepting), Ps. 18, 31.

**chóchowáog**, n. pl. quails, Ex. 16, 13 (but 'quailsg', transferred, Num. 11, 31). See \**patupork*.

**chuh**, interj. ho! look! *chuh, ken, qush-kish*, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

**chuhehunkquttohhám**, v. t. he knocks at or upon (it); *nut-——*, I knock (at the door, Rev. 3, 20). For *chuh*, *rhuh*, *guttaahham*, he makes a measured *chuh chuh*, or call of attention(?). Cf. (Narr.) *popowntähig*, drum, R. W.

\***chúnkə**, n. an oyster, C. See *oppon-enaithock*.

## E

\***eachimmineash**, n. pl. (Indian) corn, C. See *weatchimineash*.

\***eatawús** (Narr.), it is old, said of cloth; *eataúbana*, old traps.

**ehhoh**, interj. 'of exhorting or encouraging', El. Gr. 21, 22.

**éhtäi**. See *aétaäi*, on (at) both sides.

**eiantogkonaiaü**, v. t. an. he mocks at (him). See *öontöhkonaauonat*.

\***eiassunch** and **wíaseek** (Narr.), a knife, R. W. Peq. *wiyauzzege*, Stiles. *eyiyáne* (*iawé*, Mass. Ps.), of divers sorts

**eyáne**—continued.

or kinds; all sorts of; of every kind; *mæche eyane* wine, ‘store of all sorts of wine’, Neh. 5, 18; *wane eyane*, all kinds of, Dan. 3, 15; *iyáu-askehtuash*, many (divers kinds of) medicines, Jer. 46, 11. See *nnu*.

**eyomp**, n. a male deer, a buck. See *ahtuk*.

**en**, prep. to, toward (after verbs of motion), Lev. 21, 6; Acts 10, 32.

**-en**, -enin, the formative of verbals denoting the active subject, male (nomen agentis), represents *-nunu* (*nún*, *enín*, R. W.), a male, man. The second (*-énin* = *-n-nu*) is the general or indefinite form, e. g. *adcha-u*, he hunts; *adcha-en*, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. *noh adcha-nont*) game; *adchaénin* (pl. *-eninnu-og*), anyone who is hunting, some hunter; *usse-u*, agit; suppos. *noh ñse-it*, qui (quum) agit, or aget; n. agent. *usse-a-en*, ille agens. *usseán-in*, qui agens. See *\*nún*.

**\*énada** (Narr.), seven (*emutto talishe*, M. V. Rec.).

**\*eneawáshim** (Narr.), a male (beast). See *nimm*; *nompashim*.

**\*enin** (Narr.), a man. See *\*nun*.

**enneaapeyau** (*unne-*), v. i. he sojourns.

Cf. *namshpeyan*; imperat. *eneápeyan* *yenohke*, ‘sojourn in this land’, Gen. 26, 3; *unneapeyona*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *áneapeoncheg*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *anyapeonit*, v. 40; *anea*, v. 47.

**enninneáonk**, vbl. n. a pestilence, contagious or infectious disease; Lev. 13, 44, 46; Num. 11, 33; Jer. 29, 17 (*en nimmu-og*, ἐπὶ δῆμος, an epidemic?). See *wéansháonk*, the pestilence or yellow disease.

**\*ennomai**. See *unnomái*, a reason.

**\*eteaussónk**(?), pl. -*kash*, knives, C. Cf. *\*eassunek*.

**\*ewò** (Narr.), pron. 3d sing. he, she; *owòm* *ewò*, who is that? *ewò manit*, this God; *ewò uckushánclick*, they who fear him, R. W. See *yeouh*; *noh*; -*o-*. It is properly a demonstrative.

## H

**hahanehtam**, v. t. he laughs at (it), Job 41, 29; *ehtaiaü*, he laughs at (him), Job 9, 23; suppos. *ahanehtauont*, when he laughs at or mocks (him), Prov. 30, 17.

**hahánu**, *ahánu* (-*nou*), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *matta nut-hauu*, I do not laugh; pret. *kut-ahámp*, thou didst laugh, Gen. 18, 15; *töh-wutch hakanit* (suppos.), wherefore does she laugh? v. 13; *ahquompi adt ahani-muk* (suppos. inan. or supine), ‘a time to laugh’, Ecel. 3, 4.

[Narr. *ahánu*, he laughs; pl. -*voek*; *tawhitch ahánean* (suppos.), why dost thou laugh? Ménom. *oh-y-ah-nu*, to laugh. Shawn. *ah-yáu-lee*.]

**hahanuonk**, *ahan-*, vbl. n. laughing, laughter, Job 8, 21; Ecel. 7, 3 (*ahhanuonk*, *ahansháonk*, C.).

**hashábp**, **hasháb**, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. *hashabog*, Ezek. 47, 10; Hab. 1, 16 (*ásháp*, pl. -*appag*, C.). (2) vegetal fiber or fibrous material used for making thread or cord;

**hashábp**, **hasháb**—continued.

*hashábpog*, ‘flax’ (the plant, when in the field), Ex. 9, 31; *hashabog*, flax (prepared), Judg. 15, 14; ‘tow,’ Is. 43, 17; *hashabog tutuppin*, to tow thread, Judg. 16, 9; *hashab-ponak*, linen cloth, Mark 14, 51 (*hashapona*, Ex. 35, 25). (3) a spider’s web, i. e. net, Job 8, 14; Is. 59, 5. “Les sauvages racontent que ce fut Michabou qui apprit à leurs ancêtres à pêcher, qu’il inventa les Rêts, et que ce fut la toile d’araignée qui lui en donna l’idée.”—Charlevoix, III, 282.

[Narr. *asháp*, ‘their nets’; *asháppock*, hemp; *masáunoch*, flax (Canada nettle), R. W. Abn. *röháp*, filets, rets; *sétagök*, espèce de chanvre dont on fait des rets (*aghenaük*, le chanvre). Chip. *assâb*, pl. -*big*, nets.]

**hashabuhtugq**, -*bpuhtugq*(?) (*hashalpuhutug*, flax-wood), n. stalks of flax, Josh. 2, 7; a distaff, Prov. 31, 19.

**hashanukco**, n. a bat; pl. *hashanukko-unash*, their hats, Dan. 3, 21.

[Narr. *asháuquo*, or *saunketíppo*; a cap or hat, R. W.]

**hasinnekōüs.** See *assinnekōüs*.

**hassun,** n. a stone; *hussun*, pl. -*nash*, El. Gr. 10; dim. *hassunēmes*, a little stone, ib. p. 12; pl. -*sash*, little stones, 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut (?).

[Chip. *assín*, pl. -*nig* (inan.), Bar.; *ossín*, *assín*, pl. (an.) -*neen*, Sch. Cree *assīmee*; dimin. *assīnīs*. Del. *achusun*, Zeisb.]

**hassunekōaz.** See *assinnekōüs*.

**hassunnek, -negk,** n. a cave, Gen. 23, 17, 20. (That which covers? Cf. *hashanukā*, a hat.)

**hassunneutunk,** n. a (stone) wall, Jer. 51, 44; Ezek. 13, 12.

\***hawúnshech** (Narr.), farewell, R. W.

**hennāū, hennou, āhunou,** v. t. an. he calls him (by a name or appellation; appellat. Cf. *ussowenāū*, he calls him by his name, nominat); pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennau magaénim*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *wuttiāuh*, appellat. eum, he addresses him, he calls him: *David nagum wuttiāuh* [= *wut-henna-ah?*] *nun-Munitam*, 'David himself calleth him [my] Lord', Mark 12, 37; *tah kutchenit*, 'what art thou called?' Gen. 32, 27; *nah ahnenit* (*ahhanut*, Mass. Ps.) he who is called, John 9, 11; suppos. *āhūmont* when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hettuog*, they call one another, they address one another, Gen. 11, 3. Vbl. n. *hettawonk*, *hettauonk*, mutual address, language, speech, Gen. 11, 1. See *ahenit*.

[Narr. *tahēnū* [= *toh hemau*], 'what is his name?' how is he called?]

**hettam,** v. t. inan. he calls (it); pass. *hettawan*, it is called [cf. *ussowettam*, he names (it); *ussawettawan*, it is named]; pl. *hettawog*, they call (it), Ps. 49, 11; pass. *oresuonk hettawan*, his name is called, Luke 2, 21; *hettawan*, it is called, Gen. 2, 11, 14; Is. 56, 7.

[Narr. *tahēttamen* [= *toh hettaman*], what is this called?]

-**hk.** See -*k-*.

\***Hobbamoco,** n. 'their evil God,' Lechford's Pl. Dealing, 52. "That we suppose their Devil, they call *Habamouk*," Capt. J. Smith (1631). "*Abamocho* or

\***Hohbamoco**—continued.

*Chepie*," Josselyn Voy. (See *chepy*.)

"In the night . . . they will not budge from their own dwellings for fear of their *Abamocco* (the Devil) whom they much fear."—Wood's N. E. Prospect, pt. 2, ch. 8. "Whom they [the Indians near Plymouth] call *Hobhamock*, and to the northward of us, *Hobhamoqui*; this, as far as we can conceive, is the Devil."—E. Winslow's Rel. (1624).

-**hog, -hogk,** n. (1) body, corpus, that which is external or which covers the living man or animal. For *hogki* (it covers), or *hogko* (he covers himself, wears as covering). With impers. prefix, *nuhhog*, the (any) body; pl. *muuhogkoog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *nuhhog* [*n'hog*], my body, or myself, ego ipse; *kuhhog*, thy body, thyself; *wuhhog*, his body, himself.

[Narr. *nohōck*, my body; *wuhōck*, the body (i. e. his body). Abn. *nhaghé*, *shaghé*, mon, son corps. Del. *hacky*, Zeisb. Cree *weybōw*, the body; *ne-yōw*, my body, myself.]

**hogki**, v. i. it covers, or serves as a covering; as n. *wuh-hogki*, pl. *wuh-hogkiash*, the scales (of a fish), Job 41, 15; suppos. *wuh-hogkiit*, if it have (that which has) scales; pl. *ueg wuh-hogkiitcheg*, they which have scales, Lev. 11, 9 (with inan. or impers. subj. *wuhhogkiegig*, v. 10). So, *wuh-hogki*, a shell (*wohhogke*, C.). Cf. Engl. shell, scale; Germ. schale; Greek *κολέός*, *σκελον*.

[Narr. *suckuūhock* [*sucki-wuhhogki*], black-shell money, R. W. Abn. *sara-highé*, écaille de poisson.]

**hogko,** v. i. he clothes or covers himself; with inan. subj., it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1; imperat. 2d pl. *hogkok*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hoggit*, *āqut*, *agquit*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *ne āqut*, *agquit*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkoonk*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-ongash* (*aukoonk*, C.). With a subst. expressing the thing worn or put on, *hogkunnum*, v. t. he puts (it) on.

**hogkoo**—continued.

[Narr. *aróh*, 'their deer skin', which serves for clothing [= *hogkoq*]; *ocquash* [= *hogkush*, El.], put on; *uithaqut*, a mantle (i. e. what he wears). Del. *arighunuaat*, he is clothed; *e hach quik*, his cloth; *e hach quink*, clothing, Zeisb.]

**hogkochin.** See *ogkochin*.**hogkon.** See *okkon*, a dressed skin.

**hohpheau,** v. i. (caus.) he humbles himself, 2 Chr. 32, 26; Ps. 10, 10; makes himself small (?). Cf. *pérheat*, he makes him small, or low (see *pū*); suppos. *houua hohpheout*, whose humbleth himself, Matt. 18, 4.

**hohpau,** v. i. he is humble; pl. *hohipioq* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohipash*, 'humble thyself', be humble, Prov. 6, 3; suppos. *ahhohipáchey* [*hahpau*; pl. *hahpáchhey*], Prov. 16, 19; *hohholpáchey*, the humble, Ps. 10, 12. Vbl. n. *hohipónuk*, *hohipánuk*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpau*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpae*, Prov. 16, 19 (*hohpoe*, C.).

**hohtéou**, -tóéu, adv. ex ordine, in order, Acts 11, 4; 'from time to time', Ezek. 4, 10, 11. The primary significance of the verb is, 'it comes next', or 'in course'; *ne hohtéou*, that which comes next, the second, = *uuhohhtéou*, secondly (El. Gr. 21). With the formative (-*ku*) of verbs of growth, *hohtéku*, he or it grows next, is next in growth; whence, probably, suppos. *uh adtökut*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *adtükut*.

[Abn. *ittasí*; *thésokké*, tour à tour; *uhuútsiási*, *uhuúteghikké*, de plus en plus.]

\***hômes** (Narr.), an old man; pl. *hômesnek*, R. W. [?]

[Abn. *nemss-8mæs*, mon grand père; *u8k-8mæs*, ma grande mère, etc. Chip. *nimishmæs*, my grandfather, Bar.]

\***hominey.** "They beat [the Indian corn] in a mortar and sift the flour out of it: the remainder they call *hominey*, which they put into a pot . . . with water, and boil," etc.—Josselyn's Rar., 53. Powhatan, *homony*, broken maize, Beverley. "*Homui*, which is

**\*hominey**—continued.

the corn of that country beat and boiled to mush."—Norwood's Voy. to Virginia (1649). "They live mostly on a pap, which they call *pouc* or *homini*, each of which is made of corn."—White's Relation of Maryland (1633). From the generic for 'small fruit', 'berry', or 'grain', -*min-ne*, pl. -*minueash*, which formed part of all names given to prepared corn. Cf. Narr. *aupimimneash*, parched corn; *aupi minra-nuar saimp*, parched meal boiled, etc.; *wuskokkumuck-ómene-ush*, new-ground corn; *erichi-m'ne-ash*, corn, etc. Abn. *skatinár*, the pile le blé; *skamSu-nar* (pl.), blé d'Inde (blé pilé).

\***honck** (Narr.), a goose; pl. *hóncock*, R. W; the gray or Canada goose (*Anser canadensis*, L.). See *wampatuck* (the snow-goose).

[Del. *kuak*, Zeisb.; *mareck kuak*, gray goose, Camp. Abn. *kuák8(?)*. Peq. *kohauk*, Stiles.]

\***hopuónck** (Narr.), a tobacco pipe, R. W. See *nhpoonk*.

\***hoquaún** (Narr.), a fishhook. See *nhquau*.

**hóse**, -áse-, in composition, is a distributive, signifying each in its turn, one after another in course: *áse-kesukokish*, day by day, in daily course, Gen. 39, 10; Matt. 6, 11; *áse-noumpákish*, morning by morning, every morning, Ex. 30, 7.

**hósekóea**, adv. in course; turn by turn: — *kesukoklush*, 'day unto day' (*kesukoklush hohsuhkoen*, Mass. Ps.); — *an-komash*, 'night unto night', Ps. 19, 2. Cf. *anuhkaw*, it follows, comes after; *ánh-subque*, *ánsuhque*, to and fro; *parapumshau ánsuhque*, he walked to and fro, 2 K. 4, 35; *áh-suhqueáu* and *ahaáhsuhqueáu*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infinit.); *ahuásuhqueu* *anuhquien*, he looked this way and that, Ex. 2, 12.

[Abn. *thésokké*, tour à tour; *théia8tisiási*, de deux l'un; *téi*, à toute occasion, ainsi toujours de même.]

**howaas**, n. See *óbias*, a living creature; a live animal.

**howan** [*ewó-unni*, *u-unni*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *howanig* (*auwen*, who? *aucon*, *howan*, anybody, C.). In Prov. 14, 34, the adj-

**howan**—continued.

adv. form is used: *howan missinninuog*, any people.

[Narr. *awādūm*, 'there is somebody'; *awādūn evō*, who is that? pl. *awānick*, 'some come.' Peq. *Wamnuuxuk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *owinux*, Mason's Narrat. of Peq. War. Micm. *æn*, quel-qu'un, celini qni, etc. Abn. *oænū*, quel-

**howan**—continued.

qu'un; *aænuañgū*, quel homme est-ce qui, etc. Del. *auveen*; pl. *auvenik*, who are they? Zeish. Gr. 176. Cree *ow'endā*, pl. *ow'neekē*, who? whosoever; indef. *ow'cuk*, someone, anyone. Chip. *awénen*, who? pl. + *ag*; *awiia*, one, somebody, anybody; *arégrén*, whoever, whosoever, I don't know who; pl. + *ag*.]

## I

-i, postpositive, gives to the indicative present, which is in fact a preterit, the definite and limited force of the truly present or actual; e. g. *aū*, he goes; *aūi*, he is going, is now on his way, Prov. 7, 19; *sokanu*, there is rain; *sokenani* (*sokenonou*, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammar, and is not often to be found in his translations, it unquestionably had place in the Massachusetts, as well as in other dialects of the same group.

[Abn. *t*, postposit. significat actualitatem actionis; *səgherañné*, il pleut actuellement; *psan*, il neige; *psatñé*, il neige actuellement, etc.]

**iānauwussu**, v. adj. an. he is lean; pl. -*suog*, Gen. 41, 3; suppos. pl. (particip.) -*sitcheq*, v. 4. See *ónouacussu*.

**iáne**. See *eiyáne*.

**iānussuog**, suppos. pl. *iānussitcheq*, for 'swarms of flies', Ex. 8, 21, 24, 29; they are of divers kinds (?), all sorts of creatures (?).

**in**, (in fine comp. -*hen*, -*unne*) of the kind or manner of; *yēu in kah yēu in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

**iógkōishóm̥o**, v. i. — *onatuh n'echip-pog-wut*, it 'distils as the dew', Deut. 32, 2; it moistens (?). Cf. *oggushki*.

**\*ishkauaussüe**, (he is) envious; *iskouaussüe*, enviously, C.

**ishkont**, conj. lest (El. Gr. 22), Gen. 38, 9; Luke 22, 46. For *ashquunuk*, *ashquinit*, there remains (*ne ashqshunk*, what remains, is left)?

**ishkouanatuonk**, vbl. n. envy, Prov. 14, 30. Cf. *jishanittuonk*, hatred, under *jishoutum*.

**ishpuhquaeu**. See *ushpuhquaeu*, he looks upward.

**ishquanogkod**, -*kot*, (after a numeral) a cubit's length; suppos. *ishquanogkok*, measured by cubits, by cubits' length; with an. subj. -*ogkussu*, 2 Chr. 2, 11, 12. *Neau ishquanogkok*; *negut-ishquanogkod* *ne negut ishquanogkod*, etc., (measured) by cubits; the cubit is a cubit, etc., Ezek. 43, 13. From *misquam* (*mresk*, C. q. v.), the elbow, and -*ogk*, the base of verbs of counting or numbering: so many times the length to the elbow.

## J

**jishontam**, v. t. he despises, rejects, hates (it); *nus-sekenuean kah nut-jishontam*, I hate and despise (it), Amos 5, 21; I abhor, Ps. 119, 163; Amos 6, 8; suppos. *jishantog*, when he despises, he despising, hating, Prov. 15, 10. With an. obj. *jishanumāu*, he despises or hates (him); suppos. *noh jishanumont*, he who despises; pass. *noh jishanomit*, he who is despised, Job 12, 5. Vbl. n. *jishanumauonk*; pass. *jishanittuonk*, hatred, Ps. 25, 19.

**jiskham, jishkham, chishkham**, v. i. he wipes (it); *nut-jiskham*, I wipe (it); suppos. *onatuh wosketomp jishkog wumonk*, as [when] a man wipes dish, 2 K. 21, 13. With an. attributive, *jiskhamāu*, he wipes (it) for (him); *chiskhamāu* *wussetash*, she wiped [to him] his feet, John 11, 2. Cf. *chekham*, he sweeps.

[Abn. *ne-kasshoñ*, je l'essuie; *ne-kassestihñ*, je lui essuie les pieds; *kassehats*, qu'on l'essuie. Del. *tschiskham-men*, to wipe off, Zeish.]

## K

**-k̄-, -hk̄-**, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e. g. *assumaū*, he gives him food; *sohko-maū* [= *assohkamai*], he supports, or continues to give him food; *petaū*, he he puts (it) into; *petuhkāū*, he goes into; *anāeū*, he departs; *āmaahkau*, he drives (him) away, keeps him going, etc. See *kah*.

\***eachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'ehogset', Labrus chogset, Mitch. (*Ctenilabrus bur-gall*, Stour.) For *chohchohkesit*, marked with spots, spotted, or striped.

**kachémō**, **kahchémō**, v. i. inan. it comes (and continues coming) out from: *natau kuchémō*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.

**kacheu**, v. i. he goes or comes out of: *kacheog*, they went out of (the ship), went ashore, Luke 5, 2.

**kádshik**, when it begins; the beginning of. See *kutchissik*.

**kadłupwut**, when, or if, he is hungry, suppos. of *kodłuppao*.

**kah**, copulative, and **'k̄**, progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek *ēti*; Sansk. *ati*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gá*, to go; *ga*, going, or *cha*, 'et, que'; Greek *κε*, *τε*, *καί*.

[Narr. *kā*. Peq. *quah*, E. M. Chip. *gaié* (postpositive, prepositive, and separable), Bar. Micm. *ak* [= *ahh*].]

**kâhehe**. *matta kâche*, 'no doubt', it is not doubtful, Acts 28, 4 (*kuhche*, Danf.)

**kâkenumunne**, the first-ripe (fruit), Mic. 7, 1. See *keneūnumune-ash*.

**kakenupshont**, (when) going very swiftly; suppos. of *kogkenupshaw*. See *knuipshau*.

\***kakewau**, v. i. he is mad, Mass. Ps. See *kogkéau*.

[*kasenussit*, suppos. a churl, Is. 32, 5, 7.]

\***kaskhōt**, n. a sturgeon, C. See \**kui- posh*.

\***caukóanash** (Narr.), n. pl. stockings, R. W.

[Abn. *kenéssu-nar*, chausses, bas. Peq. *cungowunteh*, a stocking, Stiles. Del. *kan kon*, legging, Sch. II, 472; *gu gun*, Zeisb.]

\***caúompsk** (Narr.), a whetstone, R. W.

\***kaúpoš** (Narr.), a sturgeon; pl. *shañog*, R. W. (*kópposh* and *kaskhōt*, C.) From *kuppi* (an adj. *kuppesn*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).

[Abn. *kubassé*, pl. *-sak*. Chip. *nam ai*', naugh may [i. e. THE fish; *namohs*, El., or *u'amag*]. Menom. *uoh mawc*, sturgeon (*nahnaish*, fish). Powh. *kopotow*, J. Smith (=close-mouthed?).]

\***causkashunek** (Narr.), the skin of a deer, R. W.

\***Kautántowwit** (Narr.), "the great Southwest God, to whose house all souls go and from whom came their corn, beans, etc., as they say," R. W. Cf. *Kéiltanit* [*Krhtanit*], the great God, Gen. 24, 7.

**kechequabinau**, v. t. an. he hangs (him) by the neck, Gen. 40, 22; *pish kalk- kechequabinuk*, he will hang thee, Gen. 40, 19; *ahut kechequabinniuk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*muk- kchchiquabes pemiuheat*, I am choked with a halter, C. It should be *nashipe pemiuheat*).

**kechequanaū**, v. t. an. he takes him by the throat; with pron. affixes, *uk- kechequam-ih*, Matt. 18, 28; hence, he embraces (him). (*nuk-kehchikquan*, I embrace, I hold by the throat, C.)

[Abn. *ne-keskedSuénañ*, je le suffoque.]

**kechisu**. See *kehchissu*.

**keechippam**, **kehch-**, **keihch-**, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; — *kehtahhanit*, on the seashore, Gen. 22, 17.

\***keegsquaw** (Narr.), a virgin or maid, R. W.

[Chip. *gigangowi*, she is a virgin. Del. *kikoqches*, a virgin; *kick och que u*, a single woman, Zeisb.; *kigape-u*, Camp. Abn. *kignüü'*, a young man unmarried.]

\***keesaquishin** (Narr.), it is high water, R. W., i. e. it is at its full height, full grown. Cf. *kesukun*.

\***Keesuckquānd** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquānanit*, God of Day or of the Sky]. See *kēsuk*.

**kehche**, **kehcheu**, v. i. (it is) chief, principal, superior (because, ex principio; cf. *ko*, *kutche*); hence, superior by reason of age, old, ancient; an. pl. *kehchiog*, *kutchiog*, the old (collectively); the ancients, i. e. those who are from the beginning, Ps. 119, 100; 148, 12; Esth. 3, 13; *kehchiog waantamvrog*, the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche* *ageuonk*, the chief place, 2 Sam. 23, 8; *kehcheu wintoshineuvk*, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keht-*; *kehtauāū*.

**kehchemugqwomp**, n. chief captain. See *muggwomp*.

**kehchesonksq** [= *kehche-sonksqua*], a queen, Esth. 1, 9, 11. See *sonksq*.

**kehchésuonk**, vbl. n. a boil, a sore; pl. *-ongash*, Job 2, 7. See *kehchésu*.

**kehchippam**. See *keechippam*.

**kehchisqua**, **kutchisqua**, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. *-quaoy*, Zech. 8, 4; 1 Tim. 5, 2.

**kehchissu**, **kechisu**, **kehchis**, v. adj. he is old, superior by age; as n. an aged person, Gen. 44, 20; Lev. 19, 32; *nuk-kechisu*, I am old, Job 15, 10 (*nuk-kechiseu*, Luke 1, 18); *kukehisu-it*, 'when he is old', Mass. Ps., John 3, 4. Like the Latin *senex*, *senectus*, *kehchis* denotes old age entitled to respect, without associating with it the idea of decrepitude or senility. Cf. *mahtāntan*. "Chise is an old man, and kiehchise a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kitchize*, an old man; pl. *-zuck*; *kutchinu*, a middle-aged man (i. e. he is growing old). Micm. *kijig8*, vieux; *kijigSuik*, les vieux. Del. *kikey*, old, Zeisb.]

**kehchithau**, v. i. he forbears or refrains from doing (?): *nus-sauwinumup* *kehchithon* (infinit.), *matta nuk-kehchitohou* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

**kehchithau**—continued.

suppos. *kehchithaán*, if I forbear, Job 16, 6.

**kehkechai**, n. a sore, 'botch', Deut. 28, 27.

**kehkechésu**, v. adj. an. he is sore, 'full of sores', Luke 16, 20 (augm. of *kehchésu*). Vbl. n. *kehkechesuonk*, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. *n'chézammam*, I am in pain; *nchésamam n'séte*, my foot is sore.]

**kehketohkau**, v. i. he goes on talking, talks much. Freq. of *kuttō*, he speaks, with *'k* progressive. Vbl. n. *kehketohkáonk*, *keketoak*, talk, loquacity, Prov. 14, 23; Eccl. 10, 13; pl. *-ongash*, 'babblings', 1 Tim. 6, 20. N. agent. *-kaen*, a great talker; pl. *-kaénug*, Tit. 1, 10. See *kuttō*.

**kehkomáu**, **kekomaú**, v. t. an. he talks about (him), slanders, or speaks reproachfully of: *nuk-kómuk-quog*, they slander me, Ps. 31, 14. Vbl. n. *kehkomáuén*, *-nuwén*, a talebearer, a slanderer, Prov. 18, 8.

[Cree *kéégāmayoo*, he scolds him (?).]

**keht-**, **keiht-**, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to *kehche* before nouns an. See *kutche*.

[Del. *kitta*, great. Abn. "*muassa vel ketté*, in antecessum," Rasles.]

**kehadttau**, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. *-tauómāz*, it sharpens (it), Prov. 27, 17; *-taunu*, he sharpens it; pass. it is sharpened, made sharp, Ezek. 21, 9; suppos. *kehattauon*, if I whet (my sword), Deut. 32, 41 (*ketottug*, a whetstone, Wood). Cf. \**caubémpsk*.

[Abn. *ne-kittud8n*, je l'aiguise; *akittud8n*, il l'aiguise; *kidadañgan*, pierre à aiguiser.]

**Kehtanit**, **Keihtannit** [*keht-(m)anit*], the chief or greatest *manit*], for 'the Lord God', Gen. 24, 3, 7. With the verb subst. *kehtanito*, *keihtanitto*, he is (or it is) the greatest *manitoo*; and with the locative suffix, *kehtanito-ut*, the place of the great *manito*, or where he is; hence, probably, *Kautántowit*, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getanuitowit*, Zeisb. Gr. 37.]

**kehtauaū(?)**, v. t. an. he is chief among or superior to; as n. a chief man; pl. *kehtauaog*, 'lords', Dan. 5, 23. Rarely used and of questionable propriety. N. agent, *kehtauaen*, pl. -*euog*, 'nobles'. Prov. 8, 18.

**kehtequanitch, kehtoq-** [*keht, uhquae, -nutch*, great, end of, hand], n. the thumb, Ex. 29, 20; pl. -*cheash*, Judg. 1, 6, 7.

[Abn. *aghitkš̄eretsi*, pollex.]

**kehtequaseet** [*keht, uhquae, -seet*, great, end of, foot], n. the great toe: *nk-kehtequaseet*, his great toe, Ex. 29, 20; Judg. 1, 6, 7.

[Abn. *meghitkš̄esit*, *ne-ghitkš̄esit*, mon gros orteil.]

**kehtimaū**, v. t. an. he appoints (him) over, appoints (him) to office or command, 2 K. 11, 18; *nuk-keitim*, I appoint (him) to rule over, etc.), 1 K. 1, 35; *kuk-kehtim quoshadtum wačnuog*, thou appointest prophets, Neh. 6, 7. From *keht*, with 'm-aū', the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

**kehtippitténāb**, n. an armlet; pl. -*apeash*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehdup*, Gen. 24, 30; *kéchépetemípeash*, Ex. 35, 22. From *keht*, (*m*)*uhpittén* (arm), *appen* (it remains, or is permanent).

**kehtoh, keihthoh**, n. the ocean, 'sea', Gen. 1, 10; Ps. 78, 13; Hag. 2, 6; with indef. affix, *kehtohhan*, *kehtahhan*, any sea; pl. -*hannash*, seas, oceans, Neh. 9, 6; with locat. affix, *nōeū kehtahhanit*, in the midst of the sea, Num. 33, 8; Prov. 23, 34; *kishke kehtahhanit*, by the sea, on the seashore, 1 Sam. 13, 5; Deut. 1, 7. Atj. and adv. *kehtahhane*, of the sea: *kehtahhan-nuppog*, the water of the sea, Ex. 14, 21. For *kehteau*, it is very great, vast; = 'k-ahteau', it is going on, or is indefinitely extended.

[Narr. *kithan* and *wechekon*, the sea, R. W.; *kikhonnohk* [?], Stiles. Del. *kittan*, a great river (?); *kitáhiean*, the great ocean, Zeisb. (The Del. Indians called the great river (Delaware) and bay *Kittan* (*Kithanne*, IIkw.); 'kid han nūn', in the main river', Zeisb.) Chip. (Sag.) *keechegahma*, lake; *keech-keech-*

**kehtoh, keihtoh**—continued.

*gamau*, great lake, sea; (Mack.) *gitche-gumee*, sea. Shawn. *k'chikumēe*, sea.]

**kehtohhannómuk**, n. 'the sand of the sea', Ps. 78, 27 (*kehtahhauomukh*, Jer. 33, 22); *kehtahhauomuk*, Mass. Ps. [=beach (?), 'where the sea goes?' (?)],

**kehtotan, keiht-**, n. a great town, Gen. 10, 16; Rev. 21, 15 (*keht*, *otan*). [Del. *kitateney*, Zeisb.]

**kehtoonog, kuht-**, n. a ship, Prov. 30, 19; Is. 33, 21; Jonah 1, 3; pl. -*ogquash*; *keht-anog*, great vessel (or carrier); cf. *pe-anog*. [From verb 'to dig out', 'hollowed'; see Rasles under 'crever'.]

[Narr. *kítónek*; dim. *kítonekquese*. Abn. *ket̄rak8*, navire. Menom. *kuh-taynemōn*. Del. *ki toal te wall* (pl.) ships, Zeisb.]

**kehtoquanich**. See *kehtequanitch*.

**keihchippam**. See *keechippam*.

**keiht-**. See *keht*.

**Keihtannit**. See *Kehtanit*.

**keihtoh**. See *kehtoh*.

**kekomaū**. See *kehkomau*.

**kekuttō**, v. i. he speaks habitually, has the faculty of speech. Freq. of *kuttō*. **kémēu**, (it is) secret, private; as adv. 'in secret', Matt. 6, 4, 6 (*kemeyeue*, secretly, C.; -*ut* *kémeaye-ut*, in a secret place, Job 40, 13); pl. *kemeoqish*, secret things, Deut. 29, 29. With verb subst. *kemeye瓦*; suppos. *kemeyeouk*, or -*yeuuk*, when it is secret; as n. a secret, Prov. 25, 9; Dan. 4, 9. See *kommoto*.

[Abn. *kimi8i*, en cachette. Del. *kimi*, Zeisb.]

**\*keminefachick** (Narr.), n. pl. murderers; *kuk-kemineautín*, you are the murderer, R. W.

**kēn**, pron. 2d pers. sing. thou; *sun ken noh woh pount*, art thou he who shall come? Matt. 11, 3; pl. *kenaiāū*, you, ye (El. Gr. 7).

[Narr. *kēñ*; pl. *kénonowin*.]

**kēnai, kēneh**, (it is) sharp, keen, Prov. 25, 18; in comp. *kēne*, *kēñ*; e. g. *kēnomp-sk*, a sharp stone, Ex. 4, 25; *keneh-quog*, a sharp knife, Ezek. 5, 1; *kéke-neuhquayangish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyene*, sharply, C.); suppos. *kenag*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wussetunk*, . . . *kenag*, the

**kēnai, kēneh**—continued.

haft . . . the blade (of a knife), Judg. 3, 22; *éhdākenag*, on-both-sides sharp, two-edged, Prov. 5, 4.

[Ilin. *nikūt̄s*, j'aiguise, j'apointis (Grav.); *kinta*, *kinte*, *kiut̄s*, dans la composition marquent souvent aiguiser, apointir. Abn. *kañsis*, *kañsiak*, épine; *kuñščio*, cela est épinéaux, aigu. Del. *kineú*, it is sharp, Zeisb. Voc. 18; *kihsin*, he is sharp (harsh, jealous, etc.), Zeisb. Gr. 167.]

**kenaiheau**, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See *kukkenuaréhēau* (augm.).

**kenām**, n. a spoon; pl. -*mōog*, 1 K. 7, 50 (*kumām*, *quonnam*, a spoon or ladle, C.). Cf. *kenün*; *kónumuk*; *kóonum*.

[Narr. *kumām-máuog*. Abn. *emk8aün*.] **kenau**. See *kenün*.

**kenauwameonk**, vbl. n. [an arraying or putting in array (?)], an army, Joel 2, 20; 1 K. 20, 25. Cf. *kukkenuaré*, orderly, in order, in shape.

**kēnawun**, pron. 1st pers. pl. inclusive, we all of us, i. e. including you to whom we speak. See *nēnarun*.

**kēneh**. See *kēnai*.

**kēnēpinaü**, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); *keneep-*, *kveeep-*, suppos. *keneepinont*, Num. 30, 3, 4.

**kēnēpsouonk**, vbl. n. a binding of one's self, a bond or obligation, Num. 30, 3.

**keneümunne-ash**, n. pl. first-fruits, Lev. 2, 12, 14; augm. *kikeneumunneash*, Num. 18, 12, 13; *kákenum-*, Ex. 22, 29. See *kákenumne*.

**kenogkeneg**, -*koneg*, n. a window, Gen. 6, 16; Judg. 5, 28; pl. -*gash*, Dan. 6, 10 (*kenag'kinney*, *kumatequaniick*, C.).

**kēnomp, keenomp**, n. 'a captain', John 18, 12; a 'brave', a valiant man (*kenomp'-páe*, valiant, valiantly (-*pionk*, valor, C.). [Cf. *Charabi* (Caribs), 'magna sapientiae viri', Vespuclius, 1497, Nav. Col., 3, 233.]

[Narr. *kélenomp*, captain or valiant man, R. W. Abn. *kināibé*, *kināibas*, homme courageux; *ne-kināibai*, je suis brave, généreux, etc.]

**kenompattam**, v. t. inan. he looks at, observes (it), I Sam. 16, 7.

B. A. E., BULL. 25—3

**kenompsquab**, n. an anchor; pl. -*ab̄og*, Acts 27, 29. See *kenuhquab*; \**kumósurp*. **kenonau**, v. t. an. he speaks (with authority, or as a superior to an inferior) to (him), he counsels, advises, instructs, Ex. 33, 9; Deut. 5, 24; 2 Sam. 17, 15; imperat. 2d sing. *kenas*; pl. *kenonau*. Vbl. n. *kenonauónk*; pass. *kenonauittuonk*, counsel, advice, Prov. 20, 18. N. agent. *kenonauen*, a counselor; pl. -*énwog*, Job 3, 14 (and *kenosowauen*, Is. 9, 6).

**kenugke**, 'among', Gen. 17, 10; Lev. 11, 2; *kununke*, Mass. Ps. (Vbl. n. *kenugkiyeonk*, a mixture, C.). The primary signification is 'mixed' or 'intermingled': *kánukke muttaanukeg*, 'a mixed multitude', Num. 11, 4; =*kennshue mattaainukeg*, Neh. 13, 3. See *kennshau*.

**kenuhquab**, **kenunkquab**, n. an anchor, Heb. 6, 19; pl. Acts 27, 40. See *kenompsquab*.

**kenuhitungquonk**, n. 'a nail', Jndg. 4, 21; a wooden pin (?) [*kēn-nhtugg*, sharp wood].

**kenuhwheg**, n. a nail; pl. -*gash*, John 20, 25 [*kenchheau*, it is made sharp].

**kenukkenausu**, v. adj. pass. it is mixed (by animate agency), Dan. 2, 41; as adj. Prov. 23, 30 (of 'mixed wine').

**kenukkinaü**, v. t. an. he goes among, mingles with (them); pl. -*aog*, Dan. 2, 43.

**kenukkinum**. See *kinukkinum*.

**kenukshau**, **kenugshau**, v. t. he is mixed with (them). From *kenugke*, with the characteristic (-*sh*) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43; *nastau kenukshau mussigónit*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. -*sháe*, Neh. 13, 3.

[Narr. *wánnieckshan*, to mingle; *wánnieckshaas*, mingled. Del. *gli cke na su*, mixed, Zeisb.]

**kenún, kinún**, v. t.; with an. obj. *kenaü*, *kinou*, he bears or carries. This appears to be the earlier form (corresponding to *anúün*, q. v.), from which *kenunnum*, -*naü*, are derived. To it must be referred *uk-kin-óuh*, they bore him, Mark 2, 4, unless this is misprinted for *uk-kinun-níuh*, as in Lev. 10, 5; cf. *uk-kenin-uh*, Is. 40, 11 (nuk-

**kenún, kinún**—continued.

*kinnu weskotoup*, I carry a man, C.).  
See *kóunum*.

[Narr. *kunnish*, I will carry you.]

**kenunkquab.** See *kennghquah*.

**kenuükwhonk, kin-**, n. a pin; pl. *-ou-gash*; Ex. 27, 19; 38, 20, 21. From *kénaian* and *uhquac*, sharpened at the point.

**kenunuáu, kin-**, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kóunmout*, when he carries (him), when carrying: — *ahtompeh*, — a bow, Amos 2, 15; — *makkiesoh*, — a child, Num. 11, 12. With pronom. affixes, *nk-kinum-oh*, she bears them, Deut. 32, 11. See *kenún*.

**kenunnum**, v. t. he carries or bears (it) by hand [and therefore improperly used in Is. 53, 4, 11], Mark 14, 13; *kunuumum-up*, 'he bare it', Mass. Ps., John 12, 6. Cf. *kenin*, *kóunum*.

**kenuppe**, swiftly, in haste, Dan. 3, 24; Is. 5, 26; adj. *-peyen*; with verb subst. *-peyewo*, there is haste, it 'requires haste', 1 Sam. 21, 8.]

**kenuppétu**, v. i. he grows fast, Gen. 21, 8, 20; pl. *-tnog*, Gen. 25, 27. From *kenype*, with the formative of verbs of an. growth.

**kenupshaú**, v. i. he makes haste, he goes quickly, Ecel. 1, 5; 1 Sam. 17, 48; imperat. *kenupshaush*, go thou quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kuunpshout*, *kenupshont*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenipshá*, swift-going: — *kultoongqquash*, 'swift ships', Job 9, 26; *kenuppe kenipshá peyaoq*, 'they come with speed swiftly', Is. 5, 26 (*kónipisháe*, very swiftly, Dan. 9, 21). Augm. and intens. *kogkenipshau*, he goes swiftly; suppos. *kakenupshout*, (when) going swiftly, 'swift of foot', Amos 2, 15; *neg kakenupshonicheg*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *ne-kirbaeskkí*, je me dépêche à faire cela.]

**kepenum**, v. t. he harvests (corn, fruit, etc.); imperat. 2d sing. *kepenish*, harvest it, 'reap', Rev. 14, 15; suppos. pass. inan. *kepenumuk*, when it is harvested, in (time of) harvest, Ex. 34, 21. Vbl. n. *kepenumoonk*, harvesting, the harvest, Jer. 8, 10; Rev. 14, 15.

[Narr. *kepenúumia*, to gather corn.]

**kepshau**, v. i. he falls; — *ohkeit*, he falls on the ground, Mark 9, 20; pl. *kepshaug*, they fall, Is. 8, 20.

**kes-**. See *kusse-*.

**kesanohtea, kesanóteau**, v. i. it is ripe; suppos. *ne kesanatag*, that which is ripe, Is. 18, 5; pl. *nish kesanatagish*, Jer. 24, 2 (*kesanuóta*, ripe, C.).

**kesantam**, v. i. (and t. inan.) he has a purpose, purposes, intends: *nukkesontam*, I purpose, 1 K. 5, 5. Vbl. n. *-tawónok*, purposing, a purpose, Ecel. 3, 17; 8, 6. *kesi*, *kes*-(or *kussi*, *kus*) in comp. words has the force of 'fully', 'completely', or sometimes simply angment, 'very much.'

[Abn. *kesi*, très. Del. *gischi*, *kischí*, done, ready, Zeisb.]

**kesittáe**, adj. and adv. cooked, prepared for eating (i. e. completed or finished; see *kestean*): *kesittáe weyaus*, 'boiled meat', 1 Sam. 2, 15 (*kestáe weyaus*, C.).

[Narr. *wuttéig kesittáuuo*, is there nothing ready boiled?; *wussáume nkíksu*, too much boiled or roasted. Abn. *kisédé éto*, cela est-il cuit? Del. *kischitoon*, to make (it) ready, Zeisb.]

**kesittu**, v. i. he is full grown, he has finished growing, Gen. 38, 14; pl. *-sug*, Judg. 11, 2. (With inan. subj. *kesakun*, q. v.) Cf. *kestean*, it is finished.

**kesteau** [*kesitteau*], v. i. it is finished, completed, made complete: *anakusounk* *kesteau-un*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.); *kesteau-un*, he finishes it, he creates it, Jer. 31, 22; *kestraunal wut-anakusounk*, to finish his work, John 4, 34); suppos. *noh kesteunk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kezheau*, q. v. (*kestentuñat*, to finish, C.).

[Abn. *ne-kesítan*, j'achève quelque chose. Cree *késítan*, he finishes it. Narr. *wukkesítin wegpiú*, he made the light; *awun kesisítówin késuek*, who made the heavens? Del. *gi schi toon*, it is done, finished, Zeisb.]

**kesteauonk, -teoonk**, vbl. n. a making complete, 'creation', Mark 13, 19.

**kesteaus**, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *kestausik*, made complete, a 'creature', Rom. 1, 25.

**kesuk.**, n. (1) the visible heavens, the sky, Gen. 1, 1. (2) a day: *pasuk kesuk*, in one day, Gen. 27, 45; 1 Sam. 2, 34; *quiuui kesuk*, all the day long, Ps. 25, 5; 71, 15; pl. -*quiuush*; *monatash kesukquish*, many days, Is. 24, 22 (but more commonly used, *machetikquinogok*; see *quiuui*); suppos. *kesukok*, when it is day, on a day: *ne kesukok*, on that day, Gen. 21, 8; *yen kesukok*, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. *kesukokish*; *áskesukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquie*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35; *kesukque wequai*, a light by day.

*kesuk* by its form appears to be the suppositive or participle of a verb *késu*, or with inan. subj. *kesiu* (*kussiu*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kussa-* (q. v.), in the passive form *kussittuu*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesosu* (*kesosinueat*, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kizs8* (comp. *nekiss8s*, je suis chauffement); old Alg. *kijis* (= *kezhis*); Chip. *g7zis*, *kisis* (cf. *g7zhik*, sky; *g7zhikod*, day); Menom. *kay-shoh* (cf. *kay-shaick*, sky); Mnih. *keesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesauqhean* (*kesauqsta*, C.), it is ripened; *kesteau* (Cree *késteaw*), he perfects, completes, and with an. obj. *kezheau* (Cree *késhayoo*, he finishes), he makes, 'creates'; gives life to; *kesuki*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesitti*—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetal life. Sansk. *kás* and *káś* (lucere, splendere); *kuś* (splendere).

[Narr. *késuck*, the heavens, R. W. (*kecsk*, Stiles); *kersuckquá*, by day, R. W. Peq. *kézuk*, Stiles. Abn. *kizs8s*, jour; le ciel. Fair. Chip. *g7zhik*, *g7zick*, sky. Menom. *kayshaick*, sky. Shawn. *ké-sa-ké*, day. Miem. *kish-k8k*, aujourd'hui. Del. *gischuch*, sun; *gischgu*, day, Zeisb.]

**kesukod,** as n. daytime, the day, as a measure of time (i. e. while day is), Gen. 1, 5, 13, 16; opposed to *nakou*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodáa*, -*dáa*; in the daytime, by day, Ex. 13, 21; Job 5, 14; *kesukodtáa kah nukkonáa*, by day and by night, Ps. 1, 2 (*kesukodíté kah nukkonow*, Josh. 1, 8); *kesukkáttar*, C.

**kesukodtumash,** n. pl. days, in the sense of years [*kodtnuwo-ash*] or as measuring long periods of time, Deut. 11, 21; Job 14, 1; *toshinash uk-kesukodtumash*, how many are his days? Ps. 119, 84.

**kesukquieu.** (it is) toward heaven, heavenward [El. Gr. 21].

[Narr. *kesuckq7n*, upward.]

**kesukun,** v. i. it is mature, full grown, ripe: *kepeurnuowuk kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesittu* (q. v.); suppos. *pajch kesukit*, till he is (full) grown, Gen. 38, 11.

[Del. *gischí*, *kischí*, ready, done; *gischiechen*, it is ready, done, finished; *gi schi gu*, he is born, Zeisb.]

**ketassot,** n. king, Cant. 7, 5; Is. 6, 5; pl. *-tanrog*, Josh. 10, 5; Job 3, 14 (*tah-satamwug*, kings, Gen. 35, 11). Vbl. n. *ketussatamauonk*, a kingdom, Matt. 5, 20 (*assatamauonk*, Dan. 5, 31; 7, 27; *tahsatamauonk*, pl. *-ungash*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kóttasatamauonk*, 'princes', = *síchemánuauk*, Pier. 35.]

**ketéahheatú**, v. cans, he giveth life to, maketh live, 'quickeneth': *uk-ketéah-*oh, 'he quickeneth them', John 5, 21; *kuk-ketéuh*, thou quickeneth me, Ps. 71, 20.

**keteáhogkóu** [*keteáe-hogk*], n. a living creature, a living body or personality (see *hogk*): *pouantauwe keteahogkóunum*, he becomes (-num) a living soul, Gen. 2, 7; *pouantauwe keteahogkóu*, a living creature, Lev. 11, 46; life, Deut. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketéuhogkau*, a soul, C.).

**keteau,** v. i. (1) he is alive, he lives, or is quick, implying the possession of vital energy or of animation; comp. *pouantau*; (2) he is in good health, he is recovered from sickness, 2 K. 20, 7; Is.

**keteau**—continued.

39, 1: *nug pish keteaq*, they shall recover, Mark 16, 18; *asq kongketeau* (augm.), is he well?; *asq keteau*, he is well, Gen. 29, 6; *sun woh nuk-keteau*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *ketâc*, of life, in life: — *mutaq*, 'tree of life', Prov. 13, 12; — *tohke-kom*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteau-nk*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteau-nk weusquehonganq*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See \**kitonewkptô*.

[Narr. *nie-kéetem*, I am recovered; *konkeetâdug*, they are well. Abn. *kighe*, il se redonne la vie.]

**keto-hom**, v. i. he sings, recites in song: *nuk-keto-hom*, I sing, Ps. 57, 7; with an. obj. *keto-homaiñü*, he sings to (him) or tells by song; pl. -*amañüqoy*, they sing to (him), 1 Chr. 16, 33; suppos. *kodtahau-nont*, pl. -*oncheg*, Eccl. 2, 8. Adv. and adj. *keto-homâr*, -*hamuâr*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *keto-homâdunk*, a singing, song; *wame keto-homâr uk-keto-homângash* (pl.) *David*, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *keto-homâwén* (indef. -*waénü*), a singer, 1 Chr. 6, 33. Cf. *kuttâ*, he speaks; *keta-kun*, he goes on speaking, he talks. See *anahom*.

[Abn. *ki&ahul8*, il chante.]

**keto-kau**, v. t. an. he tells (him), he goes on speaking to (him), 2 Sam. 20, 18; imperat. 2d sing. *ketakash*, 1 Sam. 3, 10; suppos. pass. *uhquompi ne adt keketakomuk* (freq.), a time for speaking [when it is to be spoken], Eccl. 3, 7. From *kuttâ*, he speaks, with 'k' progressive.

[Narr. *kekutto kânta*, let us speak (talk) together; *kuttôash*, speak.]

**kezheau**, v. t. an. he perfects, completes, 'finishes' (him), 'creates', Gen. 1, 27; 5, 1: *nuk-kezeh*, *nuk-kezhéh*, I create him; pret. *nuk-kezheomp*, Is. 54, 16; suppos. *noh kezheant*, he who makes complete, who creates, Gen. 5, 1. With inan. obj. *koestean* (q. v.).

[Cree *kéeschayao*, he finishes him; *kéechayao*, he begins him. (See in

**kezheau**—continued.

Howse, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in -*kîyoo*, -*kutâyoo*, and -*kîsoo*.) Abn. *ne-kisit n*, j'ach ve quelque chose; (with an. obj.) *ne-kisih n*. Del. *kischiton*, he makes, prepares (something); *kischî*, ready, done; *kischitoon*, to make something ready; *kischiehen*, it is ready, done, finished, Zeisb.]

**kinou**. See *ken n*.

\***kinukkinum**, v. t. he mixes or mingles (one thing with another), C.; suppos. *kinukkinuk*, when he mixes it; and substantially, a mixture, the *kinikinim* and *killikinim* of western tribes,—tobacco mixed with the bark of the red osier (*Cornus sericea*) or leaves of bearberry (*Arctostaphylos uva-ursi*). Cf. *kenuyke*.

[Del. *g l eke ni can*, anything to mix with, mixture, Zeisb.]

**kin n**. See *ken n*.

**kinun  **. See *kenunnai*.

**kishke**, (it is) by the side of, near to, by; *kishke may-ut*, by the wayside, Gen. 38, 14, 21; *kishke-tuk*, by the riverside, Num. 24, 6; Ezek. 47, 6, 7; *kishke peya *, he came near to, etc., Dan. 8, 17.

[Abn. *bikutsi i*, contre quelque chose, joignant quelque chose, le long du bord de la rivière; *ketsi i*, tout proche. Del. *gienghi*. Chip. *tehiga * or *trhig*. Cree *ch eek *, close by, near, nigh, by.]

**kishki**, (it is) broad, great from side to side; *keitotan missi kah kishki*, the city (was) large and great, Neh. 7, 7; *mishe-kishk c*, broad, wide (absolutely, or as opposed to narrow), Is. 33, 21; Matt. 23, 5; suppos. *ne kishkag* (*koshkug*, *kos-kag*), the breadth of it, its breadth or width from side to side, Job 37, 10; Ex. 26, 2, 8 (= *ne aucohque-kishkag*, Ex. 25, 10).

[Abn. *ssu  -kesk g s*, il est trop large, trop ample (e. g. a garment); *kesk *, large, cela l'est.]

**kishkunk**, n.: *ut kishkunk*, under a tree, Gen. 18, 4, 8. See *mehtug*.

**kishpinum**, **kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kupp * (close, fast), with the formative (-*num*, with an. obj. -*na *) of verbs denoting action of the hand; imperat. 2d sing. *kispinsh*, *kusp-*, Prov. 6, 21; pl. *kishpinoak*, 1 Sam. 6, 7; with an. obj.

**kishpinum, kusp-** —continued.

*uk-kishpin-óuh*, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpiúonuk*, binding, C.)

**kishpisuu, -ussu**, v. i. he ties or fastens, makes fast; and pass. he is tied, made fast, Matt. 21, 2; pl. -suog, they are tied, 2 K. 7, 10. Vbl. n. *kishpisuuonk*, pl. -ongash, bonds, Ezek. 3, 25; Job 38, 31. [Narr. *kspúash*, pl. *kspúuencuok*, tie it fast. Cree *kéchepissoo*, he is girt.]

\*[**kissittashau**, v. i. be sweat;] *unk-kissittashou*, I sweat, C. See *kussíttean*.

\***Kitan** (for *Kehtanit*), the great god (*manit*). See \**Kautántawrit*, *Kéhtanit*.

**kitchewéwés** [*kéche wéwés*], n. the great owl, Lev. 11, 17; = *kéche kóhkankhaa*, Deut. 14, 16. (*Strix virginiana*?)

**kitchisahshau** (?), v. i. he falls into the fire, Matt. 17, 15.

\***kitonckquēi** (Narr.), v. i. he is dead; suppos. 2d sing. *kitonckquēan*, when thou diest [shalt die]; 3d pl. -quéhettíl, when they die; pret. (intens.) *kakitonckquēban*, 'they are dead and gone'; *puáswat kitonckquēwa*, 'he can not live long' [he is near dying], R. W. Apparently from *ketélonk* (vbl. n. from *keteu*, q. v.), the life, with the formative of verbs of going; *keteuonkyéu*, life goes. In the Almaki a verb adj., from the same base, *kétañss88*, signified both a dead person and a specter or the apparition of the dead (answering to *chepg*, q. v.); "un qui est mort, si on parle de lui, dicitur *kétañss88*; un mort qui reviens après sa mort, *kétañss88*," Rasles.

**kitsittau,** = *kutchisuttuu*, he washes (it). See *kutchissumaū*.

**kitteamonteannumaū**, v. t. an. he pities, is kind to, shows mercy to (him); imperat. 2d sing. -monch, Zech. 7, 9; pl. -megk, Job 19, 21; suppos. *noh kodtumoncetannumont*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamonteannituok*, compassion, mercy, Num. 11, 15 (*nuk-kittenmonteannitteam*, v. i. I pity; *kittiuomng-keneankquat*, (when he is) miserable, pitiable; *kuttiumung*, sadly, C.). See *kutamagineeau*; *kuttumungee*.

[Abn. *ne-ketemañghérmaū*, j'ai compassion de lui.]

**kitteáshe.** *toh kittéashe*, *toh kuttcashish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *toshu*.

**kittumma.** See *kuttuoma*.

**kiyunk**, n. 'the cuckoo', Lev. 11, 16; but in Deut. 14, 15, *kukkow* is transferred.

**ko, koh**, may be regarded as the present imperfect or continuing present tense of an irregular and defective verb of existence. It signifies not merely he (or it) is, but connotes prior existence, he continues to be; *k*, in this as in derivate verbs, denoting continuance or progression. Past existence was expressed by *mo* (q. v.), which we may call the preterite absolute of the same verb, signifying it was and is not, and therefore not properly employed in speaking of that which continues to be. Eliot has in some instances combined *ko* and *mo*, and *ko* and *pish*, to express the past (aorist) and future tenses of the verb 'to be': *noh koh mo*, *no koh*, *noh paont*, 'who was, and is, and is to come', Rev. 4, 8; so *knu nukoh* [= *noh koh*] *nu*, *ken nukoh*, *ken padoan* [and *knu nukoh pish*], Rev. 11, 17; 16, 5; *nenukoh* [for *nén noh koh*], I am, i. e. I who continue to be; and *neen nukoh*, I am, Mark 13, 6; *mónkó* [for *mo ne koh?*] *niih*, it was so, Gen. 1, 7, 9, 11, etc.; *kah uttob kó watupiñ*, 'and where is he?' Job, 14, 10, where *kó* serves as an auxiliary to *watupiñ*.

**kobhamuk, koppô-**, suppos. pass. (inan.) of *kuppi*, stopped, closed.

**kobpaonk**, vbl. n. an inclosure or shut-up place, a 'haven', Acts 27, 8; Gen. 49, 13.

**kobpog**, suppos. of *kuppi*; as n. a haven, Gen. 49, 13. See *koppánuk*.

**kobpohsheau**, v. i. (inan. subj.) it goes into a haven or place protected: *kuh-tonoy kobpohsheau*, 'the ship was at the land', John 6, 21.

**kbshagkinit**, suppos. when he is shut up; as n. a prisoner; pl. -ithey, Is. 42, 7.

**kbshagkinittuonk**, vbl. n. a being shut up, a prison (pl. -ongash), Is. 42, 7.

**kod**, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the paulo-post-future, as *uttob kod uscít*, what he is about to do, Gen. 41, 28; *kod-ayimog*, when you intend (are about) to build, Luke 14, 28; *kod uuhug*, 'he was about to sail', Acts 20, 3; with the

**kod**—continued.

indicative, *nn-kod-wuandam*, 'I will be wise', Ecel. 7, 23; suppos. *kodlāñi*, '(when) thou seekest to go', 1 K. 11, 22.

[Narr. *katoñt cuéchaw*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kudlāñi*, inan. subj. *kédañi*, "nota futuri, vel potius ad exprimendum je veux, afin que, sur le point de," Rasles. Del. *n'gotta*, I will (from *götamen*, to want, will, desire); *gotta*, he willeth, Zeish. Gr. 162. In the Chip. and Cree *kā* (before a vowel, *kud*) or *gā* has apparently lost its desiderative force and become a prefix or auxiliary of the simple future indicative. See Baraga, 88; Howse, 199.]

**kodchukki**, (it is) a piece, or a part of (it),

Judg. 9, 53; Dan. 5, 5, 24; 'a morsel' (of food), Prov. 23, 8; *kodechukishk* (*kodehaki-wisq*), 'a potsher'd', Job 2, 8 (*kodehúkki wryans*, a piece of meat, C.).

**kodsheau**, v. i. inan. subj. it falls out (of it), as a sword from its sheath, 2 Sam. 20, 8. Cf. *kodtinnum*, he pulls (it) out.
**kodtantam**, v. t. he desires, longs for, wishes (it). From *kod*, with the formative of verbs of mental state or disposition; *nuk-kodtautau*, I desire (it), Job 33, 32; imperat. 2d sing. *ahqas kodtaush*, do not desire, Prov. 23, 3. Vbl. n. *kodtautamouk*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtanumuañi*, he desires or longs for (him); suppos. *kodtaumadl*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *neattáñum* or *neattícam*, I long for it. Del. *gottadanu*, he desires.]

**kodtántupont**, **kodto-**, n. the top or crown of the head, Gen. 49, 26; Deut. 33, 16, 20; Job 2, 7.

[Abn. *sskitan'ütebi*, au-dessus de la tête; *sskitsisi*, déhors, au-dessus de; *kétté* (in antecessum), avant, auparavant, Rasles.]

**kodtauompasu** (?), v. i. act. he sells or barter; imperat. 2d sing. -*push*, 2 K. 4, 7; suppos. *noh kodtauompasi*, he who sells, a seller, Ezek. 7, 12. N. agent. *kodtauompasen*, Ezek. 7, 13.
**kodtinneau** (?), v. i. he faints; pl. -*eaog*, Is. 40, 30.
**kodtinnum**, v. t. he draws or pulls (one thing out of another); *nuk-kodtinnum*
**kodtinnum**—continued.

*unt-logkodleg*, I draw (out) my sword, Ex. 15, 9; *kodtinnum nu-mokis*, he drew off his shoe, Ruth 4, 8; suppos. *noh nu-mokis kodtinuk*, he who draws off his shoe, 'that hath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinush-tunash*; with an. obj. *kodtinuñi*, *kod-nuñi*, he pulls (him) out; imperat. 2d pl. *káduok wach mutau-ut*, pull him out of the fire, Jude 23; with pron. affix, *kod'nuñeh*, pull thou me out, Ps. 31, 4. From *kodt-*, with formative of action performed by the hand. Cf. *kodsheau*, it falls out of.

[Abn. *ne-kétnumen*, je tire (manu), v. g. une épine du doigt; *kithigan*, tire-bourre.]

**kodtompskoag**, as n. the top of a rock, the summit of a cliff or crag, 2 Chr. 25, 12.
**kodtongquag**, suppos. inan. as n. a pile, that which is heaped high, by placing one above another, 'a heap', Ex. 15, 8. From *kodt-* and *onkhan*. See *kottunkquag*.
**kodtôhamont**, pl. -*oncheg*, singers, Ecel. 2, 8; suppos. of *ketashomaiñi*.
**kodtuhkóe** (?), suppos. *kodtuhkóag*, -*ohkóag*, a summit or high place, the top of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7; Jer. 49, 16.
**\*kodtukquom-unat**, v. i. to be sleepy, C. From *kod* (desiderat.) and *ununkuom-unat*, to dream; to be inclined to dream.

[Narr. *nkátaquanna*, I am sleepy. Abn. *kud'sx*, il a sommeil. Del. *n'gat-tungwan*, I am sleepy, Hkw.]

**kodtúnw**, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. -*maush*; suppos. *kódtnumuk*, -*waek*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtnuricé*, of a year, yearly, Lev. 16, 34; 25, 53; *nishwe kodtnurac kogkodtnurac* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *quthum*, it measures or is a measure; suppos. *quadhomuk* (?). See *quttuhum*.

[Narr. *nguitte-cantámu*, one year. Abn. *nekstsi-gaden*, *nissi-gaden*, one year, two years. Del. *kuttawan*, year, Camp.; *gachin*, Zeish. Shawn. *kut'o*.]

**kodtumwohkom**, v. i. from *kodtinm*, with the formative of verbs of progress

**kodtumwohkom**—continued.

(-*hkōm*), he goes from year to year; (with a numeral or indefinite quantitative) he is — years old: *nabo-neese kodtumwohkom*, she is twelve years old, Mark 5, 42.

[Narr. *toh kutterashe kodtumwohkom*, how many years old are you?]

**kodtuppo**, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *unk-kodtup* [for -*upap* (?)], I was hungry, Matt. 25, 35, 42; suppos. *kadutupwnt*, *kodt*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kod*, desiderative, and -*upap* (v. generic), he eats, he longs to eat.

[Narr. *n'cāttup*, I am hungry; *wānnaneāttup*, I am very hungry. Del. *kat to pu i*, to hunger, Zeibsh.]

\***kogkahquteau**, v. i.: *unk-kogkahquteau*, I counsel or advise, C.; with an. obj. *kugkohkooawū*, he gives counsel (to him), C.

**kogkēau**, **kogkēwau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakeraw*, Mass. Ps.); *kuk-kogkēi* (pres. actual), thou art beside thyself; *matta unk-kogke-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *noh kogkeut*, he who is mad; pl. -*echeg*, Matt. 4, 24; suppos. pass. inan. as n. *kug-kēimuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkēonk*, madness. N. agent. *kogkean*, indef. -*aenū*, a madman. Adv. *kogkē*, *kogker* (*kogkear*, C.), madly, of madness. Vb. adj. *kogkēsu*, he does madly, he is actively mad, 'lunatic', Matt. 17, 15.

\***kogkehōopónat**, v. i. (infin.) to be drunk [?], C.

[Cree *kēeskwaypayoo*, he is drunk.]

**kogkeissippamwau**, -*amou*, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesmpault*, when he is drunk, Mass. Ps.); imperat. *abque kogkesupamwish*, don't be drunk, C. Vbl. n. -*anowonk*, drunkenness, Deut. 29, 19. N. agent. -*anwaiañ*, a drunkard, Prov. 26, 9.

**kogkēusquau** (v. i. she is a mad woman), a harlot, Is. 23, 15, 16; pl. -*sepādog*, Prov. 7, 10. Vbl. n. *kogkeusquawonk*, harlotry, 'lasciviousness', Mark 7, 22.

**kogkēwau**. See *kogkēau*.

**kogkōhsun**, **kogoxum**, **kogkokhusum**, **kuhkussum**, v. t. he cuts in

**kogkōhsun**, etc.—continued.

shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *noh nōhtoe kohkōhsusit*, he who skillfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogorunawonk*, carving, 'graving', Zech. 3, 9. Adv. and adj. *kogorunuwé*, *kogosanuwé*, by carving or graving, carved, graven, 2 Chr. 34, 4, 7; Jer. 51, 47, 52.

**kogkopsau**, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kākhsont*, *kogkubson*, Ex. 4, 11; Ps. 38, 13; pl. -*oncheg*, Is. 43, 8 (*kogkopsā mehtauog*, a deaf ear, C.); *kohkōhsahtauog*, pl. -*ogash*, deaf ears, Is. 35, 5, = *wātahtauogash kuppigewash* (closed ears), Mic. 7, 16. From *kuppi*, closed, fast, with augm. redupl. and intr. an. formative, *'su ko-kup'su*, he is shut close. See *kupphosu*.

[Narr. *n'cip̄sa*, I am deaf. Abn. *negahēpsa*. Del. *gegephchot*, a deaf person, Zeibsh.]

**kogkōnequāū**, -*quāou*, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. -*quāonk*, slumber, light sleep, Prov. 24, 33.

**kōgkōunogohquohhou**, -*ogkahquohhou*, n. a thistle, 2 K. 14, 9; 2 Chr. 25, 28. Cf. *kōnukkēdahawhāū*, he pierces, pricks.

**kogkōunum**, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkōunumāū*, thou withholdest (it) from him, Job 22, 7. From *kōunum*.

**kogkussohkoag**, n. a high place; pl. -*gish*, 1 Sam. 13, 6. Augm. of *kussohkoag*, suppos. of *kussohkōi*, high.

**kogoxum**. See *kogkōhsun*.

**kogsuhkōag**, n.; pl. +*ish*, 'hills', Luke 23, 30 (for *kogkussohkoagish*).

**koh**. See *ko*.

**kohkaton**, **kohketon**. See *kuhkutton*. **kohkodhumāū**, v. i. he chews the cud; negat. *motta kohkodhumazou*, he does not chew the cud, Deut. 14, 8, = *matta onchittauuu*, Lev. 11, 7; suppos. *kohkodhumont*, Dent. 14, 6, = *onchittamont*, Lev. 11, 3; pl. -*oncheg*, Dent. 14, 7. Cf. *onchittamau*.

**kohkōnōaū**, v. t. an. he denies (him). See *quēnaowāū*.

**kohkuhquag** [suppos. of *kuhkuhqueu*, it goes up], n. the top (of a hill or ascent).

**kohkuhquag**—continued.

a summit, Deut. 34, 1; a heap (of waters), Josh. 3, 13.

**kohkuttan**, = *kuhkuttan*, he thirsts.

**kóhnkan**, (there is) drought, v. impers. as n. Dent. 8, 15; *en neepuunue kumkanit*, in the drought of summer. Cf. *kuhkuttan* [*kuhk*, *wuttan*, dry, mouth], he thirsts.

\***kohunk** (Peq.), a goose, Stiles. See \**hónek*.

**kommato**, **kummato**, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. -*towoy*, Matt. 6, 20; imperat. of prohib. 2d pl. *kommatauhkum*, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. *ne kommatonuk*, that which is stolen, Gen. 31, 39 (*nuk-kummuat*, I steal, C.). Vbl. n. *kommatoruun*, stealing, theft, Ex. 22, 3; Hos. 4, 2. N. agent. *kommatoruun* (indef. -*auuin*), a thief. From *kémeu*, secretly, by stealth.

[Narr. *kuk-kímmost*, you steal; *ka-miódakick* (suppos. pl.), thieves. Chip. *kmawodeshkeh*, he is a thief; suppos. *chegenuuñlid*, he who steals, John 10, 1, 10. Abn. *kmestrué*, il dérobe. Del. *kimochweu*, to steal away privately, Zeisb.]

**kómuk** (?), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built, for other use than for a dwelling place (*wík*), Acts 5, 23; *woskeche komuk*, the top of the house, Is. 22, 1; *askuhetrotu komuk-qut*, in the watch tower, Is. 21, 5; *qu-nukque-komuk*, high building, 'tower'; *mechumee-komuk*, food-house, a barn, Luke 12, 24 (*mauyaén-kómum*, meeting-house, C.).

[Narr. *wuunauchi-cómork*, a chimney, R. W. Micm. *cómú*, a harbor, Rand. Cf. Abn. -*ktuwig*, in *ktetakanig*, the mainland; *pépumkamighek*, univers (*pe-pañni8i*, par tout); *mesugigamig8*, 'cabane de pieux, à la française,' Rasles; Micm. *makhaniigue8*, terre, Maill.]

**kongketeáu**, v. i. he is in good health, is well, Gen. 29, 6. Intens. of *kteau*.

\***konkitchee** (Narr.), as, often (?).

**konkont**, **konkontu**, n. (onomatope) a crow, 'raven', Cant. 5, 11; *kutchikkonkont* [*kelche* *konkont*], Deut. 14, 14, and (pl.) *kihchikkongóntuog*, raven, ravens, Luke

**konkont**, **konkontu**—continued.

12, 24 (*kongkont*, a crow, C.). Sansk. *káku*, *kígy*; cornix, *kárara*.

[Narr. *kaukont*, pl. -*tuog*. Abn. *kara-kurámués* (dimin.), corneille. Chip. (Gr. Trav.) *kahgahye*, crow; *kahgahge*, raven (?). Menom. *kahkakawé*, raven. Shawn. *kálk káhk ee*, crow. Onond. *kah kah*.]

**kónnuttonconk**, vbl. n. thirst, Neh. 9, 15. See *kuhkuttan*.

\***konooh** (Peq.?), bear, Stiles MS., 1769, = *qumonow* (?).

**kónukkehtahwháu**, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him); pl. -*whoág*, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, *uk-kónukkehtahwhoh*, he pierced him with (a spear), John 19, 34 (suppos. instrum. *komaktuhuhég*, *kumukuhohuhég*, a spear, Mass. Ps., Ps. 35, 3; 47, 9).

**kouukshea**, v. i. inan. subj. it pierces, it penetrates, 2 K. 18, 21; suppos. *kumashuuk*, when it pierces, piercing, Heb. 4, 12.

**kónumuk**, that which bears or supports: *ohk komumuk*, 'the pillars of the earth', Ps. 75, 3. From *kuuán*, suppos. inan. pass.

**kóununnont**, suppos. of *kuuonuñ*, he carries (an. obj.).

\***kopiauss**, **kupýás** (Peq.), a frog, Stiles, **koppómuk** [= *kobhamuk*], a haven (that which is closed), Acts 27, 12.

\***kópposh**, n. a sturgeon, C. See \**kuú- posh*.

**kóshkag**, **kóskag**, width or breadth. See *kishki*.

**kóshki**. See *kushki*.

**kóssittag**, **kásittag**, when it is hot; suppos. of *kussittu*, q. v.

**kóskag**. See *kishki*; **kóshkag**.

**kósuukquom** (?), n. a witch.

[Abn. *k8sisiuin*, *k8siquam*, 'une jonglerie,' etc.; 'le feu fausses observations de futuro', Rasles.]

[**kottonquag**, a heap, Mass. Ps., Ps. 33, 7; *kodtnukquag*, 78, 13.] Cf. *kodtong-quay*; *kuhkuhquen*.

**kouéu**, **kouweu**, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. *kou'i*, he is asleep, he now sleeps, 1 K.

**kouéu, kouewe**—continued.

18, 27); *nuk-konem*, I sleep, Cant. 5, 2; suppos. 2d sing. *ka'ān*, when thou sleepest, Eph. 5, 14; 3d sing. *noh kuit, kawit*, he who sleeps; pl. *ka'ēchey*. Vbl. n. *kouéonk*, sleeping, sleep, Prov. 24, 33; *mishe-kouéonk*, a deep sleep, Gen. 15, 12. N. agent, *kouéuen* (indef. -énin), a sleeper, Jonah 1, 6.

[Narr. (pres. defin.) *cowléwi*, he is asleep; *cowléwock*, they sleep; *yō cowish*, lodge here; (suppos.) *cávit*, while he slept. Abn. *ne-kaši*, je dors; *kaš*, il dort. Del. *gauwin*; participle pres. (suppos.) *gevi*, sleeping; *gauwin*, to sleep, Zeish.; *n'gáwui*, Hkw. (*n'gówe*, Cass.), I sleep.]

**kóuhquodt, kóuhquod, kóunkq-**, n. an arrow, Ps. 11, 2; Prov. 25, 18; Joh 41, 28; pl. -*tash*, 2 K. 13, 15, 18. From *kóüs*, a thorn, *uhq*- (rad. of *uhquáte*, at the point or extremity), pointed, and *ohdeua* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *kaúquatash*. Peq. *keeguum*, *khegwan*, Stiles. Abn. *kaūššio*, cela est épineux, aigu (*arss*, flèche sans tête; *pa'kšé*, flèche à tête); *kaūkskarss*, flèche où il y a des plumes, etc. Chip. (Sag.) *keenowaukoyen*.]

**kóunum**, v. t. he carries, supports, holds in hand; suppos. *kóunuk* (ne *kóunuk*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *quandlikquash* *kóunukay*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kojkóunum*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *kóunau*, *kojkóunut*, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2. **kóús**, n. a thorn, a briar, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a bramble, Judg. 4, 14, 15; *kishke kóüs-sehtu*, by the (thorn) bushes, Job 30, 4. See *asimnekóüs*. The radical is *uhq*, pointed (see *uhquáte*), with perhaps the vb. adj. formative -*ussu*, he is sharp pointed (pl. -*sog*), which gives the noun the animate form.

[Abn. *kaūšis*, épine.]

**kouewe**. See *kouéu*.

**koo**. See *kowa*.

**kooche**. See *kutche*.

**kochteau**, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. -*emmat*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *nuk-kachte-oh*, I add to him (years to his life, 2 K. 20, 6). From *kache* (*kutche*). See *kotnau*.

**kohkohaus**, n. (onomatope) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. -*sog*, Job 30, 29; *kehche* (and *mishe*) *kash-kakhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *kashkashomucem*, the little owl, Deut. 14, 16, =*əħħamous*, Lev. 11, 17. Cf. *wéwés* (screech owl).

[Narr. *kokóchom*, *əħħamous*, an owl. Abn. *kškškass*, chat-huant (and *kškass*, le coucou). Chip. *ə-kō-kō-o*, *ko-ko-ko-o*. Del. *gokhoos*, owl; *gokhotit*, a little owl, Zeisb.]

**kóokókanogs**, n. a bell, Ex. 39, 25, 26 [-*oggus*, owl-like (?)].

**kón**, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *muhpas*, *sóchepo*.

[Narr. *cóne* (and *sóchepo*). Del. *gān*, *guhu*, Zeisb. Chip. *kōn*, *an-kone*. Menom. *koon*.]

**kotnau, kotuehtau**, v. t. he makes an addition to (it), increases (it) by adding (cf. *kochteau*): *ahque kootnash*, thou shalt not [do not] add to it, Deut. 12, 32; *matta uk-kootnau-ó-un*, he did not add (anything or more), Deut. 5, 22; *uk-kotuehtau-un*, he addeth to it, Del. 3, 15; imperat. 2d pl. *kotuehtau-ək*, add ye to (it), 1 Pet. 1, 5.

**kówa, koo**, n. a pine tree, 'fir', Hos. 14, 8; pl. *konaqog*. From the same root as *kóüs*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épines, or its general shape.

[Narr. *kówaw*, a pine tree; dimin. *kowurétsuk* (pl.), young pines. Abn. *kšé*, pin; *kaūšis*, épine, Rasles; modern Abn. *ko-wu*, pine tree, K. A. Del. *cu-we*, Zeisb.]

**kuhog**, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

**kuhkenauwéhhéau**, v. caus. an. (augm. of *kenáihheau*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *kuhkenauwéhеont*, he form-

**kuhkenauwéhhéau**—continued.

ing (when he forms), Is. 44, 10; pass. *kuhkenaihetteau*, he is formed; pret. *nuk-kuhkenaihetteap*, I was shapen, Ps. 51, 5. Adv. *kuhkénaue*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kuhkenauwehbeau*, he shapes or fashions (it); pret. *nuk-kuhkenauwehbeap*, I formed (it), Is. 45, 7. Cf. *kenauramowonk*.

**kuhkham**, **kuhham**, v. t. he marks (it) out; *nk-kuhkhham-un*, he marks it out (*nashpe pemuaueat*, by a line, Is. 44, 13); suppos. instr. [*kuhkheg*] *kuhheg*, that which serves to mark with a line; pl. *nuk-kuhheganash*, my lines, Ps. 16, 6; *kuhhegan-ehthu*, within the lines, 'gates', Deut. 15, 7; freq. and augm. *kuhkuh-heg*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kuhkhchheg*, a rule; adj. *kuhkuhhegine*, regular, C.).

**kuhkinneam**, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kohkiunck*; 3d pl. *kóhkinnumuhettit*, Ex. 12, 42 (*nuk-kehhneam*, I view, C.).

**kuhkinneasu**, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kuhkin-neasish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. *-asoumk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. *-ungash*, Gal. 6, 17; Ps. 135, 9.

**kuhkotomaū**, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *nuk-kuhktom-onsh mogayish*, I will show thee mighty things, Jer. 33, 3; *nk-kuhktomni-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *kuk-kukötmons*, I will show thee (the way); *kokotemiiuna mäyl*, show me the way.]

**kuhkotomwehteau**, v. caus. inan. and an. he instrnets him, teaches (it) to (him) [*nuk-kuhktomwehteam*, I teach, C.] N. agent. *kuhktomwehdeau*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. *-truonk*, teaching, instruction, C.

**kuhkuhheg**, suppos. instrum. a bound, landmark, limit. See *kuhkhau*.

**kuhkuhhunk**, a boundary; pl. *-kgash*, Gen. 49, 26; suppos. of *kuhkuhhenu*, it marks. [*kuhkuhnauk*, a bound, Mass. Ps. 104, 9.]

**kuhkuhqueu**, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *howau kohkuhqueit*, who shall ascend? etc., Rom. 10, 6. Adv. *kuhkuhque*, above, higher, Josh. 15, 19; suppos. inan. *kuhkuhquug* [*tottoukquag*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kuhkuhshin*, it goes up, Ezek. 41, 7. Cf. *quunukque*, *quunuñkque*.

**kuhkuhquanaū**, v. t. an. he draws him up; pl. *-qundog nashpe pemuncotaash*, they drew (him) up with cords, Jer. 38, 13.

**kuhkussum**. See *kogikóhsu*.

**kuhkuttón**, **kohkaton**, **kohketon**, v. i. he thirsts, is thirsty [has a dry mouth, *kohkau wut-tan*], Judg. 15, 18; John 4, 13; *ank-kohkottan* [*uruh-kóhkitton*, C.], I thirst, Judg. 4, 19; suppos. *noh kankuttog*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *neg kankuttogig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kuhkuttanoe*, of thirst, thirsty, Is. 41, 17. Vbl. n. *-maonuk*, thirst, Ex. 17, 3; Judg. 15, 18; *kóhkuttanonaonk*, Neh. 9, 15.

[Narr. *nic-cirkatone*, I am thirsty.]

**kuhpéau**, v. i. he comes to land, lands (from a boat); pl. *kuhpéog*, Acts 27, 43, 44. From *kuppi*.

**kuhpinaū**, **kuhpunaū**, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16; — *hushabpoh* (an.), he draws the net, John 21, 11. [*nuk-kuhpunuk-up*, 'he drew me out' (of the waters), Mass. Ps., Ps. 18, 16; *kuhpun-up ashpah*, 'he drew the net', Mass. Ps., John 21, 11.]

**kuhpohke**, n. [*kuppi-ohke*, protected or inclosed place] the landing place, the shore; *kuhpohke-it*, on the shore, Matt. 13, 2. Cf. *kohhamuk*.

\***kuhpohhonk**, n. a ladle or spoon (?), C. **kuhpóhkonomuk**. See *kappohkoomuk*.

**kuhpóhhamowonk**, a haven, Acts 27, 12. See *kobhamuk*; *kappohham*.

**kuhpunaū**. See *kuhpinaū*.

**kuhquttum**, v. t. he designates, appoints (marks out); *nuk-kuhquttum aycutonk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kuhquttumme*, of appointment, designated, Jer. 8, 7. Cf. *quttühham*, he measures.

**kuhtconog**, = *kehtconog*, a ship.

**kukkehtaü, kukkeihtaü,** v. t. an. he gives attention to, hearkens to, observes (him). From *kukkhanu*, he marks (?). Imperat. 2d sing. *kukkeitash*, Ps. 45, 10; [ahchusutash, Mass. Ps.]; (2d + 1st sing.) *kukktaht*, hearken to me, Num. 23, 18; 2d pl. *uoh kukkanitok*, to whom, hearken ye, Deut. 18, 15.

[Narr. *kikhita*, hearken thou to me. Abn. *ne-kiklam*, je suis attentif, j'éconte; imperat. *kīta*, *kekṣittānu*, je t'éconte, je t'obéis.]

**kukkonashquaé(?)**, adv. and adj.: — *missionquaminneash*, 'full ears of corn in the husk', 2 K. 4, 42.

**kukkow.** See *yukunk*.

\***kumma**, adv. lately, C. See *kuttumma*.

**kummōto.** See *koumātu*, he steals.

\***kunām** (Narr.), a spoon; pl. *-nuāng*, R. W.; *kunndin*, *quonnum*, C. See *kenām*. **kunkhoéadteé**, adv. and adj. of dryness, dry: — *ohke*, dry (i.e. parched by drought) land, Jer. 50, 12. See *kōhakau*, (there is) drought.

\***kunnatequanick**, n. a window, C. See *kenogkeneg*.

\***kunnosnep** (Narr.), n. a killock or anchor, R. W. See *kennhepab*.

**kuppadt, kuppād**, n. ice, Job 6, 16; 38, 29. From *kuppi-oheau*; lit. 'when it is covered' or 'closed up.'

[Peq. *kuppat*, Stiles. Narr. *capāt*, R. W. Del. *k'patten*, it (e. g. the river) is frozen up, Zeisb.]

\***kúppaquat** (Narr.), 'it is overcast', i.e. when it is cloudy, = *kuppoquodt*.

**kuppi**, (1) (it is) close, shut in, inclosed. (2) thick, close together. (3) as n. a thicket (a place where trees grow close together), a 'wood', Ecel. 2, 6; 'grove', 1 K. 16, 33; 2 K. 21, 3; *kuppahti*, in covert, Job 38, 40; 'in thickets', Jer. 4, 29; Is. 9, 18; pl. *kuppiyewash*, 'groves', 2 Chr. 31, 1. (Sansk. *kuṇb* or *kuṭh*, tegeře; Greek *κύπω*, *σκέπω*; Engl. keep, coop.)

[Narr. *cuppī-machāng*, thick wood, a swamp, R. W.]

**kuppogki**, (it is) thick: *kulpogku pohkenoi*, (there is) thick darkness, Deut. 4, 11; *pasuk menuteleganit unnnukkuque* *kuppogki*, (it is) a hand's breadth thick, 2 Chr. 4, 5; suppos. *ne kóhpogok*, the thickness of it (*góhpogik*, Ezek. 41, 9). Adv. *kuppoye*, Ezek. 41, 26.

**kuppogki**—continued.

[Abn. *kepághé*, (bois) épais, en plat; suppos. *kepaghek*. Del. *kopachkau*; an. *kopachkisse*, Zeisb.]

**kuppham, kuppuham**, v. t. he stops, stays, closes (it), 2 Chr. 32, 30; pl. 2 K. 3, 25; Heb. 11, 33; suppos. *kohhog*, when he stops (it); *noh kobhog*, he who stops (it), Job 38, 37; pl. *neg kobhogey*, 2 Chr. 32, 4; pass. (inan. subj.) *kohhauuk*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kupphohau*, *kuppuhau*, he stops (him). Vbl. n. *kupphamaonk*, -mó-wonk, a stopping (place), a 'haven', Acts 27, 12. From *kuppi+anu(ohhan)*, he goes. [nuk-kupham, I shut, C.]

[Narr. *kuphómuin*, to shut the door; *kíphash*, shut the door, R. W. Abn. *ne-kephámu*, je le bouche (un tron). Del. *kpa-hi*, shut the door; *kpa-hoon*, a door, Zeisb. Voc.]

**kupphomuk** [*kuppi-komuk*], n. (1) a place inclosed, shut in; (2) a place which is thick-set, where trees are close together, Deut. 16, 21.

[Narr. *cappacommock*, "which signifies a refuge or hiding-place, as I conceive." R. W.]

**kupphosu, kuppuhhausu**, v. adj. he is stopped, stayed, shut in, 1 Sam. 23, 7; Rom. 3, 19; and v. i. he stops or closes. Cf. *kogkopsau*, (he is) deaf.

[Narr. *n'cúpsa*, I am deaf. Abn. *kebabáis*, il bouche cela; *gaghépsé*, il est sourd. Del. *kphasuu*, Zeisb.]

**kupphoquodt.** (when it is) cloudy weather, when the sky is overcast. Adv. and adj. -*quodtái*, -*quodte* (?), cloudy, Ezek. 30, 3.

[Narr. *kíppaquat*.]

**kuppuham.** See *kuppham*.

**kuppuhhausu.** See *kupphosu*.

**kuppuhhou**, n. a door, Prov. 26, 14. See *kuppham*.

[Del. *kpa-hoon*, Zeisb. Voc. 8.]

**kupputton** [= *kuppi-wutton*, closed mouth], v. i. he is dumb, speechless: *pish kokkupputton*, thou shalt be dumb, Luke 1, 20; pret. *kupputton-up*, he was speechless, Luke 1, 22.

**kupshagkineasounk**, vbl. n. imprisonment; pl. -*ongash*, Heb. 11, 36.

\***kupýas.** See *kopiauss*; cf. *mohmosukh-teus*.

**kushki**, (it is) rough (it scratches, is harsh): — *hogkaouk*, a rough garment, Zech. 13, 4; — *mayosh*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkesu*, he is rough.

[*Cree, kowissu*, he is rough; *kaskuskuhum*, he scrapes it. Abn. *ku'khigun*, he grates, instrument à gratter les peaux.]

**kuspinum**. See *kishpinum*.

**kussa-**, **kusso-**, in comp. words, hot, warm. See *mälkussa*.

**kusse-, kes-**, (augm.) in comp. words, very much, fully, completely. See *kisantam*.

[Abn. *kesi* (partie.) très.]

**kusseen**, interj. lo, behold, El. Gr. 22.

[Del. *sche*, *schela*, see there! Zeisb.]

**kussehtanip[pe]**, -tanup, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. -peash, Is. 34, 9. For *kusselthan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kussachanne sepuse*, the stream of a brook, Job 6, 15; *anuwitchwane kussehump*, an overflowing stream, Is. 30, 28.

**kussitchuan**, -awan [*kusse-utchuan*], v. unipers. it flows in a rapid stream or current, it continues flowing; as n. a rapid stream, a current, Ps. 46, 4; 78, 16, 20; pl. -ash, Cant. 4, 15.

[Abn. *kesi* (partie.) très; *kesiré*, il va très vite; *kesitsaün*, *kesitaün*, elle (la rivière) est rapide.]

**kussitteau**, -tau, v. i. it is hot; as n. heat (of the sun, or natural heat), Job 24, 19; 30, 30; Is. 49, 10; suppos. *kásatay*, *kositting*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohteau* (*pajeh kussohtá-ut*, 'till the sun be hot', Neh. 7, 3); suppos. *kósohtug*, Ex. 16, 21. (With -sh, of invol. action or of derogation, *kissittushau*, he sweats, C.)

[Narr. *kussittah*, it is hot; *kásittek*, hot weather; *nick-kussittánum*, I sweat. Abn. *kesidé*, vel *kesabedé*, cela est chaud. Del. *kochetek*, warm, hot, Zeisb. Gr. 42; *kochitteü*, warm, hot (it is); v. adj., ibid. 163.]

**kusso-**. See *kussa-*.

**kussohkói**, n. a summit, point of rock or earth, a crag, 'high hill', Ezek. 6, 13; *kussohkoi-ompsk*, 'a sharp rock',

**kussohkói**—continued.

1 Sam. 14, 4; *kussohkóiyeue ayewonganit*, 'in the top of high places', the highest place, Prov. 8, 2; *kussohkóiyeue wadchu-ut*, 'into a high mountain', Is. 40, 9 (*kussahko wadchu*, high hill, Mass. Ps., Ps. 104, 18). Cf. *tahkatauang kussamps-kóyi-yen-ut*, 'they climb upon the rocks', Jer. 4, 29.

**kussompskskum**, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. -*ummat*, Dan. 3, 19; suppos. *kussampskskum*, when he heats (it), Hos. 7, 4. From *kussa*, *ompsk* (a stone), with the formative of verbs denoting action of fire (-*ssum*): he makes the stones hot (for cooking in the Indian manner).

[Abn. *kesapskedé*, pierre chaude.]

**kussopiteau**, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *küssopittug*, *kossopittug*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. -*pittáe*, -*petáe*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1; — *ague*, for 'fever', Deut. 28, 2. (Vbl. n. *kissopetteadonk*, fervency, heat, C.)

**kussoppusu**, -*pissu*, v. adj. an. he is hot; pl. -*suog*, Hos. 7, 7; suppos. *kussoposuk*, when he is hot: *nepanz kussoposuk*, when the sun is hot (?), 1 Sam. 11, 9 (*nat-kissipis*, I am hot, C.). Vbl. n. *kussoppissuunk*, heating, heat, inflammation, Deut. 28, 2. From *kussa* and *appausu*.

\***kussunnasháonk**, n. 'fever', Mass. Ps., John 4, 52 (*wessunshaonk*, El.).

**kutamungimeaeatú**, v. t. an. he pities (him), Joel 2, 18. Cf. *kitteumonteanuu-mui*.

**kutche**, **kóche** [*k'oché*, *k'watches*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *waaré* is used with reference to a beginning or starting point, present or past, *kóche* or *kutche* connotes progression or the going on from a beginning or origin in the past to the present or future, or the relation of a cause to its effect in the present or future. Elliot does not appear to have made this distinction in all cases; e. g. *kitchu*, he began (to curse,

**kutche, kœche**—continued.

etc.), Matt. 26, 74; but *nœche* in the corresponding verse, Mark 14, 71. *Ne wutche kutche*, 'then began', i. e. therefrom went on, Gen. 4, 26; *na . . . kaech*, therefrom (will he gather you together), Deut. 30, 4; *yeu kache omohkinnunum*, for this cause I raised thee up, Ex. 9, 16; *koche-kekünán*, *koche-mamoonchanan*, *kaehu wutôhkünáum*, *koche-kinneuv*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Aets 17, 28. (*kutche*, begun; *kaech*, more, C.) Cf. *k'*; *kachému* (suppos., *kahche-mouk*); *kchche*; *keht*.

[Narr. *nen kitche*, I begin, or *nuk-kitcheussem*. Abn. *kētē*, in antecessum, avant, auparavant. Micm. *kiech et kigi* [= *kitche*], servant à former des tems antérieurs; *kiech* répond aussi à notre oui, ou déjà, pour le temps passé, Maill. Cree *kéche-ton*, he begins it; *kutche* (conj. causal), that, to the end that. Chip. *kija*, in advance, beforehand; *kitché* [after, in time], Bar.]

\***kutcheinu** (Narr.), a middle-aged man, R. W. See *kehchissu*. Eliot has *keih-chenuog*, 'the aged men', i. e. those who are growing (-*innuog*) old, Tit. 2, 2.

**kutchioq**, pl. old men, Ps. 148, 2; *kehcheioq*, Esth. 3, 13. See *kchche*.

\***kutcheshin**, v. i. (inan. subj.) it begins, Man. Pom. 88; opposed to *wohukukquoshiu*, it ends.

**kutchisqua**. See *khchisqua*.

**kutchissik, kâdshik** [suppos. of *kutchisin* or -*ishin*], when it begins; as n. the beginning (of that which continues to be or to act); *weiske kutchissik*, in the (very, or new) beginning, Gen. 1, 1; *wutche kutchissik onk yean wehgshik*, from the beginning to the end, Eccl. 3, 11; *kâdshik muttaak*, the beginning of the world, Is. 64, 4. Cf. *kehchissu*.

**kutchissumat**, v. t. an and refl. he washes himself or another, 2 Sam. 12, 20; John 9, 7; *nuk-kutchesum*, I wash myself, John 9, 11 (*nuk-kitisum*, I wash, C.); pl. -*maang wut-hashabpnoh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. -*mush*, wash thyself, 2 K. 5, 10; suppos. *kutchesunog wukhog nippé*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissumóonk*, wash-

**kutchissumat**—continued.

ing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchesittau*, *kitshittau*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchesittauash*, 2 Sam. 11, 8; *pish kuk-kitshitau-un*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchesittóonk*, Neh. 4, 23.

[Abn. *ne-kesigáñ*, je me lave le visage; *ne-kesírtá*, — les mains; *ne-keségáñ*, — (v. g. une chemise). Del. *kschiechsu*, v. adj. clean; *kschiechem*, wash him; *kschiechtoll*, wash it, Zeisb.]

**kutham**. See *kuttahham*.

\***[kutham]** v. t. he hollows out, makes a hole (?); *nuk-kutham*, I make a hole, C.

[Abn. *kégsinaða* *sunrkétaðan* (ou) *iðnsaða* *sunrkéttan*, avec quoi creuseras-tu?] \*kutquauss (Peq.), a partridge, Stiles. See *pahukkhas*; \**pampock*.

**kuts, kuttis**, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttáhsu-og* (pl.), Deut. 14, 17.

[Narr. (pl.) *kitsuog*.]

**kutshamun**. See *ukkutshamun*.

**kuttahham, kutham**, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.); *uk-kuthám-un*, he digged it (a pit, Ps. 7, 15).

**kuttaíhe**, (it is) thine, belongs to thee; *kuttahein* (incl. pl.) it is ours, belongs to us. See *wuttaíheau*.

**kuttinne**, thou thyself, tu ipse, the emphasized pronoun of the 2d pers. sing. See *wuttinne*.

**kuttinsh**, 1st+2d sing. I say to thee, Matt. 5, 26. See *wuttinuh*.

**kuttis**. See *kuts*.

**kutto**, v. i. he speaks, utters speech, 1 K. 8, 12; Job 3, 2; *kutto kah nouan*, he spake and said. Freq. [*kekutto*]; suppos. pl. *kákuttog*, *kákettog*; negat. mat *kákuttog*, *mo-kákuttog*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketokau*, he goes on speaking, he talks; and freq. *keketoakau*, he converses, narrates. See *ketokau*. Vbl. n. *kutto-wonk*, speech, utterance ('the Word', John 1, 1); pl. -*ougash*; *kuk-kutto-won-gash*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketahkaj kutto-wonk*, 'let him speak a word', Gen. 44, 18 (*kutto-onk*, C.). Cf. *kehketohkáonk*, continued

**kuttō**—continued.

speech, talk, narration; *hettawonk* (see *hennauū*), *umountawaonk*, language, mutual speech. (Sansk. *gad* (dicere, loqui) and *kath* (loqui); repet. *gadgada* (lallans, ballantiens.)

[Abn. *ketsäigan*, parole. Chip. *ikito*, he says; *gigito*, he speaks, Bar. (*ékidoo*, J.). Cree *keto*, he speaks; suppos. *ketoöt*.]

**kuttumma, kit-**, adv. very lately, El. Gr. 21 (*kumma*, C.).

[Narr. *kittummidy*, even now; *kittum-yáa* *tokian*, as soon as I wake.]

**kuttumma, kit-**, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (*kittumma*, C.). [= *gut matta* (but not), without, i. e. unless there be, Job 6, 6.]

**kuttumungee**(?), low, poor, pitiable (cf. *kitteanonteanuuau*): *kittumungee wosketomp*, 'a mean man', Is. 31, 8; *kuttumungosketomp-aog* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kittinayad*, it is poor, mean (of a house, e. g.); an. *kitinagisi*, he is poor, Bar. Del. *ktemaxu*, he is poor, miserable, Zeisb.]

**k'wutche.** See *kutche*.

## M

**m'** (or, as written by Eliot, *m* followed by a short vowel) is an indeterminate and impersonal prefix which may be translated by 'some,' 'any,' or occasionally by 'a,' 'an,' or 'the.' Duponceau (notes to Eliot's Gr. xiv) mistook this prefix for 'a definite article', as Howse (p. 245) has shown. It is found with substantives signifying the body and its parts, with the names of a few objects which were regarded as specially belonging to the person, and with some concrete and material nouns, e. g. *m'askeht*, grass (from *askehteau*, it is green); *m'ay*, path, way (from *ān*, he goes); *m'in*, a fruit (from *-in*, formative of verbs of growing), etc. In all these it retains its primary signification as a negative or its secondary as a preteritive particle (see *mo*). It negates the personal relation or appropriation which the pronominal prefixes affirm, e. g. *nut-tah* (*n'tah*), my heart; *kuttah* (*k'tah*), thy heart; *métah* (*w'tah*), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.

**machemohtáe**, lasting, enduringly. See *micheomohteau*.

\***máchequoce** (Narr.), n. a giraffe of wanipmum, R. W.

[Abn. *skðaiss*, collier de porcelaine(?).]

**máchipsqueht-uash**, n. pl. 'rough places', Is. 40, 4.

**máchipsqueht-uash**—continued.

[Narr. *wachipscat*, a stone (stony?) path.]

**machish.** See *mahche*; *maijsish*.

**machuk**, suppos. of *matche*, bad.

**maggokinont**, pl. *-omchey*, 'the spouses', Jer. 51, 48; suppos. of *mukkukinuú*.

**magkkinnum**, = *mukkinnum*, he collects or gathers.

**magóadтик**, (that which is) precious, 2 Chr. 9, 1; suppos. of *magóadlik*.

**magó**, *magou*, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mákuu*, Mass. Ps.); *num-mag*, 1 present (it); imperat. 2d sing. *magish*; 2d pl. *magok*; *um-mag-on*, he offers it. (2) he gives in exchange, he sells; pl. *magazeg*, they sell, Ex. 21, 35; suppos. *noh maguk*, he who sells, the seller, Is. 24, 2; freq. *mahmag*; pret. *ummagup*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *máuks*, give thou; *máyoke*, give ye. Abn. *m-míghen*, je donne. Cree *mágyu*, he gives; *mámágyu*, he gives with iteration; *máygaysku*, he gives very often, habitually. Chip. *mágeván*, he gives it, J. Del. *máken*, he gives away, parts with (it), Zeisb. Gr. 144.]

**magoonk**, vbl. n. a giving, gift, offering, Ex. 23, 8; Gen. 33, 12; *magas magoongash*, he gives gifts, Esth. 2, 18.

[Quir. *maugaúky*', his gift, Pier. 51.]

**mahche** (nearly related to if not identical with *mahsheau*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinuppekompanuean*, after thou art (mayest be) converted, Luke 22, 32. (2) it serves as the auxiliary of the perfect and past perfect tenses, and, combining with the verb, receives the pronom. prefix: *um-mahche ussen*, he hath done it, Is. 44, 23; *ne mahche*, that which hath been, Eccl. 3, 15; *mahche wununuuuh*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with “*ahtouānut*,” to have, to be had,” and gives “*num-mahche*, I have or had; *kun-mahche*, thou hast, thou hadst,” etc. Cf. *amāeū*, he departs; Narr. *māw*.

[Narr. *much* or *mish*: *tashin mish com-maīg*, how much have you given? Cree *ghee* (auxil.), have. (‘*hip, ke or ge*, J.; *ki-* (suppos. *ku-*), sign of the perfect and pluperfect, Bar.; *mash*, yet [i. e. until now]; *ku mash*, not yet. Del. *ma-tschī*, already, Zeisb. Voc.]

**mahchekussum**, -*kissumcomō*, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekusvāū*, (fire) consumes (him), Job 1, 16; *um-mahchekusu-w-oh*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchikkusu*, he is consumed (by fire or heat); pl. *-ussuog*, Deut. 32, 24. From *mahche*, *kussu*.

**mahchepo**, v. i. (1) he has eaten, has done eating; (2) he makes an end of eating, eats (it) up, Ex. 13, 32; infinit. *-pusneut*, Luke 17, 9; imperat. 2d sing. *mahchiprush*, eat it up, Rev. 10, 9 (*num-mahchip*, I devour, C.). With an. obj. *mahchipuāū* [*mahchepuāū*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and *-uppo*, formative of verbs of eating.

[Narr. *maúchepo-ut*, when he hath eaten; *manchepweian*, after I (shall) have eaten.]

**mahchi**. See *mohchi*, (it is) empty.

**mahchinau**, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *num-mahchinan* (*nen māchinan*, Cant. 5, 8), I am, or was, sick, Matt. 25, 36 (*num-mahcheem*, C.);

**mahchinau**—continued.

*suppos. mahchinadt*, Lev. 15, 33; pl. *-imācheg*, the sick, Matt. 9, 12. Vbl. n. *mahchināonk*, sickness, 1 K. 8, 37.

[Narr. *num-māchneum*, I am sick; *māchināū* (pres. defin.), he is sick (*mohchinnāū*, C.).] **mahchishq**, n. an empty vessel (*mohchishq*); pl. *-quash*, Judg. 7, 16; 2 K. 4, 3. See *wishq*.

**mahchumō**, -*ummu*, v. i. (inan. subj.) it is waste, barren, deserted, Nah. 2, 10; Ezek. 29, 9 (*machimō*, Is. 19, 5). Adv. and adj. *mahchumōe*, *mohchumōe*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. *-umoonk*, a waste, desolation, Jer. 49, 13. See *mēchchēv*; *mochi*.

**mahchumwéhtau**, v. caus. inan. he wastes (it), makes (it) waste; pl. *-chōog*, Jer. 2, 15; *num-mahchumuréht-oh*, I make thee waste, Ezek. 5, 14. Vbl. n. *mahchumrehtōonk*, wasting, a making waste, Is. 59, 7.

**mahmattattag**. See *mohmattahtag*.

**mahshagquodt**, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahsheau*. Adv. *mahshogque*, Ps. 17, 19.

**mahshétahshik**, suppos. of *mishetashin*, there is a tempest, a great wind.

**mahtāntam**, *mohtantam*, v. i. he is old, implying decrepitude, senility, and decay. Cf. *kehchissu*. From *maht-* (*mahche*) and *-antam*, the formative of verbs of mental activity, he is past-minded or failing-minded: *num-mahtantam*, I am old, Ps. 37, 25; suppos. *mahtaantog*, when she is old, Prov. 23, 22; ‘full of days’; Jer. 6, 11; ‘stooping for age’, 2 Chr. 36, 17. Vbl. n. *methtantamōonk*, (infirm) old age.

[Narr. *mattāntum*, ‘very old and decrepit.’]

**mahtohqs**. See *matokqs*, a cloud.

**mahtōo**, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq mahtoog*, ‘before he had done speaking’, Gen. 24, 15; *asq mahtooaon*, before I had done speaking, v. 45 [*num-mahdeaim* (?), I cease, C.].

**mahtshánō**, *mohtshánō*, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

**mahtshán̄o, mohtshán̄o**—continued.

[Bel. *schaaurutteü*, it is faded, Zeisb. Gr. 164.]

**mahtsheau**, v. i. (inan. subj.) it passes away, fails, perishes, comes to an end (as the grass or a flower), James 1, 10, 11; (man's life,) Job 14, 10; (his strength) decays, Neh. 4, 10; suppos. *ne mahtshunk*, 'that which is past', Eecl. 3, 15; *nippa mahtshunk*, when the water fails, Job 14, 11. Adv. and adj. **mahtsháe**, John 6, 27. See *mahche*; \**michokat*.

**mahtug**. See *mehtug*.

**máhtupahteau**. See *mohtuppeau*.

**mai**. See *may*.

**majish**, adv. at the last: — *ne kesukok*, in the last day, John 6, 39, 40, 44; 7, 37; *ogguhseñeme majish*, 'yet a little while', John 13, 33 (*majishcyeue*, 'lately', C.). Intens. *maumajish*, *maumachish*, at the very last, last of all—a sign of the second future, when it shall have been. From *mahche*, with which cf. *pish*.

**mamahche** (augm. of *wahche*), a sign of the pluperfect: — *waehkomop*, he had called (them) together, Acts 10, 24.

**mamahche kesuk**, the air, the atmosphere, I Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *normehcheu* (intens. of *méhchén*), it is empty, void(?).]

\***mamaskishaú-i** (Narr.), v. i. he has the (small-?) pox [redness(?)]. Vbl. n. *mamisk-ishaúonck*, the [small-] pox, R. W.

**mamatchenáu**, intens. of *matchenáu*.

**mamatcheü**. See *matrheü*.

**mameechumit**, n. the mole, Lev. 11, 30. From *ma-meechu*, intens. of *meechu*, he eats(?).

**mameesashques**, n. the swallow, Is. 38, 14 (*wamesashquish*, 'swallow', Prov. 26, 2, but *wamesashquésu*, 'sparrow', Ps. 102, 7, and *maméshashquish*, 'sparrow', Ps. 84, 3, with *papaskhas*, 'swallow', ibid.); *mashéshasques*, swallow, Jer. 8, 7. Cf. *pahpahkhas* ('partridge', Jer. 17, 11).

**mamonauantam**. See *momonowantam*.

**mamonchu**, v. i. (freq. of *moñchu*, q. v.) he moves, habitually or repeatedly; imperat. *mamonchish*, move, 'stir up thyself', Ps. 35, 23; suppos. *noh mamonchit*, he who moves, Ezek. 47, 9. With inan. subj. *mamonchémaw*; pl.

**mamonchu**—continued.

-*emash*, (the waters) move, or 'are moved', Jer. 46, 8.

**mamóntunnum**. See *momóntunnum*.

**mamontam**, [v. i. he is] 'a wizard,' 2 K. 21, 6; pl. -*mog*. Vbl. n. *mamontambóuk*, pl. -*máaongash*, enchantments, 2 K. 17, 17. Cf. *moneta*.

**mamóntunuk**, when he moves (it); suppos. of *momóntunnum*, q. v.

**mamossompsquehtu**, n. [in?] 'gravel', Is. 48, 19. See *mosompsq*, a smooth stone, pebble.

**mamunapeht**, n. a spider, Prov. 30, 1. Adv. and adi. *mamunpitteau hashalp*, a spider's web, Job 8, 14.

[Abn. *mémessrabikké*. Chip. *assabikéshi* (Bar.), i. e. net maker.]

**mámusse**, adv. (in) all, (of) the whole, wholly, Cant. 4, 7; Matt. 22, 37: *mámusse ohke*, the whole earth, Is. 4, 20 (*mamüsséyeu*, wholly, entirely, C.). From *missi*, *mussi*, it is great; by augm. reduplication, *mu-mussi*. Cf. *mussisse*. See *mussi*.

[Narr. *missésu* (an.) the whole of him. Abn. *messi8i*, tout.]

**mamussu**, v. i. he commits adultery, Matt. 5, 32; suppos. *noh mamussit*, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing. *mamussekón*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *mamussuonk*, adultery. N. agent. *mamussuaen*, indef. -*aénin*, an adulterer, Is. 57, 3 (*maushquuausuen*, an adulteress, Lev. 20, 10. See *manisquaðsu*).

[Narr. *mamuttáusu*, (he is) an adulterer; suppos. pl. *mammaúsičick*, adulterers.]

**mámmuttattag**. See *mohmáttatlag*.

\***manisimmin** (Narr.), to cut or mow(?).

**manisquaósu**, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. -*suog*; *kum-mansquís*, thou committest fornication, Ezek. 16, 26. N. agent. *manishquuausuen*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *mán*, *mána*, "bad"?]

**manit**, **manitto**, (usually translated) God; but Eliot more often transferred the names 'God' and 'Jehovah' to the Indian text. He has, however, *Manit wame masugkenuk*, 'God Almighty',

**manit, manitto**—continued.

Ex. 6, 3; and in the 7th v. *neen Jehoah kum-Manittowew*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *neen kumi-Manittowew*, 'I will be to you a God' (lit. 'I am your God'), ibid.; *neen Manitto*, 'I am God', Is. 43, 12; pl. *manittwog*, I K. 20, 23; 2 K. 18, 33; with *keht*, *Kehlaniit*, 'the Lord God', Gen. 24, 7, i. e. the great *manit*. From *aunen* or *au-nu*, he exceeds, is beyond, superior to, or more than (*dmw*) another person or thing; suppos. *auit*, when he is superior to or more than, etc. (cf. *dnin*; suppos. *auñuk*, that which exceeds, hence that which rots or becomes corrupt); with the indefinite and impersonal prefix, *m'anit*, he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary. *manitto* is the verb subst. form, he or it is *manit*: They "cry out *Manittō*, that is, It is a god," "at the apprehension of any excellency in men, women, birds," etc., R. W. 111. Possessive form, *nuun-manittow*, my god; *kum-manittow-wos*, your gods, etc., the suffix *ow* denoting that "the person doth challenge an interest in the thing", El. Gr. 12.

[Narr. *manit*; pl. *manittōrock*. Peq. *manotu*, Stiles. Chip. *mān-é-du*, *mān-e-dū*; *Kitchi Manito*, Great Spirit, Lord God (Bar.); *kesh-a-munedoo*, J. Del. *manutto*, god, spirit, angel, Camp.; *manitto*, *get-a-mittu*, Zeisb. Muli. *maunido*, 'a spirit or spectre', Edw.]

**manitowopae**, adj. and adv. [godly-man-ly.] pious, religious. Used with *pownantawook* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

**manittowomp** [*manittōe-amp*], man of God, godly man, 2 K. 4, 7, 9.

\***mannotaúbana** (Narr.), 'embroidered mats which the women make' to line the wigwam, 'hangings'. R. W. 47. Cf. *manotu*.

**manontam, munn-**, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*menontam*, he smells; *muni-minontam*, I smell; *mun-mundawook*, [the sense of] smell, C.). See *-mungquot*.

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**manontam, munn-**—continued.

[Abn. *ne-merau'dauen*, je le flaire; (3d pers.) *auer-*. Del. *meillaum*, to smell, Zeisb.]

**manocham**, v. t. he ransoms or redeems (it) by payment, he buys (it); suppos. *mananhuk ohtenk*, if he redeems the field, Lev. 27, 19; *kod-mamanhuk wek*, if he will (desires to) redeem this house, ibid.; with an. obj. *mananhnū*, he ransoms (him), Lev. 25, 49; suppos. *manawhout*, Lev. 27, 13. Vbl. n. *manowhdonak*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *winnashau*, he values, fixes the valuation of (with an. obj. *vennumwhaiñ*), and *winnawarā*, he makes a treaty or covenant with.

[Narr. *kum-manohamiau*, have you bought it?; *kum-manohamānsh*, I will buy of you. Abn. *ne-munshauñ*, j'achète (v. g. un esclave); *ne-munshasmasauñ*, j'achète de lui; *ne-munshasai*, je m'achète; *ne-munshaswaiñ*, je traite.]

**manonau**, n. a cheek; *nan-nomar-ut*, on my cheek, Job 16, 10; *kum-nanauush*, thy cheeks, Cant. 1, 10 (*komónat*, on thy cheek, Luke 6, 29, =*kum-nanau*, Matt. 5, 29); *waninanau*, his cheek, Lam. 3, 30 (*waninianau*, C.). Perhaps from *numan*, it sucks; perhaps from *anuman*, it speaks.

[Alm. *manst*, joue; *nomst*, ma jone; (3d p.) *Sansé*.]

**manonsk**, n. clay, Jer. 18, 6; 'mortar', Nah. 3, 14; pl. *skog*, 'bricks', Gen. 11, 3; adj. *manonske*, Job 13, 12.

**manot** [= *n'not*], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *kenot* [*f'not*], thy basket, Deut. 28, 5; pl. *stash*. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks made of hemp which will hold five or six bushels."—R. W. 50. "No-tassen or bags, which they plait from hemp which grows wild."—Megapolensis. From *nad-in*, he lifts or takes up (a burden).

[Narr. *muunote*, a basket. Peq. *manotygh*, Stiles. Abn. *mensté*, sac; *muunisté*, une charge.]

**mansk, manshk**, n. a fort, Is. 25, 12; Micah 7, 12; *menuhke manuskash*, 'strong-holds', Lam. 2, 5.

[Narr. *aumánsk*, a fort, R. W. Del. *mac-nachik*, a fence, a fort, Zeisb.; *Ménachkink* (the Delaware name of Pittsburgh), 'at the fort', Hkw.]

**manumuhkemcouk**, suppos. of *manumuhkemaa*, it rushes, Is. 17, 12, 13.

**manunnappu**, v. i. he remains quiet or patient, he sits patiently: *tuhkaóg mánunappnog*, the waves are still, are quiet, Ps. 107, 29, 30.

**manunne**, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*maninne*, gently, C.); *neen manunne nattan kuh maninne neenai*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manuunigeu*. N. agent. *-yeuenin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-yeounek*, patience, Heb. 6, 12.

[Abn. *menni*, bellement.]

**manunnotheau**, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.

**manunnussu, -nissu**, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. *manunnussek*, *-nisseyk*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussunk*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.

[Narr. *manúñshesh* (for *manúñshesh?*), go thou gently, slowly.]

\***manunushae nippe**, 'still water', Mass. Ps., Ps. 23, 2.

\***manusqusséed-ash** (Narr.), n. pl. beans, R. W.; *kehtótheue mómasquiséet*, an Indian bean, C. Cf. *tuppuhquam-ash*.

[Peq. *musquissedes*, beans, Stiles. Chip. (St. Mary's) *miskod' sinin*; (Gr. Trav.) *nish-ko-de-ce-min*, Sch. Menom. *mansh-ko-che-shock*. Shawn. *m'skoché-thah*. Chey. *mónisk*, pl. *moníski*, Hayden, 295. (Abn. *mekšédtar*, gros comme fèves de terre.) Del. (pl.) *matlachriquall*, Zeisb.]

\***maquamittiniyw**, (from) the west, Mass. Ps., Ps. 107, 3. Cf. *pudhadtunigen*, (from) the west, ibid., 75, 6.

\***masaúnock** (Narr.), flax, R. W. See *massonog*.

**masegik**, suppos. of *misseyen* (*missek*), it bears or produces much.

**mashéshashques** (?), n. the swallow, Jer. 8, 7. See *mameeshashques*.

**mashq**. See *mosy*.

**mashquanon**, n. a hawk, Job 39, 26. Cf. *owihshaog*; *quananon*.

[Del. *meechgalanne*, hawk, Zeisb. (i. e. broad-tail).]

**maskeht**. See *moskeht*, grass.

**maskehtu**. See *moskchtu*.

**máskdacheg**, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *muskóan*.

**maskog**, suppos. of *miskom*, q. v.

**mascotamaüut**, suppos. of *musotatamáu*, he pierces (him). See *muswáu*.

**masq, mashq**. See *mosy*.

**massonog**, n. 'nettles', Prov. 24, 31; Is. 34, 13; but 'nettles' is transferred in Job 30, 7, Hos. 9, 6, and Zeph. 2, 9. Comparing (Narr.) *masatúnock*, 'flax', R. W., the name may probably be assigned to *Urtica canadensis*, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From *musso*, it pricks. See *musodam*; *musicain*.

[Chip. *mus-zán*, *muhzón*, nettle; *geche muhzón* (great nettle), thistle, Sch. II; *masán*, nettle, Bar.; *mazahn*, thistle, Sum.]

\***massowyan** (Peq.), a blackbird [?], Stiles.

**masugkenuk**, (he who is) mighty, powerful, very great, Luke 22, 26: *Manit wane masugkenuk*, God Almighty, Ex. 6, 3; suppos. of *missugken*.

**masugkenutche**, (participial) adj. chief ('eldest', Gen. 24, 2).

**mat**. See *matta*.

\***matasquas**, n. a mat [bat?], C.

**matchaog**, 'adv. of denying', no, El. Gr. 21: *ohtoou matchaog*, he has nothing, Prov. 13, 7, = *ohtoou mo teag*, v. 4. See *matta*.

**matche**, (it is) bad; as adj. and adv. bad, badly: *matche meenan*, 'a naughty tongue', Prov. 17, 4; *matche anomaaen*, a wicked messenger, Prov. 13, 17; suppos. *machuk* (as n.), that which is bad, evil, Prov. 17, 13: *na machuk ohtea*, there is an evil, Eccl. 6, 1 [*matchet*, 'adv. of quality', El. Gr. 18]. Intens. of *matta*. (Cf. Engl. not, nought, naughty.)

**matche**—continued.

[Narr. *matchit*, 'naught, or evil.' Abn. *matsighenūs*, cela est mal, cela n'est pas bien. Del. *machik*, (inan.) bad, evil; *machitl*, bad (it is), Zeisb.]

**matchéku**, v. i. he is poor (lit. he grows badly or becomes poor, Prov. 10, 4); Deut. 15, 4; 2 Sam. 12, 1; pl. -*wog*, Prov. 10, 15; Matt. 26, 11 (*matchékue*, poor; *noh matchekə*, he is poor, C.). Vbl. n. *matchekunk*, poverty, Prov. 13, 18. N. agent. *matchékucn* (indef. -*énin*), a poor man, Ex. 23, 3.

[Narr. *nun-mácheke*, I am poor.]

**matchemungquot**, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemungquhotteau*, it smells badly; from *matche*, with formative of verbs of smelling (*matchumquot*, 'a stink', C.).

[Narr. *matchemóquqt*, it stinks. Abn. *matsimáñgšat*, cela sent mauvais. Del. *machtschinququt*, Zeisb.]

**matchemuíkqussu**, v. adj. an. he smells badly. Vbl. n. -*gussuonk*, making a bad smell, Joel 2, 20 (*num-matchimunkqus*, I stink, C.).

[Narr. *matchemóqussu*, 'a vile or stinking person', R. W. Abn. *matsimáñgss8s8*, it sent mauvais.]

**matchenáneateau**, v. i. he curses; pl. -*cuog*, Ps. 62, 4. Vbl. n. *matchenáne-teáonk*, cursing, Ps. 59, 12.

**matchenantam**, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matche-anbam*); imperat. 2d pl. -*antamok*, Matt. 9, 4. Cf. *mishanantam*.

**matchenati** (intens. *manatchenai*), v. t. an. he curses (him); suppos. *noh matchenout*, he who curses, when he curses, Ex. 21, 17. See *matcheū*; *matchanuam*.

**matchesu**, v. adj. an. he is an evil doer, he does evil, is (actively) bad. Vbl. n. *matchesunk*, wickedness, evil doing, Prov. 14, 17; 10, 16. N. agent. *matcheseen* (indef. -*aénin*), an evil doer, Prov. 13, 6, 21; pl. -*aénwog*, Prov. 14, 19.

[Cree, *mítchissu*, he is wicked. Del. *mattauchsuri*, sinfull, Zeisb. Gr. 104; *machtissu*, he is bad, Zeisb. Voc. 21.]

**matchetou**, v. i. he is bad [inherently or by nature, *matche-ohtau*]. Prov. 13, 5, 22; pl. -*lawog*, Prov. 14, 19. Vbl. n. *matchetóonk*, -*lowonk*, badness [of heart

**matchetou**—continued.

or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cree *mathátissu*, he is bad.]

**[matcheū, matcheyeu]** intens. *matcheū*, -*eyeu*, v. i. be curses or swears profanely; *kitchu mamatcheyen*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *uhque mamatcheuvook*, curse not, Rom. 12, 14.

**matikenɔ**, matukkenɔ, v. i. he is great (primarily in stature), pl. -*nuoy*, Deut. 9, 2; suppos. *noh matikenak*, pl. -*ky*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkénütchey*, 1 Sam. 30, 2,

**matohteáyeue**: en *matohteáyeur anu-nukoiyen-ut*, 'into a rough valley', Deut. 21, 4.

**matokqs, mahtohqs**, n. a cloud.

[Note.—This definition was not completed.]

**matta, mat**, adv. no, not; compounded with *teug*(thing, res): *mattuteug*, *matteag*; *matchao*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *mohteu* (no privative and *ohteu*), it is not; cf. *mo*, *mooteug*. In some dialects the particle undergoes further contraction, as in Del. *tá*, 'a lazy no' (Hkw.), as in the French 'point' for 'ne point'. In composition, *mat*, as a prefix, has a privative and sometimes a direct negative force, sometimes is the equivalent of *matche*, bad.

[Narr. *macháug*, no, not (*muchágo*), nothing, not so, R. W.; *mattuks*, no, Stiles. Abn. *mañda*, non. Micm. *ma*, point; *m&ksh*, rien, ne pas; *ma&n*, personnes. Cree *námuñá*, no, not; *námuñánta* (strong neg.), no; *námuñánisce* (soft neg.), no. Del. *makhta*, *tah*, Zeisb.; *nátu*, no; *tá*, a lazy no; *tagú*, no, not; *attu*, tu, no, no, Hkw. Powh. *matchagh*, Smith.]

\***mattáásu** (Narr.), not far off, near by, 'a little way', R. W. 76; *mattásu nótéshem*, 'I came from hard by', ibid. 28.

\***mattágehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *mattáge-hatch*, when the wind is cross. See \**uwundágehan*.

**mattamog, mattamag** (?), suppos. as n. one who is foolish, a fool, Eccl. 6, 8; 7, 9; Ps. 14, 1; pl. + *wog*, Eccl. 7, 4, 5. Adv. and adj. *mattamogque*, -*mague*,

- mattamog, mattamag**—continued.  
foolish(ly), Prov. 17, 25. Vbl. adj. *mattamogquessu*, -*magogessu*, he does foolishly, is foolish (actively). Vbl. n. *mattamagoosuk*, folly (abstractly), Prov. 15, 14; 1 Cor. 3, 19; *mattamogurssouk*, -*quessouk*, foolish doing, folly acted, Prov. 14, 17, 18; 1 Cor. 1, 18.
- mattanittuonk**, vbl. n. pass. being cursed, a curse, Gen. 27, 12, 13; Neh. 10, 29; Prov. 26, 2 (*mattanittuonk*, C.). From *mattanumau*.
- \***mattannauke** (Narr.), pl. *soukanash*, 'a fine sort of mats to sleep on', R. W. [Abn. *am'kaum*, natte, pean, etc.; sur quoi on s'assoi; *nedauk'ké*, j'ai une natte sur quoi, etc., Raspes. Del. *a mat can*, mat, Zeisb.]
- mattanuit**, n. the bad spirit, the devil; pl. *-tong*, El. Gr. 9 (*tong*, James 2, 19); *mattaud*, Gookin. From *matt* (= *matche*) and *anuit*. [Muh. *matandon*, Edw. Chip. *mahjermundoo*, I. (*mid che mán é do*, Sch. II, 458). Abn. *ketsiniščsk*, dien, le grand génie; *matšiniščsk*, diable. Del. *mat-schi* (or *mauchschi*) *mannito* or *matchitudo*, Hkw.]
- mattantam**, v. i. and t. inan. he grudges (it), is unwilling. From *matta* and *-antam*, he is not-minded; adv. *mattantam*, 'grudgingly', 2 Cor. 9, 7.
- mattanum** (?): *unm-mattanum*, I am unworthy ('to unloose', etc., Mark 1, 7); elsewhere, *nut-hpenum*.
- mattanumaū**, v. t. an. he curses (him), speaks evil to (him); imperat. 2d pl., *mattanumak*, curse ye (Meroz), Jndg. 5, 23; 3d sing. *mattanumaj*, let him be cursed, Deut. 27, 14; *mattanumore munumach*, let (him) be as cursed, Jer. 20, 15; — *uttanumach*, let (it) be cursed. Cf. *matche*; *matchenut*.
- \***máttapeu** (Narr.), 'a woman keeping alone in her monthly sickness', R. W. [= *mat-apéu*, 'she is not at home', R. W., or *mattappu*, she sits apart (?).]
- mattappasquas**, n. a bat, Lev. 11, 19; *mattabashquás*, Is. 2, 20; *mattapquas*, Deut. 14, 18. See *mishabohquas*.
- \***mattappu**, v. i. he sits down; *pish mattappu*, they shall sit, Ind. Laws, XVI, XII. Cf. *nummatappineut*. [Narr. *máttapsh yáleg*, sit by the fire.]

- matteag**, nothing. See *matta*.
- mattomopog**, suppos. as n. war: *quag-quashrimnumuak mattomopog*, prepare ye war, Joel 3, 9; *wekantopig mattomopog*, they who delight in war, Ps. 68, 30. Adv. and adj. *mattomopugue kesukod*, day of war or battle, Job 38, 23.
- [Afn. *mattauibék*, la guerre; *mattauibék-aremaibák*, les guerriers. Miem. *mattuk*, 'to beat'; *mättöle*, 'I beat thee'; *mättämägä*, 'I fight', Rand. Del. *matchapeek*, bad time, war time (*matchapam*, bad morning weather), Zeisb.]
- mattühquab**, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; *mattühquab*, my skin; *wadtuhquab*, his skin. For *m'alt-uhquär* and *áppu*, that which is (permanently) upon the outside.
- \*[**mattuhateau**, v. i. he quarrels:] *mattuhateau*, I quarrel, C.
- matug**. See *mehting*, a tree.
- matukkeno**. See *matikeno*.
- \*[**matwákau**, v. i. he dances:] *ahque matwíkesh*, don't dance, C. Vbl. n. *matwakáduak*, dancing, C.
- matwáū**, (he is) an enemy, Ex. 15, 9; Is. 59, 19; pl. *matwag*. [Narr. *matwihog*, 'soldiers.')
- \***matwaúonck** (Narr.), vbl. n. a battle.
- maū**, v. i. he cries, weeps, 2 Sam. 13, 19; pl. *maūog*, v. 36; suppos. *noh muuig*, he who weeps, Ps. 126, 6; suppos. pass. *muunuk*, when there is weeping, Ecel. 3, 4; suppos. pl. (particip.) *neg mangig*, they who weep, 1 Cor. 7, 30 (*neg mangig*, Matt. 5, 4); freq. *manemai* (he mourns). Adj. and adv. *manwe*, Num. 25, 6 (*manwe*, 2 Sam. 3, 16). Vbl. n. *manonk*, weeping. [Narr. *neduo*, 'to cry and bewail.' Abn. *matúšé*, il pleure à cause, etc.; *nes-masighé*, je pleure. Chip. *kes-nahwe* (pret.), he wept, John 11, 35; suppos. *manhvid*, when she wept, John 20, 11 (J.).]
- \***mauchaihom** [he has gone], 'the dead man'; pl. *mancháihomway*, the dead, R. W. For *maheche-am*.
- \***maúchepwut** (Narr.), when he hath eaten; *manchepréau*, after I (shall) have eaten, R. W.; suppos. of *mauchepwut*, he has eaten.
- mauemáu**, v. t. am. (freq. of *maū*) he mourns for (him), Gen. 37, 34; pl. *-muog*, they mourn, Num. 20, 29; im-

**mauemaiū**—continued.

perat. prohib. *mauenuhkom*, mourn thou not, Ezek. 24, 17. Vbl. n. *mauemouuk*, mourning, Zech. 12, 11.

[Abn. *ne-maësimaiū*, je le plenre.]

**maumachi** (?) is put for "household stuff", property, Gen. 31, 37, but more often in the plural, *maumachiaash*, goods, effects, movables, Nah. 2, 9; *tequash asuhmaumachiaash*, 'money or stuff', Ex. 22, 7. The primary meaning is perhaps 'things taken.' Cf. *maumanni*, it is taken (as spoil, 1 Sam. 4, 17, 19).

[Narr. *maumachiuash*, goods; *ad-quicq's*, household stuff, R. W.]

**maumachish** (intens. of *machish*, *ma-jish*), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11: *nen maumachish*, I (am) the last, Is. 41, 4 (*nomachishene*, lastly, finally, C. and Dant.); *ut mó-máuush ue kesukok*, at the last day, Jno. (C.). See *maujish*.

**maumunni**, -naī, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. *anudeū*, he departs (Narr. *máw*, he is gone, i. e. is dead); *nemunu-nu*, he takes it; *amánumun*, he takes (it) away.

**maumuttam**, v. i. (and t. inan.?) he mourns: — *watch*, he mourns for (him), 2 Sam. 19, 1; *num-momuttam*, 1 lament, C. Cf. *mai*, *matemaiū*.

[Abn. *ne-maësidámen*, je pleure quelque chose.]

\***maunéetu** (Narr.), a conjurer, R. W. = *monetu*, El.

\***maunuwau**. See *námuowau*, he kisses, C.

\***maut** (Narr.), denotes completed action or cessation of activity. See *mauche*.

\***mautabon** (Narr.), 'it is day.' See 'nóhtompau, morning.

**may**, *maī*, n. way, path: *ayin may*, he made a way, Ps. 78, 50; *ueen may*, I am the way, John 14, 6; with locative or directive affix, *mayut*, in, to, or by the way; *kishke may*, by the wayside; *maikoutu*, in (or among) ways, Is. 42, 16; *num-muttuumamashum may*, 'I run in the way' (of the commandments), Ps. 119, 32, == *num-muttuummaomashoutane may*, Mass. Ps.). From *a-n*, he goes to (ad-it), with the impersonal prefix (?). See *mei*.

[Narr. *maigí*; *mayúo*, is there a way?]

**may, mai**—continued.

*mat mayuwíno*, there is no way, R. W. (Cf. suppos. negat. *matua uñanog* and *mo aot manok*, where there was no way, Ps. 107, 4, 40.) Quir. *muunk*, in the way (to), Pier. 29.]

\***mecaûtea** (Narr.), a fighter. See *mekonü*.

**meechu**, *meech*, v. t. inan. he eats (that which is inanimate, primarily vegetal food; but sometimes *weyans*, flesh, is the object of the verb; cf. *manwhai*, he eats what is alive): *uñu-meech*, I eat; *ummechia*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *noh meechik*, *meechuk*, he who eats (it), John 6, 58, 51; pass. inan. *meechumus*, *meechumuu*, it is eaten, whence *meechum*, 'victuals', Gen. 14, 11. Vbl. n. *meechanamuuk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meetsu*.

[Narr. *méitch*, eat thou, *téqua kum-méich*, what wilt thou eat? Abn. *ne-mitsi*, je mange cela; *ne-mitsi*, je mange (v. i.); *ne-máshau*, je mange (an. obj.). Miem. *magichi*, je mange. Cree *nárehu*, he eats (it); freq. *máñmeechu*. Chip. *me-jim malheyon*, food to eat, John 4, 32; *mhjid weyos*, (he who) eats flesh, John 6, 56; *ne-meju-nim*, my meat, John 4, 34, J.; *niu midjin*, I eat (it), Bar.]

meepit. See *mápit*.

\***meesk**, n. elbow, C. See *ishquanogkod*.

[Abn. *nesk&an*, mon conde; 3d pl. *ssk&ñnar*. Del. *ni squon*, (his) elbow, Zeish.]

**meesunk**, *meis-*, *meyaus-*, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17; *num-meesunk*, her hair, John 12, 3; *pasuk* *meyausunk*, one hair, Matt. 5, 36. (Cf. *weshágan*, hair on the body or limbs, the hair of animals, and *qu-náñmhuoou*, he has long hair.) This word has the form of a noun collective, and is perhaps from *mosu*, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalp lock, *quononkuáunuk*.

[Abn. *ne-másaú*, je le tons; *ne-mássi*, je me tons, je me rase les cheveux; *mas&k&áin*, chevelure d'ennemis; *ne-massek&t;*, je lève la chevelure. Menom. *meish*, head; *may-nay-nuw*, hair, Seh. n, 470. Del. *ni lach*, hair; *meich hee*

**meesunk**, etc.—continued.

*ken* [cf. *weshagan*, El.], hair or wool, Zeisb.]

**meetsu**, **mētsu**, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *meech-u*, as if *meech-esu*. Imperat. *meetsish*, eat thou; pl. *meetsek*; suppos. *noh meetsil*, he who eats, ‘the eater’, Is. 55, 10. Vbl. n. *meetsuonk*, food (‘meat’, Matt. 6, 25). Cf. *meechu*, *manchūn* (v. t. an.).

[Narr. *ascl̄metesimuis* (= *asq kūm-metesimuis*), have you not yet eaten? *kom-metesimumin*, your eating (infinit. 2d sing.). Abn. *ne-witesi*, je mange. Miem. *migichi*, je mange. Cree *méchesoo*, he eats; *méchesosoo*, he eats a little. Chip. *wišin*, he eats. Menom. *mee-tee-shin*. Del. *mitsu*, Zeisb.]

**meetwe**, **metwe**(?), n. a ‘poplar’, Gen. 30, 37; Ilos. 4, 13.

\***meetün**, **meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

**mēchhééu**, **mēchhéyeu**, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mechihigéue*, barren; *mohchihigéue*, empty, C.). Vbl. n. *mehchihéyonuk*, barrenness, sterility, 2 K. 2, 21. See *mahchumonk*; *mohchi*.

**mehmehshanōm**(?), v. i. he pants: *num-mehmehshanōm-up* (pret.) I panted, Ps. 119, 131. Cf. *sauuhkissu*.

[Abn. *mamaitsi'rē weri'saangān*, le cœur me bat.]

**mequantam**, **-oantam**, v. t. he remembers (it); *num*, I remember, Gen. 41, 9; imperat. 2d sing. *mequantash*, Ex. 20, 8; Dent. 5, 15; suppos. *mequantog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mequantamaonk*, remembrance (of inan. obj.), a memorial, Ecel. 1, 11; Neh. 2, 20 (*wnunegen mequantamitonk*, ‘a good memory’, C., should be *wnunie mequantamaonk*). With an. obj. *mequidinuonk*, he remembers (him), Gen. 19, 29; with affixes, *kum-mehquidinuonk*, I remember thee, Ps. 77, 3; imperat. *num-uehquánnum-ch*, remember thou me. Vbl. n. *uehquánnumuonk*, memory, remembrance (of an. obj.), Job 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-auton*], he refrains from thinking of, with negat. prefix; *mo-ahquantam*, he does not refrain, etc.

**mehquantam**, **-oantam**—continued.

[Narr. *kum-mequidinam-e*, dost thou remember me? Abn. *ue-nūl'kōtū'hāñ-damūn*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *ue-nūl'kōtūchāñ-mūn*, *ue-nūl'kōrēmān*.]

**mehquau**, **mēquau**, n. the thigh, Ezek. 24, 4; *agwe neequau-ut*, under my thigh, Gen. 47, 29; *wehquau*, his thigh. Cf. *mohpe*, hip, upper part of the thigh; *mohpeh*, shoulder.

**mēhtāuog**, n. the ear; pl. *-ogwash*, El. Gr. 10, *-ogquash*, Rom. 11, 8; *nēhtauog*, my ear; 2d pers. *kéht*; 3d pers. *wíht*. From *wahcon*, he understands, knows (?); suppos. *wautog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *nastamuuáut*, to hear.

[Narr. *wuttówieg*, pl. *-guish*, Abn. *metasaks*; 3d pers. *shasaks*; pl. *-ag8r*. Peq. *kutturammeg*, your ear, or ‘what you hear by’, Stiles. Muh. *towohquw*, ear, Edw. Del. (3d pl.) *whittawak-all*, Hkw.; *hūtaock*, ear, Camp. Cree *me-ti-wá-ki*, ear, Harmon.]

**mehtug**, **-tugq**, **mahtug**, n. (1) a tree, wood; pl. *-ugquash*, El. Gr. 10; *mētug-kaakontu*, ‘among thick trees’, Ps. 74, 5; dimin. *mechtugqués* and *uechtugquénés*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*muhtaakomes*, a stick, C.); pl. *mehtugkomesash*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-uhtug* or *-uhtung*, tree, wood; *-sunk*, a tree (while standing or in the earth). See *agronk*; *kishkunk*; *mussoonk*; *qunnhtug*.

[Narr. *miiltick*, pl. + quash. Chip. *mitig*, pl. *-yog*. Cree *mistick*, dimin. *miisticoo*. Del. *tachau* [= *tugkun*(?)], wood (*ne ta chan*, firewood); *mehituk*, a tree, Zeisb.]

**meisunk**. See *mersunk*.

**mekáusu**, v. i. act. he strives, contends; suppos. *mekhiusit*, Is. 50, 8.

**mekonau**, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekonok*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *noh mekonont*, he who contends with, Is. 45, 9; mutual, *mekonituoq*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.

**mekonaü**—continued.

[Narr. *kum-mécauteh*, you are a quarreler.]

**mekonteaü**, v. i. he contends, makes war, James 4, 2 (with *ayeuwohteaü*, he fights).

[Narr. *meéaunteaü*, let us fight; *me-cauteaü*, a fighter.]

**menadchu**, n. the left hand; *un-menadchu*, his left hand, Dan. 12, 7 (*menatche menitcheq*, the left hand, C.). Adv. and adj. *menadchée*, left, of the left: — *wusseet*, his left foot, Rev. 10, 2; of inan. obj. *menudchéinniyeü*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *ya nmínnatch*, (there, to) the left hand (of the path or way).]

**menadtam**, v. t. he vomits (it) up, Lev. 18, 25; Jonah 2, 10. Vbl. n. *menatamaonk*, *menatamaonk*, vomiting, Jer. 48, 26.

[Narr. *n'munnádtommin*, I vomit, R. W. Del. *melandam*, he vomits, Zeisb.]

**mēnan**, n. the tongue; pl. *mēnanash*, James 3, 5, 6; Acts 2, 3; *wēnan* (*weenan*), his tongue. [Related to *annas*, *annāü*, he speaks, commands (?).]

[Narr. *wēnat* (misprint for *wēnan*?). Abn. *miraës*; 3d pers. *Sirarës*.]

\***meninunk**, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babes." In the quotation from 1 Peter 2, 2, on the title-page, the adv. and adj. *menin-nunüü* (of milk, milky) is substituted for Eliot's *sogkotungane*. Participial or suppos. inan. from *nomäü*, he sucks, with *m* prefixed, that which he sucks [cf. *sogkotunk*; or is it 'what is given' (*menin*)?]. See *nanoutamunit*; *nan-unät*.

[Narr. *mumünmg*, (woman's) milk; *wunnünög*, à breast. Abn. *merenákës*, du lait; *nenšüü*, je tête; *nšnañmäü*, je la tête.]

**menögkus**, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenögkus*, thy belly; *wunnögkus*, his belly, Lev. 11, 42 (*munnogs*, bowels, C.). Cf. *wónogy*, a hole, a pit.

[Narr. *woináks*. Abn. *nañigan*, (mon) ventre. Del. *wach tey*, Zeisb. Voc. 12.]

\***menontam**, C. See *manontam*, he smells.

**menuhkequog**, n. 'steel', Jer. 15, 12

**menuhkequog**—continued.

(with *misschchuog*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chohquög*; *kenchquög* (under *kēnai*).

**menuhkéteou**, v. caus. inan. he makes (it) hard or strong; pl. *-teoog*, Jer. 5, 3 (*num-nenehkéeo*, I fasten, C.).

**menuhkueu**, -ke, -ki, (it is) strong, firm, hard ('menuhke or *menuhku*, adv. strongly', El. Gr. 21). Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkehik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *menuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesu*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesu*, strength, might.

[Narr. *minikësu*, strong; *minioquësu* [dimin. little strong], weak. Abn. *ne-merkasani*, je me sers de force, j'emploie la force. Miem. *menakdi*, je suis pressé (adv. *menaké*); *melkei*, je suis dur (adv. *melki*).]

**menuhkinnum**, v. t. he takes a strong hold of, holds (it) fast; pl. *-umrog*, Jer. 8, 5; imperat. 2d sing. *menuhkeish*, hold (it) fast, Rev. 3, 3, 11. From *menuhkeu*, with formative of verbs of action performed by the hand.

[Abn. *ne-merkenaü*, je le tiens fermement, fermement; (with inan. obj.) *ne-merkenem*.]

**menuhkonog**, n. a stronghold; pl. *-og-quash*, *-ogrosh*, Judg. 6, 2; 1 Sam. 23, 29, = *menuhke manskash*, Lam. 2, 5.

**menuhkoshketomp** [= *menuhke-wosketomp*], n. a valiant man, 1 Sam. 16, 18.

**menukque**, n. the armpit: *agwe menuk-quit*, under the armpit, Ezek. 13, 18 ('to armpholes!'); *agwe kenukque-it*, under thy armpits, Jer. 38, 12.

[Abn. *nereyësi*, mon aisselle; *8reyësi* (son aisselle).]

\***menuks**, n. a brant, C.

[Narr. *munnüeks*, pl. -suck, R. W. Del. *muñneks alas* (=bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp.; *nzreck kaak*, 'gray goose', ibid.]

**menutcheg**, n. the hand; pl. *-egush*, El. Gr. 10; *nunnutcheg*, my hand; *wunnutcheg*, his hand, often in contracted form, *menutch*, *nunnatch*, *wunnatch*,

**menutcheg**—continued.

Etc.; *puttukquitech* (= *petukqui-wununuteh*, round-hand), the fist, Ex. 21, 18; *anom-aunutcheh* (*anóme*, within), the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *wuttinohokim*, the right hand; *menudeliu*, the left hand (*menitcheh*, C.; *wunutcheh*, my hand, E. M.).

[Narr. *wuuniacheke*, (his) hand; pl. -*chequash*. Abn. *neetsi*, my main; 3d pers. *stsitsi*. Chip. *ni-nindj*, my hand, Bar. Del. *nachk*, my hand, Zeish.]

**menwhee**, n. the navel; *kénwrr*, thy navel, Prov. 3, 8; Cant. 7, 2; *ucurue*, his navel, Job 40, 16. For *m'wë*, the middle (?).

[Abn. *siri*, nombil; *mañisi*, milien.] **mépit**, *meepit*, n. a tooth; pl. *-tash*, El. Gr. 10; *-teash*; Cant. 4, 2; *wepit*, *kecpit*, *wecpit*, my, thy, his tooth.

[Narr. *wépit*; pl. *-teash*. Peq. *nébut*, (my) tooth, Stiles. Abn. 3d pers. *8ipit*.]

**méquau**. See *mechquau*.

**méqun**, n. (1) a feather; (2) a pen, 3 John 13; pl. *-mog*; *mañ-méquon*, his feathers, Ps. 91, 4. Adv. and adj. *mequine*, feathered, Ps. 78, 27; *um-mequine*, Ezek. 39, 17; *mascheképnan*, *mish'quinau*, (he is) much feathered, full of feathers, Ezek. 17, 3.

[Chip. *mi'yuu*. Shawn. *me'k o'nâh*. Del. *mi'yu*, Zeish.]

**métah** [*m'tah*], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. -*hash*, Rev. 2, 23; *wutnah*, *kuttah*, *wutnah*, my heart, thy heart, his heart [*nogeus*, (my) heart, Wood]. Adj. and adv. *wetahluvar*, of the heart, 1 Cor. 4, 5. Cf. *wuttahe*, it is mine (belongs to me); *wuttahe*, it is his (belongs to him).

[Narr. *wutnah*, (his) heart; *wittu*, my heart. Muh. *utoh*, Edw. Del. (3d pers.) *w'der*, Zeish. and Hkw. (= *w'tay*); *alev*, my heart, Zeish. Chip. *oedai*, *ostay*. Menom. *maty tah*. Shawn. *á d'i ve*.]

\***meteaúhock** (Narr.), "the periwinkle, of which they make their *wimpam* [wimpam, p. 130] or white money."—R. W. 104. Pyrula casica or P. canaliculata (?). From *méhtaúng* (Abn. *nuctasak8*), an ear (?), ear-shaped shell.

\***métewis** (Narr.), "black earth": "From this *métewis*, is an Indian town, a day

**\*métewis**—continued.

and a half's journey, or less (west, from the Massachusetts) called *Metewinie-sick*."—R. W. Plumbago or graphite (?). *mëtsu*. See *metstu*.

**mettásash**. See *muttásash*.

**metugkokontu**. See *mechtug*.

\***metüp-peash**, n. pl. brains; *waantum wuttip*, a wise brain, C. Narr. *wuttip*, the [his] brain, R. W. Cf. *oidap* (Abn. *step*), his head.

[Abn. *asiritehan*, *ervelle*; *metup*, *tête*.]

**metwe**. See *meture*.

**meunu**. See \**merün*.

**meyausunk**. See *meesumk*.

**m'hogk**. See *mhkhog*.

**miáe**, *miyáe*, *moáe*, *móeu*, adv. together, Is. 45, 8, 21; Job 41, 15; Dent. 33, 17; *meöe*, Acts 1, 6; *meen*, El. Gr. 21; *moyee*, C.: *meöe pøsotshagk*, draw near together, Is. 45, 20; *meoen*, v. 16; *nauwawog mœen*, they bow down together, Is. 46, 2.

[Abn. *mañsi*, *mañsisi*, ensemble. Micm. *ma8*, *mañsi*, ensemble, tout à la fois. Chip. *mañmari*. Bar. Cree *mäh-mow*, all together, collectively.]

**miáeog**, *miyaæog*, v. i. they are assembled, are together, Num. 20, 2; (*mai-ga'og*, Rev. 19, 19); *miyawicög*, 'they gather together', Is. 49, 18; imperat. *mí-yärk*, *moñik*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *nippe moiemur*, the water is gathered together, Ex. 15, 8; *mukkinneok moemur*, Lev. 8, 4 (— *mijawom*, Judg. 20, 1), the assembly is gathered together; pl. *miemawash*, Prov. 27, 25.

[Narr. *niáwue*, 'a court or meeting'; *miaréuck*, let us meet. Abn. *matéssau*, on s'assemble. Quir. *máuwéwink*, a congregation, Pier. 61.]

**mianaü**, *möünaü*, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 29; suppos. *mayaanuk*, 'if he gather together', Job 11, 10; imperat. 2d sing. *miän*, *miyan*, *möän*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Angm. and freq. *mohmäüanu*, Mark 13, 27. With inan. obj. [mianum] *möünnum*, he gathers (it or inan. things). See *möuum*. This

**mianaū, móunaü**—continued.

verb has the formative of action by the hand, and perhaps Eliot was wrong in using it in the sense of calling together or causing to assemble. In the same sense Rasles (as Abn. below) employs the caus. an. form.

[Abn. *uc-maū'ghimaük*, j'assemble (les hommes).]

\***michachunek** (Narr.), the soul. R. Williams (113) says this word "is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning." Pierson's Catechism in the Quinnipiac dialect has *mittachonky*, soul. The word has no discoverable affinity with either of the two names (*kaukukineamuck* and *peheuochichauqudnick?*) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *wichichónék-quog*.

[Chip. *wahmotchitchaguean*, Bar. 46. Del. *me tschi tschank*, soul, spirit, Zeisb.]

**michemappu** [= *michéme-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Miche-mapit Manit*, 'the Eternal God', Deut. 33, 27.

**michéme, misheme**, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *michéme*. Abn. *uetsimisi*; toujours. Micm. *mech*, d'avantage, encore, de plus. Cree *mósuk*, always. Del. *ametschimi*, often (?), Zeisb.]

**micemohteaum** [= *micheme-ohtear*], v. i. it is forever, endures forever; suppos. *ne micemohtug*, that which is forever, 'eternal', Rom. 1, 20 (= *micheme ohtug*, Ps. 145, 13). Adv. and adj. *micemohtae* and *micemohtdæ*, everlasting(ly), Deut. 33, 15; Hab. 3, 6.

\***míchokat** (Narr.), a thaw; *míchkokateh*, when it thaws, R. W. = *mahshequodt*, when it melts away, vanishes. Cf. *mahtsheau*.

[Del. *moschhaquet*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeisb. Gr.]

\***micúckaskeete** (Narr.), a meadow, R.W. See *mukkoshqut*, a plain.

**min**, n. gen. a fruit; restricted in its application to the smaller fruits, such as

**min**—continued.

corn, berries, nuts; pl. *minneash*. Not used by Eliot except in compound names. It appears to be formed by prefixing the indef. particle *m'* to *-in*, the formative of verbs of growing, 'that which is grown', or which results from growth. See *watchinin* (corn), *venomineash* (grapes), *kenū-n-minneash* (first ripe fruits), *wampi-n-minneash* (chestnuts, 'white nuts'), etc. Eliot has always the inan. plural. In some other dialects names compounded with *min* (or *minis*) have occasionally the an. form.

[Chip. *meen*; pl. inan. *men-un*, berries, Sch. II, 368; but *mandá-min*, pl. an.-minag, corn; *miskeni-min*, pl. -minag, raspberries, etc. Cree *méniz*, a berry. Del. *mihi*, 'muckleberry', Zeisb.]

**misashq.** See *mishushq*.

**mishabohquas, -bpuhquas**, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*mish-abohquas*) or rat. Cf. *mattpoposquas*, bat.

[Abn. *suūbigss̄s̄s̄s̄*, souris. Chip. *weurábigonodj*, mouse, Bar. Del. *pogen*, a mouse, Hkw.; *ach po quees*, Zeisb.]

**mishadchu** [= *mishe-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

**mishadtuppo, -pu** [*mishe-well-uppo*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-quon-unk*, a feast, Ex. 23, 16; 34, 22. Can. *mishadtuþrechau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

**mishánámoo** (?), v. i. he groans, John 11, 33; pl. *mishánuámuog* (*uishónámoog*, Job 24, 12); *num-mishánuámuun*, we groan, 2 Cor. 5, 2, 4.

**mishanantam**, v. t. he despises, condemns, thinks meanly of (it); with an. obj. *mishanánuuuñ*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *mishanánuónk*, dishonoring; pass. *mishanánuuonk*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*mishanantamore*, 'meanly', C.). Cf. *matchenutam*.

\***mishánneke** (Narr.), = *mishe-aníčk*, a squirrel; pl. *-nequock*, R. W.; *-shueñeate*, Stiles (*mishannek*, C.). [The root is 'claw' or 'scratcher' (?).]

\*mishánneke—continued.

[Afn. *mik̥é*, écureuil; *prénik̥s*, *méránik̥s*, 'ces deux ont un beau poil'; *anik̥s* (dimin.), suisse [chipmunk]. Etch. *mekoo*, red squirrel. Miami *ne-kewrah*, squirrel. Shawn. *an-eek-wah*. Del. *huníquai*, Camp.]

**mishánogqus** [= *mishe-anogqs*, great star], n. the morning star, 2 Pet. I, 19; Rev. 2, 28.

**mishantam**, **missantam**, v. i. and t. inan. he thinks much, meditates, is intent upon (it); Jer. 49, 30; Dan. 6, 3. Vbl. n. *-tamawronk*, much thinking, meditation, Ps. 119, 97.

**mishantowau**, **-ontowau**, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; imperf. (?) *mishantowri*, Is. 30, 7; imperat. 2d sing. *mishantowash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantowé*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishantowonk*, *-ontowonk*, a shout, a loud noise (*mishantowónat*, to roar, C.). From *mishe* and *-ontowáwai* (he utters). See \**mishantowahpuhsu*, he howls.

[Narr. *mishantowash*, speak out.]

**mishashq**, **misashq** [= *mishe-m'askeht* or *mishe-ashq*, great grass], n. a rush, Job 8, 11; pl. *-quog*, rushes, 'flags', Ex. 2, 3. Adj. and adv. *mishashque*, of rushes, 'of bulrushes', Ex. 2, 3. Cf. *wekinasq*; *wussashashquobok*.

**mishasketomp**, n. 'champion', 1 Sam. 17, 4, 23, 51.

\***misháupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishe-watúpan*. See *wíban*.

**mishe**. See *missi*, great.

**mishe-abohquas**. See *mishabohquas*.

**mishe-adtóau**. See *mishadotue*.

**mishe-adt-uppo**. See *mishadtuppo*.

**mishe-annék**. See \**mishánneke*.

**mishe-anogqs**. See *mishánogqus*.

**misheáshko**, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *ne mashashqut* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *misheashquoneau* (*mishe-*), he swallows (him) up. Cf. *qusseáshko*.

**mishe-ashq**. See *mishashq*.

**mishegskí**. See *mishikski*.

**mishéheau**, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; *nummisheh*, I exalt (him), Ps. 89, 19; suppos. *noh misheheunt*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishehit*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishéheau*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *num-misheetoh*, 'I magnify' (it), Rom. 11, 13; suppos. *noh mashtenck*, Prov. 28, 8.

**mishehtashin**, v. i. it storms, there is a tempest; as n. (*mishehtash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *wéaban mishashctush*, 'there arose a tempestuous wind', Acts 27, 14; *wutch mishetahshin*, 'from the storm', Is. 25, 4; suppos. *mahshétahshik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishehtashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *misheheau*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.')

[Narr. *mishitáshin*, there is a storm.]

**mishekishi**, **-koi**, (it is) broad, wide (*mishe-kishi*, great from side to side), Job 11, 8; Is. 33, 21; *mishukóskoi*, Matt. 23, 5; *mishekesski*, Ps. 119, 96; *missi kah mishigiski kehtoh*, the great and wide sea, Ps. 104, 25; *mishekiske-moogkehtu*, 'in the broad ways', Cant. 3, 2. See *kishi*.

**mishe-m'askeht**. See *mishashq*.

**misheme**. See *mischéme*.

**misheu**, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

**mishe-wadchu**. See *mishadchu*.

**mishikski**, **mishegskí** (?), (it is) 'froward'; suppos. *mashikag*, when it is froward, 'frowardness', Prov. 6, 14; 10, 32; with an. subj. *mishegskiyueog*, 'they are froward', Prov. 2, 15.

**mishketu** (?), pl. *mishketuog*, (they are) 'new-born babes', 1 Pet. 2, 2.

**mishkom**. See *miskom*.

**mishkonóntup**, n. a skull, John 19, 17 (*muskonóntip*, C.); *wuskonóntup*, (his) skull, 2 K. 9, 35; Jndg. 9, 53; Mark 15, 22. For *muskon-óntip*, bone-head. Cf. *chepiontup*.

\***mishkouantam**, v. i. he rejoices, C. See *muskouautam*.

**mishkouwutchinnō-we kōus**, a prickling briar, Ezek. 28, 24.

**mishóadture**, adv. of great price, precious; suppos. *mishóadlik*, 1 Pet. 3, 4. From *mishé-adtōau*. See *mágóadlik*; *mágádture*.

**mishonogod**, (it is) wide, broad; suppos.

-*ogok* (of a gate or way, Matt. 7, 13).

\***mishontoahpuhsu**, v. i. he howls; *nunu-mishontoahpuhs*, I howl, C. See *mishantawau*, he shouts.

**mishontawau**. See *mishantawau*.

\***mishon**, n. a chin, C.

**mishon**, n. a boat. See *măshau*.

\***mishquammāg**, pl. -*nuhquock* (Narr.), n. salmon, red-fish, R. W. 103 (= *mishqui-dmaug*).

[Abn. *mesk̓ameg8*; pl. -*g̓sak*.]

\***mishquáshim** (Narr.), a red fox, R. W.; *mishquissups*, a fox, Stiles.

\***mishquáwtuck** (Narr.), a (red) cedar tree, R. W. (= *mishqui-uhthug*).

[Del. *me hok ho cus*, Zeisb.]

**mishqui**, (it is) red. See *măsqui*.

\***mishqushkou**, n. a trout, C.

[Abn. (pl.) *sk̓t̓am-8k*. Del. *meschil-omeek*, a trout, Zeisb.]

[**mishuntukkō**, it is much wooded, a forest?] -*kaaw*, 'it is a wood', Josh. 17, 18.

**miskatāū, mussuhkāūäi**, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him); *mah-chukish . . . pish um-miskaūōuh*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkunk*, Gen. 42, 4.

**miskom, mishkom**, v. t. inan. he happens upon, finds (it); *woh kumniishkom*, thou shalt find (it), Matt. 17, 27; suppos. *maskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.

[Abn. *ne-mēskamen*, je trouve ce que j'avois perdu (with an. obj. *ne-nurs-kaāñ*); *ned-askamesi*, j'ai fais une bonne trouvaille, Rasles. Cree *miskun*; with an. obj. *miskawayoo*. Chip. *mēkahuron*, (he) found him, J.]

**missantam**. See *mishantam*.

**missegén, mussegén** [v. i. it grows or produces abundantly, = *missek̓in*], it is plenteous, abundant, Gen. 41, 29, 31; suppos. *ne masegik*, that which yields abundance, plenty, i. e. plenteous harvest, Gen. 41, 30, 34. Adv. and adj. *ut missegene ohke-it*, to a plentiful land, Jer. 2, 7; 48, 33.

**misséhchuog**, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *misséhchuog kah menuh-kequog*, iron and steel, Jer. 15, 12; *misséhchuogque*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *mooshog* (or *mónshag*), q. v., is used for 'iron.' Cot-ton has *misséhchaog*, mines.

\***misséu** (Narr.), v. adj. an. he is whole (the whole of him). See *mussi*.

\***missħāt**, n. belly, C. Probably 'gros ventre'; for *mishe-ohteu*, it is great (?).

**missi, mishe, misheu, missieu**, (it is) great, Ezek. 17, 3; 1 Chr. 16, 23; pl. *missieuash kut-onkquatunkanash*, your rewards are great, Matt. 5, 12; *náno missi*, it is more and more great, 'it increaseth', Ps. 74, 23; Job 10, 16; suppos. *mohsag*, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; *áuee mohsag*, (that which is) more great, the greatest, Matt. 22, 36.

[Narr. *mishe*, *missi*. Abn. *mesč*; *nemeshik̓sič̓s̓u*, je le fais plus grand. Cree *missow*, it is large. Chip. *nit̓ha*, it is big, large, Bar. Del. *m̓cheū*, big, large (it is), Zeisb.]

**missín, mnssin**, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2; *missinnbou*, *missinub*, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. -*nōosog*, Lam. 1, 5. Vbl. n. *missinnbōn*, captivity.

[Narr. *missinnege*, *wum-missinuám* [-nam] *evō*, this is my captive.]

**missinnin**, n. (from *missin*, with indef. affix) a man, homo, i. e. any captive or tributary, in which classes were included all men other than those of the speaker's nation or race (*viri*). Cf. *wosketomp*, *omp*. Pl. *missinuinnúog*, people, *oi πολλοι*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinuán kah puppinashim*, man and beast, Gen. 6, 7; *howae missinuín ken*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinuín* or *missinuinnuog*, a people; *wumissue missinuin*, a pretty fellow, C.).

[Narr. *nínuock*, *ninni-missinuúrock*, men, folk, people.]

**missinohkau**, v. t. an. he carries (him) away captive. See 2 K. 15, 29.

**missinum**. See *mussinum*.

**missippango sokanunk** (?), it [a cloud] rains rain, Is. 5, 6. Cf. *mussuppiy*, a tear. See *-sippacu*.

\***missippuskunnicheg**, n. the wrist, C. For *mussipskommitcheg*, the bone next to (joining) the hand. Cf. *mussipsk*.

**-missis, -mussés**. See *um-missis-oh*.

**missishin**, v. i. it touches. See *mussinum*.

\***mississikkoshk**, n. a shin (bone), C.

**missittipuk**. See *mussittipuk*, a neck.

**missiyeu**. See *missi*.

**missohham**, v. t. he announces, makes public (see *mussisse*); imperat. 2d + 1st pers. sing. *missohhamoh*, tell me, Gen. 24, 23; with *quoshé* (beforehand), he prophesies; pl. *quoshé missahhamwog*, they prophesy, Num. 11, 27. Vbl. n. *quosháe missahhamónok*, prophecy, Prov. 30, 1; 31, 1; with an. obj. (remote) *-ah-hamóo*, he announces to (him).

**missohquam**. See *mussahquam[in]*, an ear of (dried) corn; *missunkuamin*, a (full) ear of corn.

**missounk**. See *mussapunk*, a dry tree.

\***missúckeke** (Narr.), pl. *-kéquock*, bass, R. W. (*sneekquog*, Stiles); striped bass (*Labrax lineatus*)? Peq. *m'ssingkherge*, Stiles.

**missugken[ə]**, **missuken**, v. i. he is great, powerful, mighty, 1 Chr. 16, 25; *anuw missuken onk men*, he is more powerful ('mightier') than I. Mark 1, 7; suppos. *missugkenuk* (q. v.). Vbl. n. *missugkenauonk*, greatness (in power, importance, etc., relatively), Esth. 10, 1 (*misseykin-néút*, to abound; *missékin-néút*, to increase, C.). From *missi*, with apparently the formative of verbs of physical or inanimate growth (-*kin*); but if so, this verb could not properly have an animate subject.

[Abn. *me-meseghir*, je suis grand; 3d pers. *meseghir*; suppos. *meseghirek*, but *mesák88*, il est gros, or *méség8*. Cree *missíghítu*, he is large. Del. *mechgilük*, the big, great one, Zeisb. Voe.]

**missuhkaüä, missuhkomö**. See *missuhkomö*.

**missunkuamin**, **mus-**, n. a (full) ear of corn; pl. *-minneash*, *-manash*, *-minash*, Deut. 23, 25; Gen. 41, 5, 7, 22. Cf. *minnequomin*.

[Del. *me sa quem*, a corn ear, Zeisb.]

**missunum**. See *mussinum*, he touches.

**mittamwus, -wussis, -wossis**, n. (1) a woman, mulier, Deut. 21, 11; 28, 50; Gen. 2, 22; 3, 2 (cf. *squá*, femina); (2) a wife, uxor, Gen. 12, 14; Deut. 22, 14; 1 Cor. 7, 16; *namm-*, my wife; *kumm-*, thy wife; *um-mittamwus-oh*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *wusso*, (she) is his wife.

[Narr. *mittawus*; *komittawus* or *ko-wéero*, thy wife; *nummittawus* or *wulligan*, my wife, R. W. Chip. *ne-mindremomish*, my wife (Sch. II, 458); *mándimáié*, 'an old woman', Bar. 26. Miami *metaimsh*, woman; *ne-we-wah*, my wife. Menom. *métawo*, woman; *natow*, my wife.]

**mittamwussu**, v. i. she is a wife; suppos. *mittamwussit onkatog*, if she be the wife of another, Jer. 3, 1; *um-mittamwussu*, *-wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

**miyáe**. See *miite*.

**miyaeog**. See *mideog*.

**m'not**. See *manast*.

**mo**, adv. 'sometimes signifieth not', El. Gr. 21; *mo teag*, nothing, Is. 40, 17, = *monteag* (Is. 41, 17), *matteag* (Luke 22, 35). See *matta*. Negation appears to be the primary signification of this particle, or rather of its base, *m'* (q. v.). With the formative of the verb substantive (*m-o*, *mo*) it came to have the force of an affirmation of past being (fuit) by denial of present, and thus supplied the preterit of the defective verb of existence; *ko*, it was and continues to be; *mo*, it was and is not; *pish*, it will be\*. (The limited or definite present, 'is now', was marked by the affix -*o* for verbs of being, -*ui* or -*i* for verbs of an. or inan. action. For the former class, see El. Gr. 16.) Eliot sometimes combined *mo* with *ko* to form an aorist (*koh mā*, *mónkō*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*: *ma mo ayenuttuonk*, there was a battle, 2 Sam. 2, 17; *mō wequai*, there was light, Gen. 1, 3; *ken mo wuttinemin*, thou wast a servant, Dent. 5, 17; *neg mo neematalog*, these (who are dead) were my brothers, Judg. 8, 19; *mo ayetan*, he was made, etc., 1 Cor. 15, 45. -*mo* or -*mō*, the characteristic of active in-

**mo**—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *nōken*, he descends; *mōke-mon*, it descends or is let down; *om*, he goes; *omo*, it goes.

[Miem. *m8*, point; *ma&en* (de *m8* et *sen*, quelqu'un), personne.]

**moāe.** See *mīde*, together.

\***moamitteaūg** (Narr.), “a little sort of fish, half as big as sprats, plentiful in winter.”—R.W.105. Perhaps the smelt (*Osmernis eperlanus*), but the name may be applied to any species which ‘goes in shoals’ or ‘a great many together.’ It has been corrupted to *mumuyehangand* *mummachog*, by which name several species of small fish are popularly known, especially the ornamented minnow (*Hydrargyra ornata*, LeSueur). From *mohnoenūn*; pass. and mutual form, *mohnoottrauog*, they go gathered together or in great numbers.

\***moattōqus** (Narr.), ‘a black wolf’, R.W. 95. See *makquoshim*; *nattahqus*.

**mobpee**(?), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. -*pidoq*, 2d pers. *kobp-*, *kupp-*, Num. 5, 21, 22; 3d pers. *wolpē* (*Capras*, a hip, C.). Cf. *mehquan*, thigh; *mohpekg*, shoulder.

[Narr. *apūme*, thigh.]

**moehteōmō**, v. inan. (pass.) caus. it is made to be together, it is put together; suppos. *mochteómuk*, when it is ‘framed together’, ‘knit together’, Eph. 2, 21; Col. 2, 19.

**moeúe.** See *mīde*, together.

**moeuwehkomaū**, v. t. an. he calls (them) together, he assembles. Vbl. n. *-kau-* *monk*, an assembling, assembly, Num. 20, 6.

[Quir. *maeuwehékumuk*, the church, Pier. 63, 64.]

**mogki, mogke, mogge**, (it is) great (of its kind or comparatively). Adv. and adj. great; *mogke qussakqunamash*, great stones, Josh. 10, 11; 1 K. 5, 17; — *retuonush*, great houses, Amos 3, 15; *mogkiyen*, it is great; pl. -*genash*, Gen. 41, 5 (of ears of corn, they are ‘rank’); suppos. pl. *mibugish*, *magigish*, great things.

**mogki, mogke, mogge**—continued.

[Del. *amangi*, great, big, large, Zeish. Gr. 168; *machecū*, great, large, Zeish. Voc.]

**mōgōadtuē**, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *magħad-tik*; *mishħadtuē*.

**mogquan, -quón**, n. the heel; pl. -*nash*, Job 13, 27; 3d pers. *wogqum*, *wogquoan*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *magħaġġuun*, *magħaġġuun*, mon talon. Menom. *wahquōn*, (his) heel. Shawm. *okrānac*. Del. *nan quon*, the [my?] heel, Zeish.]

**mogqueen, -quén**, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mogquenūn*, it grows large, enlarges (*mogquēnnu*, ‘it became a boil’, Ex. 9, 10).

[Abn. *magħġin*, enflame. Del. *mach-quin*, swelled, Zeish.]

**mogquēn, -quen**, v. i. it swells, enlarges, Num. 5, 27; *mogquēnnu*, it becomes large or swollen, Dent. 8, 4; with an. subj. *mogqesu*, he swells, is swollen (*noh mogquesu*, he swelleth; *num-mok-ques*, I swell, C.).

[Narr. *mogquēnu*, he is swelled; *num-mokquēse*, I have a swelling. Del. *mochħewi*, great, large, Zeish. Voc.]

**mohchi**, (it is) empty, unoccupied (*moh-chigeu*, C.); *mohchui kash wek*, is there room in thy father’s house? Gen. 24, 23. Cf. *mēħħeħčen*.

**mohchumō**. See *mahchamō*, it is waste, barren, made desolate.

\***möhewonek** (Narr.), a raccoon-skin coat, R. W.

[Abn. *maiṣak*, robe de peau de cerf, de chat-sauvage, etc.]

**mohkas**. See *mūħkas*, a nail, a claw.

\***mohkotaén-in**, a widower. C.

**mohkont**. See *muhkont*, a leg.

**móhkussa, mohkos, mukos**, n. a (burning) coal; pl. -*sash*, Is. 44, 12; ‘coals of fire’, Prov. 26, 21; *ut mihkossuhu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *anek moj ank u mohkos*, blacker than a coal, Lam. 4, 8. For *m'kussa*, the hot (n. concrete)? or if Rasles’ translation of the corresponding word in Abnaki be correct, from *mōj* and *kussa*, black-burned(?) or (Abn. *mukos*) merely ‘it is black’ (?). Cf. *kussiteau*,

**móhkussa**, etc.—continued.

etc.; “*mocassa*, the black of the nail”, Wood.

[Ahn. *mkasé*, charbon éteint (?); *ukasé-sk̄stai*, charbon ardent. Del. *me hackachtey*, a coal, Zeish.]

**mohmoéog**, freq. of *moéog* (= *mádeog*, q. v.), they go often, or habitually, together, ‘they often met’, El. Gr. 17. **mohmoskuhtreas**, n. a frog (obj. pl. -*teasu*, Ps. 78, 45, a misprint? Mass. Ps. has *mohmoskohteasuh*). Elsewhere Eliot has *tinókukyukquas-og*, frogs. Cf. Peq. *kupians*.

**mohmóöum**, freq. of *móauum*, he gathers together.

**mohmuttahtag**, *mámuttattag*, *mah-*, (suppos. as) n. lead, Ezek. 22, 18, 20; 27, 12; Ex. 13, 10; Zech. 5, 7; ‘tin’, Num. 31, 22, but not elsewhere.

**mohpanag**, *muh-*, -*og*, n. the breast [mammæ], Joel 2, 16; Hos. 9, 14; *nohpánag*, my breast, Cant. 1, 13; *wohpánag*, *wuhp-*, her breast, ‘bosom’, Prov. 5, 20 (*mohpánueg*, C.).

[Narr. *mapanog*, the breast; *winnunđgan-ush*, breasts. Menom. *oh-pau*. Shawn. *ópah lu*.]

**mohpegk**, *muhp-*, -*peg*, n. the shoulder, Lev. 8, 25; 9, 25; oftener without the impers. prefix, *uhpekg*, Num. 6, 19; 18, 18; Ezek. 24, 4; *nauvánau uhpequanhuh* (accus. pl.), ‘he bowed his shoulders’, Gen. 49, 15; *nashauw ohpequan-it*, between his shoulders, Deut. 33, 12. Cf. *mittugk*.

[Narr. *uppéke*, shoulder; pl. *uppequéek*. Chip. *pékwan*, *píkwun*, the (upper part of the) back. Del. *hi po quon*, the fore shoulder, Zeish.]

**mohsag**, suppos. of *missi*, great.

**móhshequssuk**, n. a ‘flinty rock’, Deut. 32, 13 (= *máohshi-qussuk*). See *qussuk*.

**môhshipsq**, n. flint stone, Is. 50, 7 (= *môsh-pisk*, iron stone).

**mohtantam**. See *mahtántam*, he is old, decrepit.

\*[**mohtanuhkussu**,] **num-mohtanuh-**  
**kus**, I finish or conclude, C. [?]

\***mohtchinai** [= *mahechinai*], he is sick; *nvm-mohtchinam*, I am sick, C.

**mohtompan**, (it is) morning, Ezek. 7, 7; suppos. -*ompog*, when it is morning; as n. Gen. 1, 5, 8, etc.; *en* (or *pajeh*) *moht-*

**mohtompan**—continued.

*tompan-it*, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

[Narr. *mantâbon*, it is day.]

**mohtsháno**. See *mahtsháno*.

**môhtukquás-og**, n. pl. ‘conies’, Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Ahn. *mattegëiss-ak*, lièvre.]

**mohtupohsín**, v. i. it lies waste, Is. 15, 1.

**mohtuppaeu**, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. -*aúog*, Job 6, 17; pass. -*añwā*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *mahtsheu*.

**mohtutteau**, v. t. caus. inan.; pass. it is consumed or made an end of, melted, Jer. 6, 29 (of lead, by the fire); act. it consumes, makes an end of, Deut. 32, 22.

**möhwhäü**. See *monhäü*, he eats (him). **mokatetomuk**, (when he is) dumb, Ps. 38, 13; suppos. of *mokakutta* = *mat kakutta*, he does not speak, he is mute, dumb; pl. -*taog*, Ex. 4, 11; Matt. 9, 33; *mo nuk-kaketop* (pret.), I was dumb, Ps. 39, 2, = *mat nuk-kaketap*, v. 9.

**möküs**, *mokis*, (indef.) -*sin*, a shoe (moccasin); pl. *mokussinash*, *maxinash*, Amos 8, 6; Matt. 10, 10; *um-mokis* (-us), his shoe, Deut. 25, 9, 10; *pehtoxinash*, put on your shoes, Ezek. 24, 17; *nukkónuk-kussinash*, old shoes, Josh. 9, 5.

[Narr. *mocissinass* and *mockussin-chass*, shoes which ‘they make of their deer skin worn out’, R. W. Peq. *mük-asoun*, Stiles. Abn. *mökessn*, pl. -*nar*; *ne-mekessn*, mon soulier; *ne-maksenek*, j'en fais. Micm. *m'keshen*, pl. -*nel*. Chip. (pl.) *makisinan* (*mékisinked*, shoemaker). Bar.; *m'késin*, pl. -*nun*, Howse. Cree *m'késin*, pl. -*es'inu*.]

**momanch**, *mómansh*, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mummadín*, here and there one.] **momonchu**. See *mamonchu*, he moves about.

**mômône**, (it is) ‘freckled’; *momône chohki*, ‘it is a freckled spot’, Lev. 13, 39.

**momonehtaüati** and **momontaü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. -*tañdög*, 2 Chr. 36, 16; suppos. *momontauont*, when

**momonehtatiaü**, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

**mômônesu**, v. adj. an. he is spotted, is black or dark colored here and there, in spots or stripes. Freq. distrib. of *mônesu*, he is black; pl. *mômônesuog*, they are 'grisled', Gen. 31, 12; suppos. *mômônesit*; pl. part. *-sítcheg*, 'speckled', Gen. 30, 32, 39 (*wénu momoesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mômoechohesu*.

**momonowantam, mamonau-**, v.i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-tawwe*, 2 Chr. 30, 10.

**momóntunnum, mamont-**, v.t. he puts it in motion, moves (it) about: — *nippe*, he 'troubled the water', John 5, 4; suppos. *mamontunuk wussissittonash*, when he moves his lips, Prov. 16, 30.

**momóunog**, n. pl. the eyebrows; 3d pers. *umtomóunog* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[Abn. *mañmañn*, sourcil, le poil, etc. Del. *mamawem*, Zeisb.]

**momœchohkesu**, v. adj. an. he is black-spotted, has dark spots; pl. *mômoechohkesuog* (*mômaw chokesuog*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *momœchohkésítcheg*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *mawi* (it is dark colored), with freq. or distrib. reduplication, and *chokesu*, he is spotted or has a spot.

[**mónæe, mònæe**, there is much, there is abundance;] pl. *uano monaush*, they are increased, Jer. 5, 6; *monaush*, they are many, ibid.; suppos. *mônak*, when there is abundance, when it abounds, Ps. 72, 7; 1 Pet. 1, 3; *yeu monak*, 'this great store', 2 Chr. 31, 10; with an. subj. *monaog*, (they are) many persons (El. Gr. 8), Ex. 1, 9; Dan. 12, 4; Matt. 7, 14; suppos. pl. *monacheg*, Is. 60, 5; 2 Cor. 4, 15; suppos. 3d pl. *monahettü*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monaonk*, abundance, Deut. 33, 19.

[Narr. *wussaume maunduog*, 'they are too full of people.']

**mônak, monak** (in compounds, *-ónak*, *-ónagk*, *-ónang*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14; *hashabp-onak*, linen cloth, Mark 14, 51; *wuscp-onak*, new cloth, Mark 2, 21; *womp-onak*, (white) cloth, Deut. 22, 17; *kuhpogk-ónay*, a thick cloth, 2 K. 8, 15 (*monak monak*, black cloth, C., but better, *monak*). (2) a garment of cloth, as distinguished from *ne díqut* or *hogkawnk* (cf. *ohkon*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *maínek*, 'an English coat or mantle', R. W. 107.]

**monakenhheau**, v. caus. trans. he makes cloth, he weaves; pl. *-heaq*, Is. 59, 5; with inan. obj. *monakenetean*, he weaves (it). N. agent. *monakeneteen* (indef. *-énin*), one who weaves, a weaver, Ex. 35, 35; Job 7, 6.

[Narr. *ko-maunekunuúo*, have you any cloth?]

**monanechteau**, v. i. he is merciful, Num. 14, 18; *num-mowincheatum*, I am merciful; intens. *num-mômonancheatum*, Jer. 3, 12. Vbl. n. *monaneteonk*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kitteamonteauñmáu*.

**monánumáu**, v. t. an. he compassionates, is merciful to (him); *ummonánum*, I show mercy to, Ex. 33, 19; imperat. *monánumonch*, Zech. 7, 9; with suffix *monánumch*, be merciful to me, Ps. 119, 132.

**monaskötasq-uash**, n. pl. melons, Num. 11, 5 (*mônosketämuk*, cucumbers, C.). See *askotasq*.

**mônasquisseet**. See \**manusquisséd-ash*, beans.

**monát**, (it is) abundant, (there is) much, Ps. 37, 11; *woh monát*, (it) might abound, 2 Cor. 4, 15; *mocheke monat*, exceedingly abundant, 1 Tim. 1, 14; *pish monat*, it shall be increased, i.e. become abundant, Dan. 12, 4; pl. *monatash*, Prov. 15, 16; 2 Chr. 9, 9. From *monaonk*.

[Narr. *máunetash*, 'great store', abundance.]

**monchanamukqussu**, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussuaü*, he does, etc.,

**monchanamukquusu**—continued.  
 to (him); whence, n. agent. *-qissnaren*, a ‘wonderful one’, Is. 9, 6. From *monchanamuk*, suppos. *o<sub>k</sub>* *monchanamurū* (t. an. form of *monchanatam*), and *ussu*.  
**monchanatam**, -um, v. i. (and t. inan.) he is astonished, he wonders (at it), he is surprised, Is. 50, 16; pl. *-amwug*, Matt. 22, 33 (= *chepshuag*, Mark 11, 18); *monchanatash*, ‘marvel (thou)’, John 3, 7 (= *muhchanatash*, Mass. Ps.). Vbl. n. *-tanuwomk*, wonder, amazement, Acts 3, 10; and causat. *-tanuwihuuonk*, causing wonder, a marvel, a wonder, Dent. 13, 1, 2. From *moñch-uh-*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

**monchanau**, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, 1 Sam. 30, 2. (2) he conducts or guides (him): *uu-monchan-ah eu mayut*, he guided them in the way, Gen. 18, 16.

[Narr. *mañchase*, be my guide (imperat., = *monchassis*, from *monchusso*, v. i. act. he acts as guide, he guides); *kum-mañchan-ish*, I will conduct you.]

**moñchu**, v. i. he goes, se movet (denoting merely the act of going, without reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10: *num-moñchēm*, I go, Matt. 21, 30; pret. *num-moñchip*, I went, Jer. 13, 5; suppos. *noh monchit*, he who goes, Jer. 22, 10; imperat. *monchish*; pl. *monchek*, go; freq. *uamonchu*, q. v. Related to *uamirū*, he departs (?). Cf. Sansk. *uāñch* (ire, se mouvere); *muñth*, *muñth* (commovere, agitare); Lat. *motus*, mittere.]

[Narr. *uauchī* (pres. defin. = *monch-i*), he is gone; *uāñchish*, be going (imperat.); *uum-mañchēm*, I go. Abn. *u-muñtsi*, je vais; *u-e-muñ netu*, je vais là. Cree *árhée-on*, he moves. Chip. *uñjéh*, Howse 194; *uñjú*, he goes, Sch. II, 469. Del. *utschiū*, he is gone; suppos. *utschit*, Zeisb.]

**móneau**, **monneau**, **monunneau**, v. t. an. he looks (intently) at, observes (him); *uu-monunneu-ah*, he looked on them, 2 K. 2, 24; imperat. (affix) *monueah*, look thou on me, Ps. 119, 132; pl.

**móneau**, etc.—continued.

*monieick*, *monanneick*, look ye, Job 6, 28; suppos. *monneont*, Matt. 5, 28. With inan. obj. *mónineum*, *mónineum*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *noh moninveg*, he who looks, etc., Num. 21, 8. Cf. *kuhkinneu*.

**monetu**, v. i. he is a diviner, a magician. Vbl. n. *monetuonk*, ‘divination’, Deut. 18, 10. Cf. *monontum*.

[Narr. *mañnetu*, a conjurer, R. W.]

**mónkō**. See *uo* and *ko*.

**monneau**. See *mónneu*.

**mónoi**. See *monu*, it is deep.

**monomansuonk**, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.

\***mônoowau**, he hisses; infin. *manu-wônat*, to hiss, C.

**monopuhpeg**, n. a trumpet, Neh. 4, 20; Ps. 150, 3: *pulpequash monopuhpeg*, sound a trumpet, Matt. 6, 2. Cf. *pah-pekg*.

**monsh**, n. a cock or hen, Luke 22, 34, 60, 61 (*môñish*, *uampush*, a hen, a cock, C.). R. Williams (p. 56) has “chicks, a cock, or hen: a name taken from the English.”

**monteag**, nothing. See *matta*.

**monunks**, n. the ash tree, Is. 44, 14.

[Abn. *añgmak8*, frêne. Chip. *papág-iwak*. (Baraga has *agímak*, ash tree [cf. *agim*, snowshoe], and three “other kinds”, viz. *gavákumij*, *papágimak*, and *wissagak*.) Del. *puchgommak*, black ash tree, Zeisb.]

**monunneau**. See *mónneu*.

**mos**, “a word signifying infirity” (El. Gr. 20), corresponding to the auxiliary ‘must’ or ‘shall’ before a verb in the indicative: *mos nuñvup*, I must die, Dent. 4, 22; *moche mos nuñ-ahpuontamai*, how often shall I forgive him? Matt. 18, 21; *ne mos nñh*, it must needs be so, Mark 13, 7. See *uñchec*; *no*.

[Narr. *moce*, *mesh*: *mesh uñouchem peyan*, I could not come; *moce-nuñip-pevam*, I will come by and by.]

**moskeht**, **maskeht**, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. *-eltnash*, Dan. 4, 25, 32, 33; ‘pasture’, 1 Chr. 4, 39, 40; *moskehtuash*, ‘hay’; *moskoshkehtuash* (= *wuske-oskehtuash*), ‘tender grass’, Prov. 27, 25; *mishe-ushkehtuui ne ohle*,

**moskeht, maskeht**—continued.

'there was much grass in that place', John 6, 10 (*oskosk*, grass; *mosketuash*, hay, C.). Vbl. subst. *moskehtuash*, he is grass, Is. 40, 6. Dim. *moskehtuēmes*, El. Gr. 12. From *askethowm*, it is (lit. it makes, caus. inan.) green, with the indeterm. prefix, that which is green. See *ask*.

[Narr. *maskituash*, grass or hay. Abn. *mek̄'ksar*, herbes. Del. *masik*, Zeisb.]

**moskehtu, mask-**, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *onatuh moskehtu-ut*, like a medicine; *yan-askehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *maskit*, physic. Chip. *mashkiki* [-keke], Bar.]

**mósogque**, adv. and adj. adhering, sticking to [v. i. it sticks close, adheres], Prov. 18, 24; Jer. 42, 16. Cf. *missinum*, he touches; *missisin*, it touches.

**mósogquehtau**, v. cans. inan. he makes it adhere, joins it to; imperat. *mósogqueonsh*, join them together, Ezek. 37, 17.

**mósogqunum**, v. t. (inan. obj.) he joins or puts together; *suppos. mósgqunik*, when he joins together, Matt. 19, 6. See *mussuhkom*.

**mosq, masq, mashq**, n. a bear, Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (*moshq*, C.). The base is the same as that of *nasquotlamanat*, to lick, and the name signifies 'the licker,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mákwa-num*, he squeezes(hugs)? (Howse 93).] Cf. \**avauusceus*; \**paukúnuaw*.

[Narr. *mosk*, or *paukúnawaw*. Muh. *miquoh*, Edw. Del. *machk*, Zeisb. Abn. *aṣeṣṣas*, ours; *uṣsk&aṣtš&ṣṣ* [= *māsk&aṣtšiār*], il se lèche les pattes; *mes-k&ṣ'*, peau d'ours. Chip. *makvá* (*mük-wah*, Howse). Cree *máskwah*.]

**mótnau**. See *mianau*.

**mónum**, v. t. he gathers together (inan. obj.); *kum-mónum*, thou gatherest, Matt. 25, 24. Freq. *mohmónum*. Vbl. n. *mónumumónk*, *mouunnumooneek*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *mianaū*, q. v. Cf. *mukkinnum*.

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**móunum**—continued.

[Narr. *mowinaee*, he gathers (fruit, or inan. obj.); *mowinuatiōg*, they gather. Abn. *mañsiši*, ensemble; *ne-mañsiñmen*, je les mets ensemble; *mañué*, il cueille, il ramasse. Del. *mawuni*, assembled, Zeisb.]

**móushag**. See *moóshog*, iron.

**moxinash**, n. pl. See *mokus*, a shoe.

**moyeu**. See *mōi*, ordure.

**moyeu, móeu**. See *mōi*, together.

**mōche**, as an auxiliary of the future tense, expresses obligation or necessity (= *mos otche*); *mōche nuttabuttardamamānum* God, 'we are bound to thank God', 2 Thess. 1, 3; *mōche ken paunp-wusham*, 'thou art [must] pass over', etc., Deut. 2, 18 (cf. *nōche mos*, it must needs be, Matt. 18, 7); *mōche mos nutahquontamau*, (how often) must I forgive him? Matt. 18, 21. Cf. *mos*; *oche*. [Quir. *mōchē*, there must be, Pier.]

**mōchake**, "a word signifying more, much," used to express degrees of comparison, El. Gr. 15; *anue mōchake*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *nano mōchake*, more and more, Mark 15, 14; *mōchake mōchake*, exceedingly, very much, Gen. 17, 2, 6, 20; *mōchake onk*, more than, Matt. 10, 37 (*mōchakeyenuk*, excessively, C.).

**mōchekohtau**, v. t. he has more, adds to his possession of (it); *noh mōchekohtau* (*suppos.*) *irahetawonk*, *mōchekohtau unkquanumāonk*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

**mōee**. See *mōi*, ordure.

**mōi**, (it is) black, El. Gr. 13; dark colored, Matt. 5, 36; Esth. 1, 6; pl. *mōiyenash*, Jer. 4, 28 (not *mōescuash*, as in El. Gr. 13, by typographical error probably). With an. subj. *mōesu* [v. adj. an. he is] black or dark colored; pl. *mōesuog*, El. Gr. 13.

[Narr. *mōwi*, súčki, black; *mōwésu*, a black man.]

**mōi, mōee, moyeu**, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *um-moyen*, their dung, 2 K. 18, 27; *um-mōe*, Lev. 4, 11; 8, 17.

**mōmansh**. See *momanush*.

**moomoskomau** [=moomoskau?] : *um-moomoskom-óuh*, they murmured against him, Ex. 15, 24 (*num-moomoskaowam*, I murmur, C.).

**moomoskoau**, -*kowau*, v. t. an. he murmurs at (him); pl. -*kowaoq*, they murmur, Ps. 106, 25; suppos. pl. *nay moomoskoorachey*, they who murmur, Is. 29, 24. Vbl. n. *moomoskaorauonk*, -*quyeononk*, a murmuring, John 7, 12 (*moomoskaumonk*, Ex. 16, 7).

**moomoskquenaau** [=moomoskuau?]: *um-moomosqueniod*, they murmur at (him), Ex. 17, 3 (*moomosquenioná*, to mutter, C.).

[Abn. *ne-m8sk8erdam*, je gronde, suis fâché; *ne-m8sk8ermau*, je le gronde.]

**moomosqueau**, freq. or intens. of *moss-ghau*, he provokes (him) to anger. Vbl. n. pass. *moomosquethonk*, provocation (received), I K. 21, 22.

**moomosqueuttam**, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. *um-momoskkéet-tai-iáh*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *um-mau-musketunkypung*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *ne-mauñmaskigéttassi*, je fais des grimaces.]

**mounâe**. See *mónâe*.

\***mounaech** (?), a dish or tray, C.

**mounaeu**. See *mónâi*.

**mounak**. See *mónâk*, cloth.

**mounôi**, -naen, (it is) deep, Ps. 140, 10; Ecl. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; *mounôi onk*, it is deeper than, Job 11, 8. Adv. and adj. *mânoe nippéash*, deep waters, Ezek. 34, 18; suppos. *mânoong*, when it is deep; pl. (with intens. reduplic.) *mamananogish*, (very) deep places, Ps. 135, 6. In compound words sometimes *anôir*, *anou*.

**mounôkôi**, n. a valley, Deut. 8, 7. See *anôihkôi*.

\***mounopagwut**, in deep waters, Mass. Ps., Ps. 69, 2.

**mooôshhog**. See *môoshog*.

\***mooonk**, vbl. n. weeping, C. See *mâu*.

**mooôshog**, **mooôshhog**, **moushag**, n. iron, Nnm. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. -*shogqu*, -*shague*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *missechhuog*; *môshhipsg*.

**mooôshog**, etc.—continued.

[Narr. *moriashuck*. Abn. *sâñ'gheré*, cela est dur; cf. *siogke*, *soggohunk* (the name apparently signifies black metal; cf. \**wampohshog*). Del. *sneek-achsun*, [black stone,] iron, Zeib. Voc. 29.]

**mooosketomp**, n. a black man [?], El. Gr. 15. Cf. *wosketomp*.

**mopau**, -*pô*, -*páog* (?), n. the caterpillar, I K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assaman mospoh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*mospau*, Mass. Ps.).

**môos**, n. The name of the moose (*Cervus alces*, L.) is used by Eliot in the pl.; *môosog* for 'fallow deer', 1 K. 4, 23; "môos, a beast bigger than a stag," etc., Smith's Deser. of N. E. (1616). "Which the salvages call a *môos*", Morton's N. E. Canaan. "The beast called a *môose*", Wood's N. E. Prospect. The plural indicates *môosan*, or *môos*, as the original form of the singular, a name given to the animal from his habit of stripping the lower branches and bark from trees when feeding; *môos-n*, 'he trims' or 'cuts smooth', 'he shaves.' See *môosum*.

[Narr. *môos*; pl. -*sôog*. Abn. *m8s*; pl. -*sak*. Chip. *mons* (Bar.); *môz*, moose (Sch. n, 464). Cree *moiysôa*. Menom. *moush*.]

**môosi**, (it is) smooth, primarily made smooth (by cutting?); bald, C.; *môochek* *môsi onk pumme*, smoother than oil, Prov. 5, 3; *môsen kus-serinukquog*, they leave thee bare, Ezek. 16, 39; *môse quissukquanêshush*, smooth small stones, 1 Sam. 17, 40; *môs-ompskyurhû*, among the smooth stones, Is. 57, 6. Adj. inan. [*môsiceu*] *môsîyen*; pl. -*yenash*, Is. 40, 4.

**môsompeskinausu**, it is paved, a pavement [i. e. an extension of smooth stones, *môsî-ompsk-kîu-usu*], Esth. 1, 6.

**môsompqa**, a smooth stone; *môsompqueshetu*, among the smooth stones, Is. 57, 6; intens. *mamôsompqueshetu* ('grav-el'), Is. 48, 19.

**môsontupau**, -*ppô*, v. i. he is bald [on the forehead of the head], 'he is forehead-bald', Lev. 13, 41 (cf. *muknkkontupau*, he is quite bald, his head is bare). Vbl. n. -*ontuppónonk*, baldness,

**m̄osontupau, -pp̄o**—continued.

Jer. 47, 5; Mie. 1, 16 (*m̄usantip*, a bald head, C.).

[Del. *mo schant pe u*, Zeish.]

**m̄osqheāū, -quehheāū**, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-m̄osqheōnat*, Lev. 18, 18. *Freq. m̄osm̄osqheāū*, q. v.

**m̄osuhq**, n. a fly; pl. *-quog*, Ps. 78, 45. Dinin. *m̄oseshāq-uog*, Ps. 105, 31. For *m̄osi-sogke*, black biter (?). Cf. *sogkemus*, gnat.

[Chip. *āuonssag* (pl.), little bees or flies, Bar.; *missisauk*, *m̄isisauk*, wasp.]

**m̄osum**, v. t. [he cuts smooth] he smooths (his head), he shaves off or removes (his hair or beard), 'he polls his head', 2 Sam. 14, 26; *pish m̄osum um-m̄esuuk*, 'he shall shave off his hair', Lev. 14, 8; imperat. *m̄osumish*, 'cut off thy hair', 'poll thy head', Jer. 7, 29; Mie. 1, 16; suppos. *m̄osuk*, when he, etc., 2 Sam. 14, 26. With an obj. *unswai* (for *m̄oseshheōū*, causat.?), he cuts or makes smooth (an an. obj.); — *wuh-hogkuh*, he shaves himself, Lev. 13, 33; — *shēpsoh*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *m̄oseteau*, he makes it smooth; suppos. *m̄ositeenuk*, when he, etc., Is. 28, 25. Intrans. act. *m̄osu*, he smooths, cuts or trims smooth.

[Abn. *ne-m̄ssi*, je me tonds; je me rase les cheveux; *ne-m̄sau*, je le tonds.]

**m̄osummu?** (v. i. (adj.) he is jealous; *nūm-m̄oschekr-m̄osummuam*, I am very jealous, 1 K. 19, 10; suppos. *noh m̄osumout*, he who is jealous, Num. 5, 14. Vbl. n. pass. *m̄ositeamoonk*, jealousy, Is. 42, 13.

**m̄osumwaéhquok**, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *m̄osumwâlheau*, and the generic determinative *-quok* (-*quog*), a knife. *m̄owhaū*, *m̄ohwhaū*, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *ummoh-uhouh*, (the beast) devoured him, Gen. 37, 20; *askak um-m̄owhoh*, a serpent bit him, Amos 5, 19; subj. *ne woh m̄awhut*, that (flesh) which may be eaten, Lev. 11, 47; *noh m̄awhout*, he who eats, v. 40; *noh m̄awhukque*, 'he that eateth me', John 6, 57. Cf. *meetsu*.

**m̄owhaū, m̄ohwhaū**—continued.

[Narr. *m̄oho*, to eat (alive), R. W.; *cum-m̄ohucquock*, they will eat you; *Mohorauñgauk* or *Mauquauog*, "the Canibals, or Men-eaters, up in to the West" (Mohawks). Cree *mōowīyoo*, 'he eats him', Howse.]

\***ms̄iekquataš** (Narr.), n. pl. 'boiled corn whole' (i. e. *mo-sohquittahash*, not broken small or pounded?). See *sohquittahash*. When broken, *sohquittahash* without the prefix. Hence the common name *succotash*, improperly applied, however, to the unbroken corn.

[Abn. *mesikstar*, blé entier, qui n'est pas pilé. Del. *mesittevall*, boiled corn whole, Zeish.]

**ms̄que**. See *m̄ispui*, red.

**ms̄quēheonk**. See *musquichonk*.

**ms̄qui**. See *m̄ispui*, red.

**m̄tah**. See *m̄tah*.

\***m̄ückko-wheesce** (Peq.), the whip-poorwill, Stiles.

\***muckquétu** (Narr.), he is swift; *kum-m̄imnuckpue*, you are (very) swift, R. W.

**mugquomp**, **mugwomp**, n. a captain, Mark 6, 21; Dan. 2, 15; Luke 22, 52; an officer, 1 K. 2, 9; 2 Chr. 13, 12; 'duke', Gen. 36, 40-43; augm. *m̄imnugquomp*, Acts 5, 26; *kehchenuugquomp*, chief captain, Gen. 21, 22 (*kehchum-*, Acts 21, 31; *kitchum-*, v. 33; pl. *kehchiumugquompang*, Rev. 6, 15) [*m̄aukquompue*, valiantly, C.]. = *mogki-omp*, great man (?).

[Narr. *m̄ückquomp-aúog*, captains or valiant men.]

**muhhóg** [= *m̄'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kuhhog*, thy body; *wuhhog*, his body; *mathhogunk*, n. collect. (an indef. number of) dead bodies, corpses, Nah. 3, 3. See *-hog*.

**muhkont**, **mohkont**, n. a leg, El. Gr. 10; Is. 47, 2; pl. *-tash*, Prov. 26, 20; 3d pers. *wuhkontash*, his legs, Dan. 2, 33.

[Narr. *mohkont-ash*. Abn. *skait*, son jambe.]

**múhkos**, **múhkas**, n. a nail, a claw, talon, or hoof; pl. *-kossog*; *wuhkassoh*, his nails (accens. *-soh*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kuhkóssog*, thy hoofs,

**múhk̄os, mūhk̄as**—continued.

Mie, 4, 13; *Horses-kossog*, horses' hoofs, Judg. 5, 22. See *muk̄as* and *uhquāde*.

[Narr. *mokássuck*, nails. Abn. *mekas*; pl. -*sak*; 3d pl. *skásar*. Del. *muckoos*, awl, nail, Zeisb.]

**muhk̄os.** See *möhk̄assa*, a coal.

**muhpanag.** See *mohpanag*, breast.

**muhpegk.** See *mohpekg*, a shoulder.

**muhpeteog, -eag.** n. a rib, Gen. 2, 22 (*uehpeteak*, C.); 3d pers. *wuhpeteog* and *uhpeteog*, Gen. 2, 21; pl. -*gash*, Dan. 7, 5.

[Narr. *petaágan*, *peteágan*. Abn. *pigáagan*, ma côte, mon côté; 3d pers. *Spigáagan*.]

**muhpit.** n. an arm (*méhpit*, C.); pl. -*pittash*. El. Gr. 10; 2d pers. *kuhpit*; 3d pers. *wuhpit*; pl. -*itteash*, Gen. 49, 24.

[Narr. *wappítene*, -*enash*, (his) arm, arms. Abn. *pedin*, bras; *ne-pedin*, non bras.]

**muhp̄o,** v. impers. it snows (*marpwaw*, Wood); pres. def. *muhp̄oī*, it is snowing (*muhp̄owi*, it snows; *sun muhp̄oī*, does it snow? C.). Adv. and adj. *muhp̄oē kesakod*, a snowy day, 1 Chr. 11, 22. Cf. \**síchépo*.

[Cree *míspron*; suppos. *míspron*.]

**muhp̄uhkuk.** See *muppihukuk*, a head.

**muhp̄uhkukquanitch, -nutch,** n. a finger or finger's end; *uhph̄*, the tip of his finger, Luke 16, 24; pl. -*nitcheash*, fingers, Dan. 5, 5. For *wuppuhukukque-wunutich*, head of (his) hand.

**muhp̄uhkukquaseetash,** n. pl. the toes, Dan. 2, 41, 42; 3d pers. *upphuk̄-*, his toes, 1 Chr. 20, 6. For *wuppuhukukque-wusseet-ash*, head of (his) foot (*wuppuhukukquaset*, C.). See *kétequaseet*, the great toe.

**muhp̄uhkukqut,** (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. *upphuk̄-*, Is. 59, 17; Ezek. 27, 10; *wuppuhukukqut ohtag* (that which belongs on the head), 'mitre', Ex. 28, 39; pl. *upphukukqut ahhothagish*, 'bonnets', v. 40; Lev. 8, 13.

**mukkatchouks, mukkut-**, n. a son, 'a man child', 1 Sam. 1, 11; Job 3, 3.

[Narr. *num-núckquachucks*, my son; *muckquachueckquáne*, a little boy. Peq. *muckachux*, boy, Stiles. L Island, *machchan*, boy; *iachaweeesk* [= *mukkíse*, El.], a little boy, S. Wood.]

**mukkée,** n. 1. scab, Lev. 13, 7, 8.

[Abn. *meghi*, gale.]

**mukki,** n. a (male) child; pl. *mukkiog*, Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. *mukkiōs*, a little child, Prov. 20, 11; Matt. 18, 4; 'babe', Ex. 2, 6 (*mukkoies*, C.); pl. -*sog*, Matt. 18, 10. Vb. adj. *mukkiōsu*, he is a child; suppos. *mogkiesuon*, when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiesuonok* (*mukkoiesuon*, C.), childhood, Eccl. 11, 10. [From *mukukki*. This word has been displaced by *naumon*, etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *num-máckiese*, my son].

**mukkinnum, magk-**, v. t. he collects or gathers (inan. objects); infinit. -*umumat herbs-ash*, to gather herbs, 2 K. 4, 39; *mukkinnumok*, gather ye (the tares, Matt. 13, 30); *mukkinith*, let him gather (the manna, Ex. 16, 16); suppos. *noh wagunuk*, he who gathers up, Num. 19, 10. Cf. *mónum*.

[Abn. *ue-megheneman*, je le trier.]

**mukkoshqut,** n. a plain, Gen. 11, 2; 13, 10; *mukkut*, Gen. 19, 25. From *mogki* and *oskh* (= *ashkoshki*, green; *m'oskeht*, grass), with the locative suffix. the great grass place; *mukoshqutáe*, plain (as adj.), Jer. 48, 21.

[Narr. *miéückaskeete*, a meadow. Abn. *meskikstks*, place where grass is. Miem. *m'skeegoaicadee*, meadow.]

**mukkakin,** v. i. he bares himself, unclothes; imperat. 2d pl. *wukkakék*, -*éq*, be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkakináu*, he strips, makes (him) bare; imperat. prohib. *ahque mukkakin matchku*, do not [strip] rob the poor, Prov. 22, 22; suppos. *moggoakinout*; pl. -*onehev*, 'spoilers', Jer. 51, 48. N. agent. *mukkakinuwéen*, a plunderer, a robber; pl. -*énug*, 'extortioners'. Is. 16, 4 (suppos. *mukkakinuwéen*), 'if he rob', i. e. if he be a robber, Ind. Laws, xvi).

[Abn. *ne-megsnañ*, je le pille.]

**mukkukkontup,** n. a bald head, Lev. 13, 42 (locat. + *ónuit*).

**mukkukkontupáu,** v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. -*ppónok*, baldness, Is. 3, 24. Cf. *másontupáu*.

**mukkutchouks.** See *mukkatchouks*.

**mukkuttuk**, n. the knee, Is. 45, 23; pl. -ukquog, Job 3, 12; Is. 35, 3; 3d pers. ukkutuk, his knee. For *u'gottuk* (from *quttan-eu*, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. *cneow*, Goth. *hneigan*, Engl. knee, and Ang. Sax. *bniig-an*, inclinare, incurvare.] *Nish noh mukkuttuk naauaen*, every knee bows, Phil. 2, 10.

[Abn. *ueedek8*, mon. genou. Del. *gutgu*, Zeisb.]

**mukos**. See *möhkussa*.

**mukqs**, n. au awl, Ex. 21, 6; Dent. 15, 17. From *uquden*, it is pointed. Cf. *mihkos*.

[Narr. (pl.) *mücksnuck*, awl blades. Del. *muckoos*, awl, nail.]

**mukquoshim**, n. a wolf (El. Gr. 9), Is. 65, 25; Jer. 5, 6; *mummuquoshum*, Gen. 49, 27; *mukquissum*, C. (who has also *uattashqussuog*, wolves). For *mukquoshim* the Mass. Ps. (John 10, 12) has *nattashqas*. From *maahwahâu*, he eats live flesh, with (-oshim) the generic determinative of the names of beasts.

[Narr. *muckquoshim*, pl. -mrock; *matôquqis*, a black wolf; *nathqis*, a wolf; *matôquashunek*, a wolf-skin coat. Peq. *mucks*, Stiles. Chip. *mainggu*, *mêc'gun*, *maw e kuu* (*maheengu*, J.), Sch. II, 464. Menom. *manh-wawa*. Shawn. *m'wâi wah*. Mex. *mayaqueu* [*qu=k*]. Otomi *muhi*.]

**mukquettunk**, n. the throat; *kuk-quttunk-anit*, to thy throat, Prov. 23, 2. From the same root as *mukkuttuk*; *u'gittnak*, the going down (the swallow? or the bending of the head?).

[Narr. *göttuck*. Abn. *mekstaigan*, gosier; 3d pers. *ak&daigan*. Del. *guntu*, 'swallow it', Zeisb.]

**mukukki**, (it is) bare, bald, destitute of covering, Jer. 48, 37.

[Narr. *muckucki*, bare (without nap, said of cloth).]

**nummishkod**, n. abundance, 'great store'; — *meechum*, 'store of victual', 2 Chr. 11, 11. From *missi*; augin. *missi*, very great.

**-mungquot**, -quodt, suppos. -mungquok, the generic determinative of verbs of smell. See *asdnungquot*; *matche-mungquot* (it smells badly); *ueetemungquot* (it smells sweetly), etc.

\***munnnannnock** (Narr.), a name of the sun and of the moon, R. W. 79. From *anóges*, star (or from its radical), with a prefix of which the significance is not clear [or from *munnah*, island (?).]

\***munnaonk**, n. the throat, C. (?) Cf. *munnaan*.

\***munnnawhatteaûg** (Narr.), "a fish somewhat like a herring," R. W. Probably *Alosa menhaden*, Mitch., the 'bony fish', 'hard head', or 'menhaden' of the fishermen; called also in the northern parts of New England, *pauhagen*. Both names have reference to the use of this and other species of herring as fertilizers; *munnohquotheau*, he manures or enriches the earth, and Abn. " *pakkikkunü*, on engrasse la terre," whence " *pékâigau*, petit poison."

**munnequomin**, n. corn or grain when growing or in the field, Hos. 14, 7; pl. -minneash, -mumeash, green ears of corn, Lev. 2, 14. (Cf. *missunkquaminnceash*, -mnash, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

\***munnogs**, bowels, C. See *menogus*.

**munnôh**, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *munnoh-hannit* (*menoh-*, *munnâh-*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. -ôhanush, Ps. 97, 1; Is. 41, 5. Adj. and adv. *munnoh-hanne*, of an island, Is. 13, 22; 34, 14.

[Abn. *urnahan*, ile; -hansk, dans l'ile. Chip. *min is*, me îles. Menom. *may nainsh*. Shawn. *men a thée*. Del. *munâh tâhe*, Sch. II, 462, 474; *me na tey* (and -te ü), Zeisb.]

**munnohquotheau**, v. t. he enriches the land, fertilizes, manures; *paej munnohquotheau*, until I dung it, Luke 13, 8.

**munnohtam**. See *manontam*, he smells it.

\***munnicks** (Narr.), the brant goose (*Anser bernia*); pl. -suck, R. W. [Peq. *a'kobîcez*, brants, Stiles. Mass. *menuks*, a brant, C.]

\***munnnünug** (Narr.), milk. See *menin-nunk*.

**munnumuhkemo**, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *munnumuhkemauk*, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munnumuhkoenk*, a rushing, ibid.

\***[mununneet (?)**, n. the bladder;] adj. -*toe qussuk*, stone in the bladder, Man. Pomi. 88.

[Abn. *mančteti*, *manče*, les fesses.]

**muppuhukuk, muhpukuk**, n. a head, Is. 1, 5; Amos 8, 10. Rarely used with the impers. prefix; more commonly (3d pers.) *uppuhukuk*, (his) head, Lev. 1, 4; 3, 2; Job 41, 7; Ps. 68, 21 ('scalp'). See -*otup*.

[Narr. *uppaquónüp*, the head; *máppacuek*, a long lock.]

**muppusk, -pisk**, n. the back, Rom. 1, 30; Jer. 18, 17; *uppisik*, my back; 2d pers. *kvp-*; 3d pers. *uppisik*, *uppushik*; *uppisquaniit*, at, on, or to the back, Prov. 10, 13; 19, 29; *anayuqabé kth nippisquaniit*, before and behind me, Ps. 138, 5. From *poske*, bare, uncovered.

[Narr. *uppasquán*, the back. Abn. *peskšan*, son dos; *ne-peskšánek*, derrière mon dos; *ne-paski-peskšan-énau*, je découvre lui, le milieu des épaules. Chip. *pík wuu'*, *pe quoy noug*, *pik wuu'*.]

\***muschúndaug** (Peq.), a lobster, Stiles. See \**ashainu*.

\***mushoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.

**múshon, mishon**, n. "an Indian boat, or canoe made of a pine or oak, or chestnut-tree," R. W. 98; a boat, John 6, 22; Acts 27, 30; pl. *-nash*, John 6, 23; *ut um-mishon-ut*, into the [his] boat, John 6, 22; *kamishon*, thy boat, Samp. Quinnup. 156; *musshoau*, boat or canoe, and *prontém*, C.

[Narr. *mishoôu*; dim. *-mémese*, a little canoe. Abn. *amasšr*; pl. *-srar*, canot de bois. Peq. *meshve*, Stiles. Chip. *chemuun*, Sch.; *tchimau*, Bar. Del. *a mo chool*, Zeisb.]

**mushqun**, n. the liver: *nushqun*, my liver, Lam. 2, 11; *wusqun*, *wushqun*, his liver, Prov. 7, 23.

[Chip. *koon*, *quon*, *oquon*, Sch. n. 458. Miami *haw ko nc*. Shawn. *oh koune*.]

**muskésuk**, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukquash*. (2) the face, Ezek. 10, 14; *musk*, *kusk*, *wuskesuk*, my, thy, his face or eye. (Sansk. *iksh*, videre; *akshu*, oculus.)

[Narr. *wuskesuk* (his) eye. Peq. *skeezucks*, eyes, Stiles. Muh. *hkéesque*,

**muskésuk**—continued.

eye. Abn. *m-siseyšk*, ma face; *ss-*, sa face; *ne-tsisekš*, mon œil. Chip. *shkézh ig*, *skezh ig*, eye, face. Menom. *maish kuy shauk*, eye; *osh kay shayko*, (his) face. Shawn. *o skeš a kwé*, (his) eye. Del. *wusghiu*, (his) face, Zeisb.]

**muskōau**, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 2d pers. *ken máskowéan*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *neg máskówéch*, they who boast, boaststers. Vbl. n. *wuskóouk*, *misk-*, boasting.

**muskodtuk**, n. the forehead, Lev. 13, 42; *musk*, *kusk*, *wuskodtuk*, my, thy, his forehead.

[Narr. *muscättuck*. Abn. *meshkátegš*, front; 3d pers. *ssk-*.]

**muskon**(?), n. a bone; pl. *-nash*, Prov. 14, 30; but usually in 3d pers. *wuskon*, (his) bone, Job 2, 5; Ezek. 37, 7; pl. Judg. 19, 29 (*wishkou*, *weshkem*, C.). Cf. *áskon*, a horn; *askón*, a hide, undressed skin; *mishkónontup*, skull.

[Narr. *wuskáu*. Chip. *okán*, his bone. Miami *kau ne*. Menom. *oh koune*.]

**muskon-ótup**. See *mishkon-ótup*.

**muskouantam**, v. i. (1) he is boastful, Ps. 34, 2. (2) he rejoices, exults, is very glad, Ps. 14, 7; imperat. *-antash*, rejoice thou, Joel 2, 21; 3d pers. *-antaj*, let him rejoice, Ps. 48, 11. See *muskóau*.

**muscotam**, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-tamañ*, he pierces (it) to (him), makes (it) pierce (him); suppos. *masatamañut wusqun*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*musca*, it pierces) is not found in Eliot; *masanog* (a nettle; *masaúnock*, R. W.) is formed from it.

**musquantam**, v. i. [*musquiantum*, blood-minded] he is angry, Jonah, 4, 1; 2 Sam. 13, 21; suppos. *musquantog*, if he be angry, when angry, Troy. 14, 17; imperat. prohib. *ahque musquintash*, be not angry, Ecel. 7, 9. Vbl. n. act. *-tumoonk*; pass. *-niitumonk*, anger. See \**squántam*.

[Narr. *wom-musquantum*, I am angry. Abn. *ne-muskšérda*, je suis en colère, je suis fâché.]

**musquananuau**, v. t. an. he is angry at (him), Lev. 10, 16; imperat. prohib.

**musquanumau**—continued.

*ahque musquannum, do not fret thyself,* Ps. 37, 1, 7, 8; *ahque mosquannumeh, do not be angry with me, C.*

[Narr. *kum-musquani-nam-ish*, I am angry with you.]

\***musquash**, the muskrat (*Fiber zibethicus*); *musquash*, Josselyn's Voy. and N. E. Bar. 53; *musquassus*, Smith's Deser. of N. E.; *muskerushe*, Morton's N. E. Canaan; 'civet scented musquash,' Wood's N. E. Prospect. [*nusqui-oshim*, red animal (?) or *mackson* (?).]

[Abn. *məskəčəsəs*. Del. *dāmascus*, Zeisb.]

**musquéheonk**, *msq-*, vbl. n. [from causat. *musquéhhént*, it makes him red, it reddens,] blood, Dent. 12, 16, 23; Acts 17, 26; 28, 8; *nasqh*, my blood; *kasqh*, thy blood; *wusq-* or *asq-*, his blood. Adj. and adv. *musquéheongan*, bloody. Cf. \**neepuck*.

[Narr. *wishquè* and *wépuck*, the blood; *misquánash*, the veins. Chip. *nis'kvé*, blood; *us kwa'i aub*, (his) vein. Shawn. *misk wé*, blood; *m'shks mah*, vein. Menom. *mainh kee*, blood. Abn. *mesig-šayhess*, il est tout couvert de sang. Del. *uhuk*, blood, Zeisb. Gr. 104.]

**músqui**, *mishqui*, *msqui*, and *-que*, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *mosquing*, *moshquag*, when it is red, Gen. 25, 30; Ex. 25, 4. In comp.-words, *mosqu-*, *msqu-*; *msquonagk*, *-ak*, red cloth or clothing, Matt. 27, 28, 31 (see *mónak*). With an. subj. (v. adj.) *musquesu*, (he is) red, Gen. 25, 25; Zech. 1, 8.

[Narr. *msqùi*. Peq. *mesh'piou* [scarlet?], Stiles. Abn. *nk̥ighen iš*, cela est rouge. Cree *míthkwéw*, it is red; *míthkoo*, blood. Chip. *misqua*, *misquozé*(an.); radix, *misk*, Sch. II, 466. Shawn. *m'sh-náh we*. Menom. *mainh kiew*. Del. *muchkéü*, v. adj. red (it is), Zeisb.]

**musseet**, n. a foot; pl. *-task*, El. Gr. 10; *nas-*, *kus-*, *wus-seet*, my, thy, his foot; *wussetazooash*, their feet, Josh. 3, 15 (*mísseet*, a foot, C.).

[Narr. *wusseté*. Peq. *kuzseet*, (thy) foot, Stiles.]

**mussegan**, *-ékon*, n. the loins, Ezek. 23, 15; Nah. 2, 10; *musseyamohtogq-ut*, in my loins, Ps. 38, 7; (*nus sk̥onohtogq*, my

*mussegan*, *-ékon*—continued.

reins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *wussékonah-toqgut ašuh*, in the loins of his father, Heb. 7, 10.

**mussegen**. See *misseyen*.

**mussegón**, v. impers. it hails; as n. hail, Ps. 148, 8; 78, 48; *missegan*, Rev. 16, 21; suppos. *missegog*, Is. 32, 19.

[Abn. *sí'kṣrūi*, il grêle. Chip. *seséyan*, Bar. Cree *séyséykuu*. Miami *me ze kwaw*.]

**musrés**. See *um-misés-oh*.

**mussi**, whole; suppos. (?) *nuhk-kteonk ash mussi*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)

**mussin**. See *missin*.

**mussinum**, *mis-*, *mussunnum*, v. t. he touches (it) [be smooth-handles it; from *mosi*, with the formative of verbs denoting action performed by the hand]; suppos. *noh masunuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohmussunum*, he touches (it) often, he handles (it). Vbl. n. *mussunnumoonaq*, touching, touch (*missinumoaonk*, C.). With an. obj. *mussunúr* (*mis-*), he touches (him); suppos. *noh masunont*, he who touches him, Lev. 15, 11, 19; with inan. subj. *missis sin* (-*ishin*, *mis-*), it touches, adjoins, reaches quite to; *missishin kesakqut*, 'it reached unto heaven', Dan. 4, 11; *missisin sussipponkomuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuhtanog*, the ship touches, is aground, Acts 27, 41.

**mussippé**. See *mussappé*.

**mussipsk**, n. the ankle; *-kut*, to the ankle, ankle deep, Ezek. 47, 3; 3d pers. *wussupskon*, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; *mussi-poske-oskon*, where the bones touch behind. So, Abn. "ne-dapsk'k̥é, mon cou derrière, *metapsk'k̥é*, le derrière et les deux côtés du cou." Cf. *missippuskumicheg*, wrist (the back of the wrist, C.).

**mussisse**, adv. in public, publicly (?), Matt. 1, 19. Cf. *mámuusse*, *mussi*.

[Micm. *m'shet*, tous; *m'shedu*, tous ensemble. Narr. *misséu*, adj. an. the whole. Abn. *messihi*, *mesetsaúsi*, tout

**mussisse**—continued.

entier. Del. *messissu*, whole; *mesitschayeu*, wholly, entire, Zeisb.]  
**mussissitton**, n. a lip (*missuston*, C.); pl. -nash, El. Gr. 10; 3d pers. *wussis-*, his lip, Prov. 12, 19; 17, 4. For *mussi-muttom*, it is close to the mouth.

[Del. *wsche ton*, lip, Zeisb.]

**mussittipuk**, n. a neck, Ps. 75, 5; Is. 30, 28 (*missittippe*, C.); pl. -kanush, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *wus-*, his neck, 1 Sam. 4, 18; *mussi-tumpeg* (*uppēk*, R. W.), joining the shoulders.

[Narr. *sitchipuck*.]

**mussohquam[in], missoh-, sunk-**, n. an ear of ripened corn, Lev. 2, 14; Mark 4, 28; pl. -minneash, -minneash, Gen. 41, 5, 7; 2 K. 4, 42. From *mussos* (dried), with the formative of verbs of growth, -quam; *mussohquamin*, it grows dry or ripens by growth.

[Abn. *mesask8*, épi de blé.]

**musscoonk, misscounk**, n. a dry tree, Ezek. 17, 24; 20, 47. Cf. *askunkq* (a green tree); *kishkunk*.

[Abn. *mesuak8 abási*, arbre sec; *aresk-sak8*, arbre vert, qui ne peut brûler.].  
**mussophoteaun**, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; suppos. -ohsay, when it dries or withers, Is. 27, 11.

**mussuhkaūāu**. See *miskuāāu*.

**mussuhkomo**, mis-, v. t. he goes on touching (it), Dan. 8, 5; with an. obj. -uhkaūāu, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *ne-saūūmucmen*, je le touche (tango).]

**mussunkquamin**. See *missunkquamin*, a (full) ear of corn.

**mussunnum**. See *mussinum*.

**mussuppég, mussippég**, pl. -péquash, -péguash, n. tear, Lain. 2, 18; Mal. 2, 13; *nus-*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippano* and -sippau.

[Abn. *mesebigšan*; pl. -nar, larme; *nisschigšani*, j'en verse. Del. *suppiun-quall* (pl.).]

**muswaū**, v. t. an. he pierces or wounds (him) with an arrow or other missile, 1 K. 22, 34; 2 Chr. 18, 33; and pass. he is hit or wounded, etc.

**muswaū**—continued.

[Abn. *mesaū*, vel *mes8daūs*, il est blessé d'une balle ou flèche; *mes8*, il est blessé.]

**mutchaht**, -oht, n. a sinew, Is. 48, 4; pl. -tash, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *wutchoht*.

[Abn. *stsét*, nerf du corps, de l'homme ou des animaux. Del. *utscheet*, sinew.]

**mutchán**, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *nutchán*, *kutchán*, *wutchán*, my, thy, his nose; *ut wutchán-it*, into his nostrils, Gen. 2, 7.

[Narr. *wuchaún*. Peq. *kuchijage*, (thy) nose, Stiles. Abn. *ne-kí'tan*, mon nez; *mes8tua*, le mufle.]

**muttāag**, -agk, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. -akinash.

[Abn. *metééghen*, étendard.]

**muttāanooq**, -anwog, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttāe*; not used in the sing.

**muttāe**, adv. exceedingly, very much, very; — *wunneneg*, (it is) exceeding good, Num. 14, 7; — *maacheke*, exceeding much, 2 Sam. 8, 8; — *wunnetu*, very beautiful, 2 Sam. 11, 2.

**muttānnunk**, **muttannong** [n. coll. from *muttāe*, a very great number, a multitude, an. or inan.], a thousand; *nequt muttannunk*, one thousand, Num. 31, 4. Adj. and adv. -ngane; pl. an. *muttannongan-ogkussuog*, *nequt muttannong* [one] *muttannonganogkussuog*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. -ogkoltash, 1 Chr. 22, 14. (See -ogkolt-.)

[Narr. *n'quitte mittānnug*, one thousand. Abn. *mtára*, ten; *neg8d anks8ki*, one thousand.]

**muttaohke**, **muttaok**, n. the world, Luke 16, 8; John 14, 27. For *muttue ohke*, very much land.

**muttāsash**, met-, n. pl. [leggings], 'hosen', Dan. 3, 21; 'greaves', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttāssash*, stockings, C. Cf. *kaukāanash*.

[Chip. *mēlōs*, legging; (Sag.) *wev tah sun*, (his) legging. Menom. *me teoch shon*. Shawn. *mit a tāh*. Miami *taw-sumat*.]

**muttasonitch**, n. the little finger; *nummat-*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *mutta-asuh-nutch* (*menutcheq*), the last of the hand [no hand after (?); last (or least) of the hand (?).] **muttásous**, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; -oh, Judg. 9, 5. From *mat-asuh*, not after (?). See the Ahnaki below.

[Abn. *ne-medíssainši*, je suis le cadet de tous, 'posito quod nullus alius sit.']. **muttinnohkóu**, **muttinuhkóu**, n. the right hand; *muttinnohkóe menitcheq*, the right hand, C.) **muttinnuhkóuneiyue**, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yò mtánnock*, to the right! Abn. *arenakuši*, la main droite.]

**muttinwhunutch**, n. a finger. See *wuttinwunutch*.

**muttompeuk** (?), -pēk, n. the jaw; 3d pers. *wuttompeuk*, -pēk, his jaw, Judg.

**muttompeuk** (?), -pēk—continued.  
15, 15, 16, 19. Adj. and adv. *wutom-pukone*, Prov. 30, 14.

[Del. *ta wam pi can*, the jawbone, Zeisb.]

**mutton**, n. the mouth, El. Gr. 10; *nut-*, *kut-*, *wuttón*, my, thy, his mouth; pl. -nash; 3d pl. *wuttónawáash*, their mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. *wuttúne*, (his) mouth. Peq. *kuttánege*, (thy) mouth, Stiles. Abn. *ne-dšu*, ma bouche; *sđšn*, sa bouche. Chip. *windon*, my mouth (Bar.). Del. *wdoon*, (his) mouth, Zeisb.]

**muttcounnussog**, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *nut-*, my reins, Ps. 26, 2. Cf. *wuannwsowg*, testes.

**muttugk**, **muttukki**, n. the shoulders (upper part of the back); *ut nuttuket*, on my shoulders, Job 31, 36; *kutugkl*, on thy shoulders, Josh. 14, 5; *wuttugkl*, on his shoulders, Luke 15, 5 (*wuttukl*, Judg. 16, 3); *mitik*, a shoulder, C.

## N

**na**, demonstrative particle, there: *na ut* (and *náut*), thereat, therein, thereon, 1s. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na ohteu*, there is, Ecel. 6, 1; *na mo*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *nenan*, *noh*, *nan*.

[Del. *ma*, 'there it is', Zeisb.]

**nabo**, **nab**, a particle which, "from 10 to 20, they add before the numeral": *nabo nequ*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nobo nés*, twelve, Mass. Ps.). Cf. *napanna* and Chip. *nabinotawan*, 'he repeats his words'; *nabaan*, 'he fastens it (or puts it) to the end of something,' Bar. [From *neepau* (?).]

[Narr. *piuek-nab-naquit*, eleven; *piuek-nab-neese*, twelve. Peq. *piug-nanbut-nuquít*, eleven, Stiles. Abn. *-negsd-añnkáo*, eleven; *nis-añnkáo*, twelve. Chip. *midaswi ashé bégij*, eleven; — *ashí níj*, twelve, Bar. Cree *métátat-péyakoo-sáup*, eleven; — *néeshoo-sáup*, twelve, etc.]

**nabobotheai**, n. dry land, Hag. 2, 6. Cf. *nunnobohteáou*.

**nadtauwómpu**, **natt-**, v. i. he looks (for the purpose of seeing some object, looks for or at an object; cf. *nuhquainat*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*natawompu*); pl. -puog, they look, 2 Sam. 22, 42. See *wompu*. 'With inan. obj. *nadtauwompadtam*, he looks for (it); suppos. 2d pl. *nadtauwompadtamby we-quai*, while ye look for the light, Jer. 13, 16.' With an. obj. *nadtauwompamaú*, he looks for or at (him).

[Abn. *nederañbadámen*; (with an. obj.) -bámañ, je le regarde.]

**náteoh**, **nédteuh**, as prep. since, Deut. 4, 32; — *ne kesukok*, since that day when, 1 K. 8, 16; *náteoh puóon*, since when I came, Gen. 30, 30; — *kádshik muttaok*, since the beginning of the world, Is. 64, 4 (*nateah*, lately, since, C.).

[Abn. *náighé*, *niaga*, *netsi*, pour lors, lorsque.]

**nadtippaeu**. See *nehtippaeu*.

**nadtuppo**, **natuppu**, v. i. he feeds (as an animal, other than man): *pigsog natuppuog ut wadchu-ut*, swine feed upon

**nadtuppω, natuppu**—continued.

the mountain, Lpke 8, 32; *ke-netassumoy pish nadtuppaog*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtuppaorantam*, he feeds on (it), Jer. 50, 19; with an. obj. *nadtuppaowat̄, -praiā*, he prepares food (?) for or feeds (?) him; imperat. 2d + 3d sing. *nadtuppare*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *wun-necheatich weelsuonk*, let her dress the meat [food]. See *-uppa*, determinative generic of verbs of feeding.

[Narr. *natuprock*, (animals) feed.]

**naéhtau**, v. t. [*causat*. inan. from *nd-um*, he sees (?)], he appears, shows himself to (him): *monch̄ naéhtauonat̄* (infin.), he went to show himself to, 1 K. 18, 2; pret. *maéhtuomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-naéhtunka*, I appear to you, Lev. 9, 4. Cf. *nahtinaū*, he shows (it) to; *nahtusu*.

**nag**, suppos. of *ná-um*, he sees, when he sees (it).

**nag**. See *neg*, they.

**nagont, nagunt** (?), n. sand, Hebr. 11, 12; 1 K. 4, 20; *naguntu, -ontu*, in or on the sand, Deut. 33, 19; Matt. 7, 26. See *kehtohhaunómuk*, 'sand of the sea' (*kehtohhamonuuk*, Mass. Ps.), Ps. 78, 27.

[Abn. *négú'ks*, sable. Del. *le kau*, Zeib.]

**nagum**, pron. 3d sing. an. he, El. Gr. 7 (= *noh*, q. v.); pl. *nayoh* (= *nahoh*), they.

[Narr. *naúgom*, his own. Del. *uka* or *nekama*, he, Zeibsh. Gr.]

**nagwutteáe**, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nekstena*, quelques jours ensuite (in posterum).]

**nagwutteáeyeuonk**, vbl. n. continuance, 'perseverance', Eph. 6, 18. **nagwutteohteanu** [*nagwutte-oh-teau*], v.i. it continues to be, it is continual, 1 Sam. 13, 14.

**nahen**, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30; *neu nahen nui-nip*, 'I am at the point to die', Gen. 25, 33; *nahen nuppa*, 'he is at the point of death', Mark 5, 23. Cf. *nái*; *nanú*.

[Narr. *neend* (of a dying man), 'he is

**nahen**—continued.

drawing on.' Abn. *néhén̄i*, tót, bien-tót. Cree *ni-ce*, 'exactly.'

**nahnagiáe**. See *nohnagiáe*.

\***nahaiyeumoadt**(?), a horse, C. See *nayewuak*; *nayewtam*.

**nahnashau** (freq. of *nashau*), v. i. he breathes; 3d pers. infinit. *wunnahnashau*, to breathe, Josh. 11, 11; *án-eat*, v. 14; suppos. *nuashout* (*nahnashout*, Dent. 20, 16) and *nanashout*, when he breathes; pl. (part.) *neg nanashoutcheg*, they who breathe, Josh. 10, 40 (*nen munidisham*, I breathe, C.). See *nashauonk*.

\***nahog**, they, them; *ut nahog*, to them, C., = *nahoh*, El. Cf. *noh*.

**nahohtóen** [= *ne hohtéen*, the next in order], adv. secondly, El. Gr. 21: — *om̄pásik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohtéen*.

**nahónnushagk**. See *nohnushagk*, 'farewell.'

[NOTE.—Definition not completed.]

**nahosik**, a 'pinnacle', Matt. 4, 5; Luke 4, 9; suppos. from verb form *ná-i-usu* (inan. subj. -*usen*), he makes pointed or tapering; *ne nahosik*, that which is made pointed. See *náá*.

**nahtinaū**, **noht-**, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infin.): *kenahtinuw*, I will show to you, Judg. 4, 22; *horan nahtinukyueog*, who will show (it) to us? Ps. 4, 6; suppos. *nohtinuw*, Judg. 1, 25. Cf. *naéhtan*; *namcháu*.

**nahtussu**, v. t. he shows, makes apparent (-*usu*, performs the act of showing); imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix, *nahtusseh kum-mayash*, show me thy ways, Ps. 25, 4 (*nahtahseh keek*, show me your house, C.).

**nái**, v. i. it makes a point or angle, it is angled or angular: *yaué nái*, it is four-angled, square, Ezek. 45, 2; *ut yaué uare*, on the four corners, ibid.; suppos. *náiay*, *naiyag*, when it makes an angle; as n. a corner, an angle: *yaué naiyag wetu*, the four corners of the house (lit. where the house four-corners), Job 1, 19, = *yauwe naiyag*, Ex. 27, 2, and *yaué naiyag* (freq. all the corners), Acts 11, 5. See *nashin*.

**naihaue.** nauwáe, adv. in the middle,

Cant. 3, 10. See *nóen*.

\***náim** (Narr.), by and by; (suppos.) *námitch*, R. W.

**naicomáü.** See *náyeyumáü*.

**naicomuk.** See *náyeyumuk*, [when he is carried.] when he rides.

**naj.** 3d pers. sing. imperat. of *nano*, it is the same, it is so. See *nan*.

**namehéáü, namhéáü.** v. t. an. he finds (him), discovers (him) [makes him visible; causat. an. form from *náü*, he sees him; cf. *náhlinaü, náchtaw*]: *ne-namhch, ne-namehheh*, I find him (-nam-meh, Hos. 9, 10); *kenumhch*, thou findest me; *ke-namhesh*, I find thee, 1 K. 21, 20; suppos. *namhéout*, when he finds, he finding, Prov. 18, 22; negat. *ne-natta* *namheóh*, I did not find him, 2 Cor. 2, 13; with inan. obj. *namchteáü*, he finds (it). Prov. 18, 22; 17, 20; suppos. *namheteunk*, Luke 15, 9 (*nun-námechteo*, I find, C.).

[Abn. *ne-namíttsu*; (an. obj.) *ne-namiháü*, je découvre, je vois; *ne-namihé*, je vois.]

**namohkaeihheáü.** v. t. [causat. form of *namohkan*], he lends to (him); *-kauih-huau*, Ps. 112, 5; *-kohheau*, Prov. 19, 17; imperat. 2d pl. *namohkueihungk*, lend ye, Luke 6, 35; *namakouhe* (?), lend it to me, Luke 11, 5. See *nogkohkééihhuunáü*.

[Abn. *ne-nemekaśihaü*, je lui prête; imperat. *nemekasi* or *kaśiki*.]

**namohkáü.** v. t. he borrows (from or of another); imperat. *-kaush*, borrow, 2 K. 4, 3; suppos. *námohkauónont*, when he borrows, Ex. 22, 14. Cf. *wogkohkounáü*.

**namohs.** n. a fish (*ndmás*, C.); pl. *-sog*, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. *namohséunes*, pl. *-mesog*, Matt. 15, 34. [The first letter does not belong to the root, but represents the determinative particle. It is not found in compound words (see *-ámag*). The base is the same as in *aum*; trans. *aum-áü*, he fishes. In the Old Algonkin and in some modern dialects the determinative prefix is given to the sturgeon as the fish par excellence. The final *s* represents the an. adj. form *-esu*, or what is equivalent to it, ódas, animal, animate being.]

[Narr. *nummaíus*, pl. *-suck*. Abn.

**namohs**—continued.

*namés*, pl. *-sak*. Old Alg. *kicons* (*namain*, sturgeon). Chip. *ké'gō* (*nam ni'*, *naughmuy*, sturgeon). Menom. *nah-nuush* (*nahmawé*, sturgeon). Del. *na-mes*, pl. *-sak*. Powh. *noughwaas*, J. Smith. Miem. *nemesh*, Maillard.]

**namphóham**, v. i. he answers, replies: — *kah nárunu*, he answered and said, Job 15, 1; 16, 1; with an. obj. *-hamáü*, he answers (him), Gen. 41, 16. Vbl. n. *-hamáonk*, an answer, Gen. 41, 16; 2 Sam. 24, 13. From *nompe*, in turn, reciprocally.

**namshpéyau.** v. i. 'he sojourns' [visits, remains for a time (?)], Gen. 20, 1. Cf. *enneapeyau*.

**nan**, a particle denoting likeness or identity, the same as, or such as: *noh nan*, the same person, Heb. 13, 8; Ps. 102, 27; *ne nau*, the same thing, Dan. 5, 5; John 4, 53 (*nenan*, *nnih*, *nont*, *nee*, 'the same', C.); *ne nan quessuk*, that same stone, Matt. 21, 42; pl. inan. *nanoash*, such (things), James 3, 10; with verb subst. *ne nano*, it is the same, it is so; *noh nano* (*nnoh*), he is the same or such; *matta ne nano*, it is not so, Acts 10, 14; *yeush matta woh nanoash*, these things ought not to be so, James 3, 10; imperat. 3d sing. *ne naj*, let it be so, 'even so', Matt. 11, 26; Luke 11, 2; Rev. 22, 20; *ahque ne naj*, 'not so', Acts 11, 8; suppos. *ne nag*, if it be so, Dan. 3, 17; *matta nnaag*, if it be not so, v. 18. Cf. *áunag*, *neane*, *nnih*. [All these have the same base, and it is impossible to distinguish always the forms of each under Eliot's varying notation.]

[Narr. *mat endño*, *met édño*, it is not true.]

**nanaánont**, pl. (neg) *nanaánoncheg*; suppos. of *nanuwunáü*, they who rule, rnlrs, Ex. 18, 21; Is. 52, 5.

**nanaánum.** See *nanaánumnum*, he bears rule, he rules over (it).

**nanabpi, -peu**, (it is) dry. See *nunohpe*.

\***nanagkwoonk**, vbl. n. 'snorting', C. **nanahkineg**, (as n.) a sieve, Is. 30, 28. See *nakhik*; *nummohkianum*.

**nana[h]konchiyeu-ut**, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16: *mo adt nanakon-chawg*, 'where there is no straitness',

**nana[h]konchiyeu-ut**—continued.

ibid.; [*nun-*]*nanohkontap*, I am in a strait (betwixt two), 1 Phil. 1, 23.

**nanamunnum qunuhtug**, he brandishes ('shakes') a spear, Job 41, 29; *nanaseu*, adv. one by one, Mark 14, 19; Is. 27, 12; *naudé*, John 8, 9. Freq. from *nussu*, *nusseu*, alone.

**nanashont**, suppos. of *nahnashau*, he breathes.

**nanashwu**, v. i. he prepares, makes ready; imperat. 2d sing. -*wish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nanushweai*, he prepares or makes (him) ready; with inan. obj. *nanashwetam*, he makes (it) ready; suppos. *nanashwetög*, when he prepares (it), Prov. 8, 27; with inan. obj. and an. ending, -*wetamäü coretuuk*, he prepares a habitation for (him), Ex. 15, 2.

**nanashwunnum**, v. t. he prepares (it); *nunnanashwunnum*, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)

**nanaunum**. See *nanarunum*.

\***nänawéchteou**, he keeps [safely, makes safe]; *men-nänaneehtoo*, I keep, C. See *nanowe*, *nanörteu*.

**nanaunnum, -äánum, -aunum**, v. t. [primarily to keep safely.] he rules over, governs (it), Dan. 4, 17; 5, 21; *ke-nanaunum*, thou rulest (it), Ps. 89, 9. With an. obj. *nanawunnaü, -äunäü*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1; *pish ke-nanaunnum*, he shall rule over thee, Gen. 3, 16; suppos. *nanawunout*, *nanaónout*, he who rules; pl. -*oncheg*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nanunachég*, magistrates, rulers; title-page of Indian Laws).

N. agent. *nanawunnuán*, *nanaunwaán*, *nanaunadén*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, =*mishoshketomp*, Mass. Ps. (*nanaounnánat*, to rule or govern; *nänawunneeh*, keep thou me, C.).

[Narr. *neen nanowenäneun*, I oversee, I look to or keep; *nauiónurheant* (and *nanowitea*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

**nanepaushadt, -páuzshad**, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12, 13; *uepáuzshad*, Ps. 148, 3. Cf. *nepáus*, the sun; also a (lunar) mouth.

**nanepaushadt, -páuzshad**—continued.

[Narr. *nanepaushat*, the moon, the moon god (and *munnánnock*, a name of both the sun and the moon). Aln. *kiz8s* (le soleil ou) la lune; *nibaükiz8s*, la lune (*nibaü-kiz8s*, *nibaüüsi*, de nuit; *ne-nibaüsi*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gë'zis* (St Marys), (*gisis*, Bar.), sun; *te be ke sis*, *dib' ik gë' zis* (night sun), moon, Sch. Del. *ni ja hum*, the moon; *nipahwi*, by night; *nipawoocheew*, to go, to travel, by night, Zeisb.]

**nannahkinnum**. See *nunnohkinnum*.

**nannowe, nanouwe**, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nanoyigene*, in safety, Lev. 25, 19 (*nanauwe*, free; -*auwiyeu*, safely, C.); *nanowe*, voiumary, of free will, Deut. 16, 10.

**nannukshonát**. See *nunukkushonád*.

**nannumit**, n. the north wind, Cant. 4, 16.

[Narr. *nanúmmatín* and *sunúddin*.] **nannummiyeu, -mau**, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wutch nannummau*, from the north, Ps. 107, 3.

[Del. *lowaneü*, v. adj. northerly, Zeisb. Gr. 164; *lowan a chen*, north wind, Zeisb. Voc. 44.]

**nanó**, (it increases) more and more, increasingly; used as an adverb of comparison: *nano missi*, it increases (becomes more and more great), Job 10, 16; *nano mœnatash*, they (inan.) increase in number, are more, many, Ezra 9, 6; *nano waantam*, he is more and more wise, increases in wisdom, Luke 2, 52 (*nänö*, moreover, C.); *nanomuonquaaru* *nano nunkquaash*, 'heaps upon heaps', Judg. 15, 16.

\***nanóckquuttin** (Narr.), the southeast wind, R. W. Cf. *nannikquodtu*.

**nanohkinum**, v.t. he seethes (it), boils (?) it; imperat. and suppos. *nanohkinum-ök toh woh yea nähohkinunug*, 'seethe ye that ye will seethe', Ex. 16, 23.

**nanómonkquodtau**, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See *nomunkquäd*; *numironqua*.

\***nanompanissuonk**, vbl. n. idleness, C. See the following:

**nanopassumaü**, he supplicates of, entrates (him). See *nunimpassumaü*.

**nanouwe**. See *nanowe*.

\***nanówétea, nanóu-** (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanarehteau*, he oversees or directs. See *nanawunnum*. \***nanówussu** (Narr.), vbl. adj. an. it is lean. See *ónourussu*.

\***nanpeh**, very, in the comparison of adjectives): *nanpeh peissisu*, (he is) very small; *nanphne*, 'mostly'; *nanpehyeu*, 'especially', C.

[Cree *náspich*, very, Howse.]

**nánukquok**, when there is danger; suppos. of *nunnákquodt*.

**nanukqushont**, suppos. of *nunnukqushaū*, he trembles. See *nunuakkashonát*.

**nanumpassumáti, nanop-**, v. t. an. he entreats, supplicates (him): *nan-nanum-passum*, I pray [supplicate] (him), John 14, 16; *wuwánchez nanopasunúoh*; they began to entreat him, Mark 5, 17 (*ken-nanumánpassumush*, I pray or entreat you, C.).

**nanunkqussu, nanunkqsu**, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nónonkussít*, v. 4; suppos. part. *-kussinitche*, v. 10. Cf. *nunnukkushonát*, to tremble.

**nanwe**, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *penówe*, strange, foreign, of another kind: *nanwe missinninmug*, common people, Mark 12, 37; — *petukuneg*, common bread; — *wut-Epistéiñ Jude*, the general Epistle of Jude (*nanwe wosketomp*, any man, C.). See *nnih*; *nnín*.

[Del. *lenni*, original (?), common; *lenni m'bí*, pure water; *len-achpoan*, common bread; *lenachsinnall*, common stones, Hkw.; *lenee*, common, "applied to such objects of nature or of art as are of common occurrence"; *lenee augh-kweeyun*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *arení*; *arení 8damañ*, du petum [tabac] commun du pays; *ned-aren-añdeš*, je parle Abnaqui; *aren-añpe* [= Del. *len-ápē*], homo (*séén-añpē*, vir). Mic. *lu8*, man. The Iroquois equivalent is *on8é*, e. g. "*onk8é on8é*, sauvage, homme vrai."] —

**nanwétu**, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwetue*, C.). From *nanwe*, with the formative *-etu* of verbs of production and growth.

**nanwiyeu**, v. i. he wanders about (has no specified place), strays; pl. *-yeuog*, they wander ('through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanwus-shan*, 'he wanders, i. e. is lost', C.

**nanwunnáodsquaü, -squaauwau**, v. i. she is a harlot, a common (*nanwe*) woman. Vbl. n. *-squaonk*, harlotry, fornication, Acts 15, 20; 21, 25; Matt. 5, 32. N. agent. *-squaawaen*, Dent. 24, 17. See *uodsquaabnat*.

**nanwunnáodsquaausu, -squaauôsu**, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

**nácosukomunneat**. See *nóosukomunneat*.

\***nápaj**, until, C. See *pajeh*.

**napanna**, num. five; *tahshe* is to be added unless *nabo* or *nab* is prefixed, El. Gr. 14: *napanna tahshe*; pl. an. — *tahsuog*, *tohsuog*; pl. inan. — *tohsuash* or *tahshinash*. *Nabo napanna*, fifteen; — *tohsikquinne*, for fifteen days, Gal. 1, 18.

[Narr. *napámma*. Peq. *nuppan*, Stiles. This is Chip. *nabané*, 'one side', i. e. one hand; *nabanédusse*, 'he has one legging on'; *nabanénindji*, 'he has only one hand', Bar.; *nabanénindj*, 'the other hand.]

\***napeh**, 'if you dare,' C.

**naephnont**, "adv. of wishing"; 'O, that it were'; *utinam*, 'I wish it were', El. Gr. 21, 34; Deut. 28, 67. It serves as an affix in all numbers and persons of verbs in what Eliot calls the optative mood.

\***náppiyue**, adv. narrowly, C.

**napwoacheg**, suppos. pl. part. of *nup-wbaw*. See *nupwódonk*.

**nashauanit**, the spirit of God (*manit*), Matt. 4, 1; cf. *mattanit*, the devil, same verse. [Often with adj. "Holy" prefixed or "God" added (?)]. See *-anit*.

**nashaeu**, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; —

**nashuae**—continued.

*mayash*, between the ways, 1 Sam. 14, 4; *nanašave nevarun kah ken*, between us and you, Luke 16, 25; *nauohkontap nashane uevünush*, I am in a strait betwixt two, Phil. 1, 23; *ne peuowomii nashave ummittauwessin kah penomip*, there is a difference between a wife and a virgin, 1 Cor. 7, 34; *nashane ken kah nagum*, between thee and him, Matt. 18, 15; Cf. *nöeu*, in the middle, and *nishwe* or *nashwe*, third. To the latter (*nashwe*) *nashuae* is nearly related, as are both these to *neese*, two.

[Chip. *nässauraii*, between, Bar.; *neshrahayrë*, J. (Cf. Del. *lechauwak*, a fork; *lechewu*, breadth.).]

**nashaüonk**, vbl. n. [from *nashaü*, freq. *nahuashaü* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashaunk*, Job 4, 9; *nushionk*, Job 41, 21. (2) the spirit of man, Prov. 18, 14; 1 Thess. 5, 23; a disembodied spirit, 1 K. 22, 21; 2 Chr. 18, 20; Job 4, 15.

[Abn. *ne-nësse*, Je respire.]

**nashin**, [v. i. it is between or contained,] it makes an angle or corner: *yaunt nashin*, it is 'four-square', Rev. 21, 16, = *yaunt nasun*, Ezek. 43, 16, = *yaunt nashin*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle: *adt nashik*, at the corner, Mark 12, 10, = *aduahshik*, Ps. 118, 21; Acts 4, 11; *yaunt nashik ohke*, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. *nashinue*, of or at a corner: — *qussuk*, corner-stone, Job 38, 6; — *sqontam*, corner gate, Jer. 31, 38. Cf. *näü*.

**nashomuk**, suppos. pass. of *nushaü*, he kills. See *nushowat*.

**nashpe**, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 12, 33-37; Eccl. 2, 1.

[Quir. *spe*, Pier. Del. *nachpi*, Zeisb.]

**nashqunánum**, v. t. (with *natau*) he kindles (a fire), Lam. 4, 11; *nunnashq-unánum natau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *noh nashqunánum*, he who kindles (a fire), Ex. 22, 6. **nashquneau**, v. i. it burns: *natau nashquneau*, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. *-unüe*, burning: *nashqunáe natau*, burning fire,

**nashquneau**—continued.

Dan. 7, 9; — *mohkossaash*, burning coals, Ps. 140, 10; — *misseechuog*, red-hot iron, Indian Laws, L.

**nashqussum**, v. t. he lights (a lamp, candle, torch, etc.), he sets it on fire (kindles a fire, Jer. 17, 27); pret. *-unup lampsash*, he lighted the lamps, Ex. 8, 3; suppos. *nashqussuk ueguauante*, when he lights a candle, Luke 8, 16.

**nashqutteau**, v. i. it burns, it is burning: *nanaonae nashqutteau*, it burns with a flame, 'flame burneth', Joel 2, 3; suppos. *ue nashquttag*, that which burns, fire: *onatuh wutihq en nashquttag*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *sqúttá*, but which is not used separately as a substantive by Eliot. Of the three names for fire which appear to have been most frequently used, *natau* or *nataeu* was apparently restricted to fire kindled for domestic use or for the service of man; *chikoh* (Narr. *chikot*), from *cheke*, fierce, violent, to fire as a power or in action; and *nashgutta* (*sqúttá*, R. W.) as nearly equivalent to our characterization of "the devouring element," or fire as an enemy. Cf. *nashgutin*.

[Narr. *sqúttá*, fire. Abn. *skštai*, feu; *skštušio*, il y en a.—Rasles.]

**nashquttin**, [v. i. there is] a destructive tempest, a violent storm, Is. 28, 2; 29, 6; suppos. *nashqut*, Job 27, 21 (*nashquttin*, northerly storm or a tempest, C.). **naswaeu**, **-wayeu**, v. i. it is scattered; adv. *nuswé*, *-wayeu*, Is. 18, 2, 7; Jer. 50, 17. [?] See *seaham*.

**natauwompu**. See *nadtawirómpu*, he looks.

**natinneaheteau**, **natinaheteau**, v. i. he seeks, makes search; pl. *-nog*, they sought, 2 K. 2, 17. Vbl. n. *-teuonk*, search, Ezra 4, 19.

**natinneham**, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hamwoq*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hamwak*, seek ye, Matt. 7, 7; suppos. *noh natinnohög*, he who seeks, Matt. 7, 8; with an. obj. *natinneahwäh*, he seeks (him), 2 Chr. 26, 5; *-whoô*, Rom. 3, 12; with affixes, *wan-natinneahwöh*,

**natinneham**—continued.

he seeks (him), Matt. 18, 12; suppos.  
· *noh natinnewhont*, he who seeks (him),  
Lam. 3, 25.

[Narr. *natinnehas*, search (thou); *t'aqua kuu-nätinne*, what do you look for?]  
**natippaeu**. See *nehtippaeu*.

**natotomai**, v. t. an. he questions (him),  
asks (him) a question; (*natotamaiaü*)  
Matt. 16, 13; *-maioh*, Matt. 22, 35;  
with the characteristic (-hk) of con-  
tinued action, *nataotomuhkaiü*, he makes  
inquiries, goes on asking questions (of  
him); infinit. *-kouat*, to inquire, Ezra  
7, 14.

[Narr. *kun-natotemi*, do you ask me?  
*n'natotemickam*, I will ask the way.  
Cree *untow-éthenayoo*, he looks for,  
seeks (him); *untow-éthetum*, he seeks it.]  
**natotomuhteaonk**, vbl. n. (from -uh-  
teau, v. i. he asks) a question, Mark 11,  
29; 12, 34 (*nattatuumuhteaonk*, C.).

**nattauwómpu**. See *nattauwómpu*.

\***nattohqus** (Mass. Ps.), a wolf, John 10,  
12 (*nattoqussi-og*, wolves, C.); *ontoquos*,  
a wolf, Wood.

[Narr. *nabóqus*, wolf; *moattóqus*, a  
black wolf, R. W.]

**natuppu**. See *nattuppo*, he feeds.

**natwontam**, v. i. and t. inan. he consid-  
ers, meditates, devises, Ps. 36, 4: *nun-nat-  
wontam*, 1 meditate, Ps. 119, 15; 1 de-  
vise, Mic. 2, 3; imperat. 2d sing. *-ontash*  
*nun-natwontamorwok* (vbl. n.), 'con-  
sider my meditation', Ps. 5, 1.  
**ná-um**, v. i. he sees, Job 28, 24; Matt. 12,  
22; and t. inan. he sees (it), Job 34, 21;  
*nunnaüm*, I see, Jer. 1, 11; John 9, 25;  
suppos. *nag*, when he sees (it), Gen.  
42, 1; 3 6 (*naik*, Matt. 21, 19); imperat.  
2d sing. *naish*, *naish*, *násh*; pl. *naüm-  
ok*, see, behold. Vbl. n. *náünneqonk*,  
sight, Deut. 28, 67; Luke 4, 18. With  
an. obj. *náit*, *nauau*, he sees (him),  
Gen. 42, 7; John 1, 29; imperat. 2d pl.  
*nók*, Is. 42, 1; suppos. *nauout*, when he  
sees (him), 2 K. 4, 25; with affixes, *ke-  
má-rh*, thou seest me, Gen. 16, 13; *noh  
náit*, he who seeth me, John 12, 45;  
14, 9. Cf. *nogque*, *wompu*.

[Abn. *ne-namihšé*, je vois. Del. *ne  
men*, to see, Zeisb.]

**naumatuonk**, vbl. n. a law, Deut. 1, 5.  
pl. *-ongash*, Ex. 16, 8. Cf. *nawaonk*,  
*wusstiuununát*.

**-naumon** (not found without the pro-  
nom. prefix), son. See *wnnaumonh*.

\***naúnt** (Narr.), alone, only. See *nont*.  
**naüt** [*na ut*], adv. of place, El. Gr. 21;  
therein, thereon, therat, Is. 42, 11: *na  
ut ahquompag*, at that time, Dan. 3, 8;  
*nah ut*, thereon, Luke 13, 6.

**nauusukomunneat**. See *nóosukomm-  
neat*.

**nauwfé**. See *naihawé*.

**nauwahtamuneaü**, v. t. inan. he bows  
down to (it); infin. 2d pl. Lev. 26, 1.  
**nauwæü**, v. i. (1) he bends down, bows,  
stoops, Judg. 5, 27. (2) he worships,  
Ex. 34, 8; pl. *saög*, they worship, Ex.  
4, 31; they bow down, Is. 46, 2; im-  
perat. 2d pl. *nauwægk*, worship ye, Ex.  
24, 1. Adv. *nínwæ*, Gen. 49, 15.

**nauwakompaü**, v. i. he stands stooping  
or bowed down; suppos. *-panit*, when  
he stoops, Luke 24, 12.

[Del. *nauwaquepín*, to hang the head  
down, Zeisb.]

**nauwanum**, v. t. he bends or bows down  
(his person, head, face, etc.), Ex. 34, 8;  
pl. *sunwog*, Ex. 4, 31; Luke 24, 5; pret.  
*nauwanumómp* *Judah*, I have bent Ju-  
dah, Zech. 9, 13.

**nauwösu**, -**seu**, v. i. act. he performs  
the act of bowing or stooping, he bows  
or stoops, Is. 46, 1; John 20, 11; suppos.  
*nádnisit*, when he stoops, John 20, 5.

**nañwot**, **nauwut**. See *náudt*.

**nawhutche** [*na wutche*, therefrom or  
there out of], some of, a part of, El.  
Gr. 8; Is. 44, 16, 17: — *kesukodash*,  
some days, Dan. 8, 27.

\***nawwáuwquaw** (Narr.), afternoon.

From *nauraü*, he goes down, stoops.  
**náyeumau**, **naicomau**, v. t. an. he bears  
or carries (on his back or shoulders) an  
an. obj.; infin. 3d sing. *uru-náye-  
móuat yokoh* (an.), to bear the yoke,  
Lam. 3, 27.

**nayeumuk**, **naicomuk**, which has the  
form of the suppos. pass. participle,  
'when he is carried or borne' (on the  
shoulders of another), is used by Eliot  
for the indicative v. t. he rides upon:  
*nayeumuk ass-oh*, she rode upon an ass,  
1 Sam. 25, 42; — *cherub*, — on a  
cherub, 2 Sam. 22, 11 (= *nayeumugk*,  
Ps. 18, 10); pl. *-ukquog*, they rode  
upon (camels), Gen. 24, 61; suppos.  
part. pl. *ney naicomukqatcateg*, they who

**nayeumuk, naimomuk**—continued.

ride upon (asses), Judg. 10, 4; *horsman-*  
*og nayeumukpudcheg horses-oh*, 'horse-  
 men [when] riding upon horses',  
 Ezek. 23, 6; sing. *noh uacomukpuit horses-*  
*oh*, he who rides horses, Amos 2, 15  
 (hence *nahaiyeyounoalt*, 'a horse or a  
 creature that carries', C.).

[Narr. *kun-niish*, I will carry you (on  
 my back); *naynayoñmewot*, a horse;  
*wumia mayuayómevarat*, he rides on  
 horseback. Abn. *ne-nahémañ*, je le  
 porte sur mes épaules; 3d sing. *suahé-*  
*mañ*; *nhass8*, cheval; *ne-nah8msk8*  
*ahass8*, j'y vais; *-n8lh8mañ* ou *ne-nahé-*  
*mañ*, je charge l'enfant, je le porte (sur  
 le dos). Del. *nech na yun gees*, a horse;  
*na yu mau*, he is carried; *na yu muk*, he  
 carries me; *na yu dam*, he carries a  
 load, Zeisb.]

**nayeutam**, v. t. he bears or carries (it)  
 on his person (on his breastplate, Ex.  
 28, 29): *pish nayeutam awéeanui*, he  
 shall bear his own burden, Gal. 6, 5;  
 suppos. part. pl. *nayeutogig*, they who  
 bear [are 'laden with'], Is. 1, 4. [From  
*nauwaeñ*, *nauwachtan*, he bends or  
 stoops to it (?).]

[Narr. *nidutash*, take it on your back;  
*nidutamwock*, 'they are laden', i. e. carry  
 burdens.]

**ne**, demonstrative and directive particle  
 or pron. inan. (El. Gr. 7) this, that;  
 pl. *nish*, these, those; *ne teag*, this thing,  
**ne adt**, thatat, at that place, Ezek. 6, 13;  
**neane, neyane** (1) [*ne unne*, like this, of  
 this kind, such as this], so, such, in the  
 same manner as, as, El. Gr. 22; Luke  
 22, 27, 29; Mark 4, 26; suppos. *nedünak*,  
 -*ay* (when it is so, or such as), according  
 to, in accordance with, like; *neunak*  
*wut-anakausuonk*, according to her work,  
 Jer. 50, 29; — *unnauomtuonk*, accord-  
 ing to the law, Ezra 10, 3 (*nednig*, such,  
 C.). (2) as n. the appearance of a thing,  
 its likeness: *ne áunak onatuh ne áunak*,  
 'the color thereof as the color of',  
 Num. 11, 7; *neáunag yeu muttuok*, 'the  
 fashion of this world', 1 Cor. 7, 31;  
*neunak menutcheq*, 'in the form of a  
 hand', Ezek. 10, 8. See *áunag*, and cf.  
*na*; *nan*; *unih*; *nó*; *noh*; *nune*.

[Del. *nahanne*, 'so, so it is', Zeisb.]

**neanussu** [*ne unnuusu*], v. adj. an. he

**neanussu**—continued.

is such as or of the kind, he is like  
 (see *unnuusu*); suppos. *neinussit*, when  
 he is like, of the kind of (*neyáunosit*,  
 'after its kind', Lev. 11, 16, 19; pl. *ne-*  
*yamusseshetil*, after their kind vv. 14, 15);  
*neanussit wosketomp*, *unih um-menukesu-*  
*onk*, as is the man so is his strength,  
 Judg. 8, 21; *neanussit wosketomp*, in the  
 likeness of man, Phil. 2, 7.

\***neacwnaúquash**, 'old barns' (pl.).  
 See *augúunash*, R. W. 93. Ilin. (Ms.  
 Dict.) "nayanari, *nayanara*, (pl.) viel-  
 les cachis dont il ne reste que le trou";  
 "nayanaki nimirig8a, il m'a donné son  
 champ qu'il abandonne."

**néchippog**. See *néechipog*.

**nédteuh**. See *nádtéah*, since.

**neechan**, v. i. he or she issues from or is  
 given birth; as n. issue or offspring  
 (without regard to sex or age); pl. *nee-*  
*chanog*, they are children (i. e. issue):  
*ke-neechanog*, thy children, Rom. 9, 7;  
 thy issue, Gen. 48, 6; suppos. *neechánit*,  
 when he or she is a child, Rom. 9, 8; pl.  
 part. *ney neechánutcheq*, they who are  
 children or issue, ibid.; *wun-neechan-oh*,  
 the issue of (him), Rom. 9, 26, 27. N.  
 collect. *wunneechá-neunk*, his issue, col-  
 lectively, Rom. 9, 8. See *onseu*.

[Abn. *nsñitañni*, j'ai un enfant; 3d  
 pers. *snitsaín8*; 3d pl. *-ñnar*, *kr-nitzáñ-*  
*nak* [suppos.], tes enfants. Del. *nitsch*,  
*nitschaan*, child, Zeisb. Voc. 6, 10.]

**neechau, néchau**, v. i. and t. an. she  
 gives birth to a child, is delivered, is in  
 labor, Is. 66, 7; Gen. 4, 17, 22; 35, 16;  
 suppos. *neechault*, when she is in labor,  
 Gen. 38, 28: *sor nun-neecham*, shall I  
 bear a child? Gen. 18, 13; pret. *neechop*,  
 she was delivered, she gave birth to (a  
 child), Heb. 11, 11.

[Narr. *néechaw*, she is in travail;  
*paucítche nechnúwar*, she is already  
 delivered. Abn. *ne-nighiké*, *ne-nisé*,  
*j'enfante*.]

**neechippog, néch-, néch-**, n. dew,  
 Dan. 4, 15, 23; Gen. 27, 28, 39. Cf.  
*nehtíppacu*.

[Narr. *néechipog*, R. W. 82.]

**neek, nek**, my house, my dwelling. See  
*week+*.

**neekin, nekin**, v. i. he or she is born.  
 [Regularly the formative *-kin* denotes

**neekin, nekin**—continued.

the growth of inanimate being, as does *-etn* that of animate: *netu*, he grows; *nekin*, it grows; but from Eliot's use of these two forms it appears that *nekin* had the force of an an. passive, he is born, he is grown; *netu* an. intrans., which we may nearly translate by 'he has birth', 'he grows.' See both forms in the same verse, John 3, 4]: *watich nekin-neit* (infin.), from birth, Hos. 9, 11; *nekin*, (a tree) grows, is grown, Ezek. 17, 6; Dan. 4, 33; (of the hair), Judg. 16, 12; suppos. *nekik, negik*, when it grows or is grown, Dan. 4, 33 (*nekuk*, Matt. 13, 32); pl. an. *-kig: nökkeig*, Rom. 9, 11; pl. inan. *-kish: nekikish*, 2 K. 19, 29; (pass. form) *nekit*, when he is born, John 3, 5, 6; pl. *neg uökitcheg*, John 1, 13. Cf. *adtannegen; sonkü; tanügen*, etc.

[Abn. *nigs*, un enfant est né, il est sorti; *tzniqis* (cf. *tannegen*, El.), il cesse de croire.]

**neempau**, v. i. it thunders; as n. thunder, Ps. 81, 7 (*nimabu*, thunder, C.); *ken-aecumpómog*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neimpáuog*, thunder.]

**neemskom** (?), v. t. he brings (it, i. e. food or drink?); *numneemskom petukquonuy*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskonutuh*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskomah nippemes*, bring me a little water, 1 K. 17, 10.

**neen, nen**, pron. 1st sing. I; pl. inclus. *kenarawu*, exclus. *neenarwun*, we, El. Gr. 7: *nen nnoh*, I am he (who), Is. 41, 4; *nanashae nemiruw kah ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *nanashae kenaruw*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *n'* directive or demonstrative as the base.

[Del. *ni*, I; *nihuna*, we (exclus.); *ki-luna*, we (inclus.), Zeisb.]

\***neepánón**, n. a shower, C.

**neepattau, -padtau**, v. t. inan. (1) he stands (it) upright, erects (it), e.g. a post or column, 2 Chr. 3, 17. (2) he boils or cooks over a fire, i. e. sets up the pot for boiling: *neepátuu sábahég*, he 'sod

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**neepattau, -padtau**—continued.

pottage', Gen. 25, 29; imperat. *neapatash sabahég*, 'seethe the pottage', 2 K. 4, 38, and with an. obj. *nepus* [= *nepansh*] *mishé ohkukh*, 'set on the great pot', ibid. (*weputtohkuhquónat*, to boil the pot (?), C.).

[Abn. *nibidew*, lève cela; *ne-nibade-naksh*, je lève un pien. Del. *nipachton*, he raises or sets up (e.g. a post, a pole), Zeisb, Gr. 160.]

**neepattunkquonk, nepattuhquonk**, n. a post or stake, 1 Sam. 1, 9; Is. 33, 20; a pillar, 1 K. 7, 2, 17, 20, 21; an image (statue), pl. *wnu-neepattunkquonk-mog*, their images, Ex. 34, 13 [*nepatuh-quonk-ash*, (printers') 'columns', Mass. Ps. title-page].

**neepau, neepoh**, v. i. (1) he stands, holds himself erect; and, as implying a change of posture, (2) he rises, erects himself, Ex. 2, 4; 24, 13; pl. *-póog*, Ex. 32, 6; imperat. 2d sing. *nepush*, 'up', stand, Judg. 8, 20; pl. *-paak, -pók*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *noh neepau*, he who stands, Deut. 1, 38 (*num-neepau*, I stand, C.). [Cf. Chip. and Alg. *niba*, *nipnia*, he sleeps, and Mass. *nippaz*, (he is) dead.]

[Narr. *yò neepau*, stay or stand here. Del. *ni pu*, he stands; pret. *ni poop*; imperat. 2d sing. *ni pa wil*, Zeisb. Cree *nèpooow*, he stands.]

\***neepuck** (Narr.?), blood, R. W. Perhaps the Pequot (Muh.) name. See *musquéconk*.

[Abn. *neba'kkun8m*, mon sang; 3d pers. *abí'kkun8m*, *ba'gukkaín*, sang. Miami *ne pe kou we*, blood.]

**neese**, num. two, El. Gr. 14; an. pl. *neesuog*, Deut. 22, 30; inan. pl. *neesish*, Cant. 7, 3; suppos. *neesit nompe*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshe*, twice as much, Job 42, 10).

[Narr. *neesse*. Peq. *naéz*, *neese*. Del. *ni schi*, Zeisb.]

\***neeshaúog** (Narr.), eels, R. W.; *neeshuongok*, Stiles. [*Neese-aiúog*, they go by twos or in pairs, they couple; cf. Abn. *niss8uak*, ils sont mariés. See *nequitléconnau-og*.] The name of 'nesshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

## #neeshaúog—continued.

elsewhere in Massachusetts for the silver eel (*Muraena argentea*, Le Sueur). I am inclined to believe that it originally belonged to the lampreys (*Petromyzon americanus*, Le Sueur), which may appropriately be called 'pairers' or 'couplers' in distinction from the 'single going' eel.

[Peq. *neesh*, pl. *neeshuangx*, Stiles.] **neesin-wog**, v. i. (pl.) they lie two together, they couple, and v. t. they lie with, have carnal connection with, 1 Sam. 1, 22; sing. *neesin*, he (or she) lies with, Gen. 19, 33; 35, 22; imperat. 1st pl. *neesintuh*, let us lie together, Gen. 39, 7, 12; suppos. *noh neesuk*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *neeso*, two, with the formative (-sin) of verbs of lying down. Vbl. n. *neeshuuponk*, coupling, lying with another, Num. 31, 18.

[Abn. *nissiu8dt*, *nissiu8sk*, nous couchons deux ensemble (de duobus viris non malè audit, de viro et femina, malè).] **neesnééchag, nesnechag**, num. twenty, El. Gr. 14. Adj. pl. an. — *kodtug*; inan. — *kodtash*. From *neese* and *mutcheg* (hand; see *menutcheg*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

**neesukosont**, suppos. part. parting the hoof, Deut. 14, 6. From *neese*, two, and *míhkos*, nail, hoof.

**neeswe**, both, the two, Matt. 15, 14; Luke 6, 39. See *neese*.

**neetskehhead**, v. caus. an. he makes (him) well, heals, cures: *keu-neetskrehesh*, I heal thee, 2 K. 20, 5; imperat. *neetskeh knuhhog*, heal thyself, Luke 4, 23 (*num-neetskeh*, I heal; *neetskeh*, heal thou [me], C.). Vbl. n. *neetskuwauak*, a cure, Jer. 33, 6. With inan. obj. *neetskheau*, he makes (it) well, he heals or cures (it), e. g. a wound, a disease, etc., Ps. 103, 3.

**neetskesu**, v. adj. an. (he is) cured, restored to health, Jer. 46, 11. Vbl. n. *-kesuunk*, a cure, health-giving, Prov. 4, 22.

**neetu**, v. i. (1) he (or it) grows, as a plant or animal, Job 8, 11; Ps. 92, 12; pl.

## neetu—continued.

-*uog*, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *nevkin*. This word is not easily translatable; it signifies he comes into life, has birth, but it also (with an an. subj.) connotes the coming into the family or tribal relation, domestic life and growth. Cf. *witu*.

**neg, nag**, pron. demonst. they (who), El. Gr. 7; *wame neg*, all they who, Lev. 11, 9, 10; accens. *nagoh*, they whom, them. (L. *noh, nagum*.)

**negonne**, 'adv. of order', first, El. Gr. 21. Like *nequitta* (one), of which it is the ordinal, *negonne* appears to be nearly related to *nukkóne* (Abn. *neguániú*), old, ancient, and so first in order of time. See *nukkomanónit*; *unkóne*; *pusuk*.

[Narr. *neéáwni*. Abn. *nikkánniSi*, devant, par avance. Del. *nigau*, at the first, Zeisb.]

**negonsháu**, v. i. he goes first, he is in advance; v. t. he goes before (them). [The characteristic -sh denotes going swiftly, as in 2 Sam. 18, 27; suppos. *noh negonshout*, he who runs before or foremost.] X. agent. *negonshuen*, a leader (indef. -énia), Acts 24, 5.

**negontoáu**, v. t. he sends a message to (him), i. e. sends word before or in advance of coming, 2 Chr. 2, 3 (*nun-nékánnihau*, I send, C.).

**negonuhkáu**, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (-uhk) of progression]; *wan-negonuhkñuoh*, he goes before them, John 10, 4.

[Abn. *ne-nikkánn8sé*, v. i. je marche devant.]

**negóshkag**, = *ne kíshkag*, its breadth. See *kushki*.

**nehchippog**. See *neechippog*.

**nehenwonche**, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, suásponte; *uish nehenwonche nekukish*, things which grow of themselves, spontaneously, 2 K. 19, 29.

**nehnékom, -ékugkom**, v. t. he tears or rends (it), Josh. 8, 7; *wan-nehnekikom-un*, he tears it in pieces (of a wild beast, Mic. 5, 8); *neu nehækugkom*, I

**nehnēkikom**, -ēkugkom—continued.

rend (it), Hos. 13, 8. With an. obj. *nehnēkukkuū*, he tears or rends (him), as a wild beast his prey; with affixes *wnu-uhmíkukkuū-nh*, he tears him, Luke 9, 42; suppos. *noh nehnēkukauont*, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary *nēkaen*, with the characteristic (-uhk) of continued action. From the same primary are formed *nēk-ussōsu*, he cuts or gashes; *neh-nékshaeu*, it rends or tears; *neh-nék-inuu*, he tears (it) by hand, etc. See the following.

**nehnēkikosu**, v. i. act. he goes on tearing, continues to tear; infin. -ōsinneut, Jer. 15, 3; pass. he is torn; suppos. *neh-négikawisik*, when he is torn, Ezek. 4, 14. See *nehnēkikom*.

**nehnēkinum**, v. t. he rends or tears (it) in pieces; with an. obj. *-kinaū*: *nun-nuhñkinuk*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nun-negnum*, I tear, C.). From *nēk-aen*, with formative (-inum, -inai) denoting action performed by the hand, and intens. reduplication.

**nehnekshaeu**, v. i. it tears; from *neh-nékauen*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

**nehnēkugkom**. See *nehnēkikom*.

**nehuñteapsh** (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehuñteapsh weyans*, devour until flesh, v. 5.

**nehneyáí** (?), 'cloven', Acts 2, 3.

**nehteau** (?), v. i. [he procures food by hunting or fishing, etc.]: *wanne teag nehtea-o-og* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *nastamágguáuev*, 'I go a fishing'; *natiñucham*, he seeks for.

[Abn. *ne-nateb'ka*, je vais chercher de la mangeaille.]

**nehtippaeu**, **natip-**, v. i. it is covered with water; pl. -paash, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *netippog*, = *uechippog*, dew?].

[MARGINAL NOTE.—"Wrong; see *ogguech-éh*;" (*hogki?* *ogguechá?*).]

**nehtóe**, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nóhtóe* and *núhtow*, v. *z*, intens. *nnuñehtóe*, 1 K. 5, 6. The base (related to *nahdeau*, he understands) signifies

**nehtóe**—continued.

knowledge or skill acquired by practice. The primary verb (*nahdeau*, *nohtóan?*) I have not found in Eliot.

**nehtónum**, v. t. he handles (it) dexterously or skilfully, he is practiced in the use of (it); pl. -*umwog*, they handle, i. e. know how to use (swords, Ezek. 38, 4); suppos. *nohtonuk*, he who handles (a sickle, Jer. 50, 16); pl. *ney nohtonkey*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nohtóe*, with skill, and the formative (*num*) of action of the hand.

[Del. *uitu*, I can, Zeisb. Voe. 10.]

**nehtúhtau**. See *nohtúhtau*.

**\*neimpañog** (Narr.), thunder, R. W. See *neempan*.

**neit** [*wt*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

**nek.** See *werk*.

**nekin.** See *neekin*.

**nekittomashik** (?), suppos. where it parts or divides: *adt nekittomashik way*, 'at the parting of the way', Ezek. 21, 21. Cf. *adt wesinash nogliskhanadumank magash*, 'where two ways met', Mark 11, 4. [From *negutta*, where they become one (?).]

**\*nekús**, adv. there (?), C.

**nemehkuh**, 'adv. of likeness', so, El. Gr. 22; but in his translation it is used as a conjunction: *nemekh*, so (accordingly), Gen. 37, 14; *nemehkeh neit*, so then, 1 Cor. 7, 38.

**nemompái** (?), v. i. 'he has taken a bag of money with him', Prov. 7, 20.

**nemunnun**, v. t. he takes (it) in or with his hand, Ex. 24, 6; Is. 40, 15; Matt. 14, 19; pl. -*umwog*, they take (it), Josh. 4, 8; imperat. 2d sing. *nemunush*; pl. -*namak*; with an. obj. *nemunaū*, he takes (him), Josh. 2, 4. Cf. *mawnunui*, it is taken away; *tohq-unnum*, he catches or takes hold of it, etc. The formative, -*unnum* (an. obj. -*unai*), denotes, generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

**nen.** See *neen*.

**ne naj**, let that be so, so be it. See *nau*.

[Narr. *cuñtch* or *enatčeh* *k'eu auawáyeam*, [let it be as you command.] 'your will shall be law.]

**nenan**, the same (thing), Phil. 2, 2. See *nau*.

**ne nogque**, 'that way-ward', El. Gr. 21; toward that. See *nogque*.

\***nenoohque**, adv. so, C. Cf. *anáohque*. See *nogque*.

**nepattuhquonk**. See *nepattunkquonk*.

**nepáus**, -páuz, n. (1) the sun, Gen. 19, 23; 37, 9; Josh. 10, 12, 13; Ps. 89, 36. (2) a month, Ex. 12, 2; Rev. 22, 2; pl. (an.) -zuoq, -zsuog: *nesuog* *nepauzaog*, two months, Judg. 11, 37. Cf. *kesuk*, *nane-pausdault*.

[Narr. *níppaúus*, -páuus, the sun; *pausek* *nípaúus*, one month. Abn. *kizs8*, le soleil; *nibud8se*, il éclaire, il marche.]

**nepauzshad**, n. the moon. See *nane-pausdault*.

**nepéunk**, n. a bush, Ex. 3, 2, 3; *ut nepéunkquomit*, in a bush, Acts 7, 30; Luke 20, 37.

**népun**, n. (the latter part of) summer, Gen. 8, 22; Jer. 8, 20. Cf. *sequan*. "The earring of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *tuitlock*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepunmáe*, in or of summer.

[Narr. *népin* and *qungúsqum*, summer. Abn. *nípené*, l'été passé; *nípen*, l'été présent; *nípeghé*, l'été prochain; *nípeni8i*, pendant l'été. Cree *népin*; supposed. *néperk*. Chip. *n'bán*. Del. *ni pen*, Zeisb. Cf. Abn. *mili*, leaf. Lescarbot gives Souriquois [Micmac] *nibir betour*, when spring comes; lit. when the leaf comes, p. 697 (repr. III, 671).

\***nequittéconnau-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one'], or 'singly', i. e., are not seen in pairs. Cf. *neeshaioq*; and see Narr. Club ed. of Williams' Key, note 251]; *nequittika*, an eel, C.

**nequit**, num. one, El. Gr. 14 (see Pickering's Notes, xliv-xlv); *nequita tahshe* (1+5), six, Job 5, 19; *nequita tahshin-chag*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequit* and *pasuk* (q. v.): "nequit, a thing that is past:

**nequit**—continued.

*pasuk*, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequit* appears to be nearly related to *negonne*, first in order, and to *uukkone* (another form of the same word), old, or left behind; perhaps also to *uukim*, it is born or begins to be. The primary meaning is that which begins a series: one, as a beginning of numeration, while *pasuk* signifies one by itself, a unit.

[Narr. *nquit*. Peq. *naquít*, Stiles. Abn. *píze8*, one; *nek8dañs*, six; *neg8dañs*, one hundred, etc.; *nek8ta8i*, uniquely. Miem. *nekst*, un, une fois; adv. seulement, Rasles.]

**nequitchappai** n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequit* and *chippé*.

**nequitesukquashónat**, (infinit. as) n. one day's journey: *añ* —, he goes on one day's journey, 1 K. 19, 4.

[Narr. *nquittakeesiquókut*, one day's walk.]

**ne-sâh-teag**, as n. its length (see *sôteau*, it extends): *átaue nesâh-teag*, on its two ends, i. e. on the two sides long-wise, Ex. 25, 19.

**nesásuk**, num. seven, Mark 8, 5; usually with *tahshe* or *altahshe*: *nesásuk tahshe*, seven, Ezek. 45, 23; an. pl. *-tahsuog*, ibid.

[Peq. *nezzâugnsk*, Stiles. Narr. *énâdu*. Abn. *tahbasuñs*. Cree *nêshwâsišk* or *téypuckoop*. Chip. *nijásswi*, Bar.; *nizh-wasswi*. Del. *ni schasch*, Zeisb.]

**nesnechag**. See *neesnechay*.

**netassu**, v. adj. (as n.) a domestic animal; pl. *netassuog*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netas*, C.). From *netu* and (the base of) *assauñu*, he feeds him: house-fed animals.

[Narr. *netashog*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

**netatup**, -ppe, adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *neane*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *ne totuppe*, it is equal.

[Narr. *netâup*, 'it is all one.]

**neteag** [= *ne teaq*], this or that thing; *gen mohsug neteag*, 'this great thing' (mat-

**neṭeag**—continued.

ter, fact), Dent. 4, 32 (*uṭwag uogkudtū-nuk*, a thing left, C. 172).

[Del. *neṭhake*, 'matter', Zeish.]

**neṭomp**, my friend. See *weṭomop*.

**neṭompas**, my sister. See *weṭowapas*.

**neṭúhtōu, nehtúhtau**, v. caus. inan. he learns (it), acquires skill in (it): *nuu-neṭúhtō-nu*, I learn it, Gen. 30, 27; *nuu-neṭuhē neṭah̄top* (pret.), I have learned (it), Phil. 4, 11; pl. *uṭluhtanog*, Deut. 31, 12; *-tōog*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-tōonk*, *-tāonk*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-tōen* (indef. *-tōñiñi*), a skillful man, 2 Chr. 2, 13.

**neúantam**, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *ahye neuan-tanook*, do not grieve, Gen. 45, 5; pret. *-amop*, *-amop*, I was grieved. Vbl. n. *-amoonk*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 3. See *nohtiuwinneat*.

[Narr. *n'nowantum*, I am grieved for you.]

**newutche** [*ue wutche*, that from], adv. for, from, because, El. Gr. 22; therefore, Eccl. 2, 1; because, Is. 7, 5; —*gen*, for this cause, because of this, Eph. 3, 14 (*uuuwitħ*, thence, C.). Cf. *uuwhutche*, therefrom.

[Del. *newutshi*, Zeish.]

\***neyanat**, last year, C.

**neyane**. See *neane*.

\***néyhom** (Narr.), a turkey; pl. *-om-máuog*.

[Abn. *néhémé* (and *éhéməs*), coq.]

\***nickómmo** (Narr.), a (solemn) feast or dance.

**nikkúmme, nuk-**, easily, James 3, 17; with an. subj. *nikkumesu*, Matt. 11, 30; suppos. (?) *uakkummat*: *auar uak-kummat*, more easily, 'sooner', Luke 16, 17; *uttoh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9; *uak-kumatta*, 'rather than', (this) 'and not' that, preferably to, Prov. 8, 10.

**ninyeu, nunneyeu**, n. urine, 2 K. 18, 27; Is. 36, 12.

**nippe, nuppe**, n. water, Dent. 23, 4; Judg. 5, 25; Ps. 78, 16, 20; pl. *-p̄ash*, Ps. 105, 29. From a root *'pc*, *'p̄i* (not found separate), with the directive and determinative *ne*. In compound words

**nippe, nuppe**—continued.

the suppos. *pog* is employed, as in *som-kip pog* [*somqui-pog*], cool water, i. e. water when cool. See *pog*.

[Peq. *nipp*, *nupph*, Stiles, Quir. *nip'p'*, Pier. 22. Narr. *nip*. Abn. *nabi*, eau; *tekebi*, eau froide. Cree *nippe* (in comp. *-tipenog*, 'liquor', liquid). Chip. *nébēh*, J.; *n'bē*, Sch. Del. *n'bē*, Zeish. (and *me nüp park*, a lake or pond).]

**nippisse, nips** (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nippisse nippe*, water of the pool; — *nippissh*, waters of the pool, Is. 22, 9, 11; pl. *-sush*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nip'weso*, 'some water' (for drinking); *nips*, a pond.]

**nippissepog, nup-**, n. a pond or small lake, Neh. 3, 16: *en nippissepag-wat*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nip-pisso* and *-pog*.

**nips**. See *nippisse*.

**nish**, pl. of *ne*, these or those (inan.), El. Gr. 7; Luke 15, 16.

**nish**. See *nishire*, three.

**nishkeneunkque, -unquque**, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *-unkquak*, when it is unclean, Lev. 5, 2; *ne* —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunk-qussu*, v. adj. an. he is unclean, (one who is) unclean, etc., Lev. 11, 5; 12, 2; Job 15, 16; suppos. *-usst*, Lev. 5, 3. Vbl. n. *-ussuonk* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquodtau*, it is unclean or filthy. Adj. and adv. *-ołtłie*, Zech. 3, 3, 4.

[Del. *nis ksu*, nasty, Zeish.]

**nishkenon** [v. imp. it drizzles], as n. fine rain, drizzle, 'mist', Acts 13, 11; 'vapor', James 4, 14. N. collect. *nish-kenunk*, 'small rain', Dent. 32, 2. Cf. *sokanon*, it rains.

[Chip. *niskádad*, the weather is very bad, Bar. 532. Del. *niskelaan*, foul, rainy weather, Zeish.]

**nishketeau**, v. cans. inan. obj. he makes (it) unclean, defiles (it); pl. *-eaug*, Jnde 8.

**nishketeauunát**, v. act. to defile, to make unclean: *nishketennog*, they defile (it),

**nishketeauunát**—continued.

Jude 8; *ahque nishkhiknok*, do not defile yourselves, Lev. 18, 24; *yeush un-nishkukquash*, these things defile (him), Mark 7, 15.

[Del. *niskiton*, he dirties, bewrays (it), Zeisb. Gr. 160.]

**nishnoh**, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

\***nishquēkinneat**, to rage, C. 206; *un-nishquet*, I rage, ibid. 205. Cf. *nashquttin*, a tempest.

\***nishquēwam**: *nen numishquēwam*, I chide or scold; *nishquemittineat*, to be chid, C. 185. See *auskomuwāñ*.

**nishwe**, **nish**, num. three, El. Gr. 14; Ex. 21, 11; *nishwe*, 1 Cor. 13, 13; pl. an. *nishuog*; inan. *nishwinash*, *shwinash*, 1 Chr. 21, 10. More exactly *nish*, three; *nishwe*, adj. (inan.) the third, Rev. 6, 5; 2 K. 19, 29; (an.) Dan. 5, 7; Rev. 4, 7; and adv. thrifly, 2 Cor. 12, 28: *nashwe kodtumox*, the third year, Deut. 26, 11; *nishru*, "adv. of order", thrifly, El. Gr. 21; suppos. (an.) *nashoit*, when he is third, he who is third, Rev. 16, 4, = *nashout*, Rev. 14, 9, = *nashewout*, Matt. 22, 26; *nishwudt nompe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashauie*, between.

**nisohke**, adv. all the while, so long as, = *ne sohke*, 1 Sam. 25, 7; *nisohke pomau-tog*, 'all the days of his life' (so long as he may live), 2 K. 25, 30; *tosahke ohkek*, 'while the world standeth', 1 Cor. 8, 13.

[Cree *säke*, extremely, very greatly; *mösük*, always, Howse.]

**nissim**, I say. See *ussináñ*.

**n naj**, let it be so. See *nan*.

**nnih**, v. i. it is so, it is like or the same as (with an. subj. *neanusu*, q. v.): *ne-anussit wosketomp*, *nnih um-menukesuonk*, as is a man so is his strength, Judg. 8, 21; *mónkó nnih*, it was so, Gen. 1, 7; *nnih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yeuyeu nnih*, that now is (so), Eccl. 3, 15; *uttoh woh yeush en nnih*, how can these things be (so)? John 3, 9; suppos. *nuag*: *nnih mahche yeu nuag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nuiyenp*, it was so, Eccl. 3, 15; pl. *yeush nuiyenpash*, these things

**nnih**—continued.

were so, Is. 66, 2; *ne mos nnih*, it must needs be so, Mark 13, 7. See *neane*, *nnue*.

[Del. *len*, 'true', Zeisb. Gr. 173; 'it is so', Zeisb. Voc. 9.]

[NOTE.—"nnih not separable from *nnui*."] **nnih**, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; = *nnue*, q. v. Apparently a verb substantive from *nnui* or *neane*, literally 'it (was) so', or 'it (is) so': *naowáog nennih*, they said these things were so, Acts 24, 9; *uttoh woh yeush en nnih*, how can these things be (so)? John 3, 9; *nnih mahche yeu nuag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche áwagkyp*, *ne yeuyeu nnih*, that which hath been is now, Eccl. 3, 15; *ne pish áwak mahche nniyep*, that which is to be hath already been, ibid.; *yeush nniyenpash*, these things have been, Is. 66, 2; *nniyep*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nnih*, it must needs be so, Mark 13, 7; *woh nniyenpash*, (all things) 'are possible' (may be so), Mark 10, 27 (*nenih*, that is, C. 181; *ne enui* or *nemeuhkuh ne* (conj.) so that, C. 234). See *dunag*.

[Narr. *etiu* or *nnui*, is it so? R. W. 29; *nnui*, *etiu*, it is true, ibid. 63.]

[This second definition of *nnih* appears in the unrevised portion of the manuscript between the term *nishk* and *P*, and, although it repeats to some extent the references contained in the first (revised) definition, it is here inserted in full. The first definition of *nnih* occurs in the revised manuscript, where it follows the term \**nickóamo*.]

\***nnin** (Narr.), man; pl. *nninuog*, R. W., who also writes *enin*, man, and pl. *nninuock*, a "general name belonging to all natives". Related to *ne*, *neen* (I), *nanuw*, and *nnue* (of the kind or species), the radical meaning of *nnin* or *nninu* is, 'he is like myself', or 'of the same kind'. This word could properly have no place in Eliot's translation. It is, however, once or twice introduced, as in Mark 10, 6: *nninuoh* (accusat.) *kah squa*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *nnuuc*.)

**\*nnin**—continued.

[Quir. *ren*, pl. *rēnuawark*. Abn. *aren-aūbi*, homme; *ned-aren-aūdši*, je parle Abnaqui. Chip. *ini*, Bar.; *enūmer*, J. Cree *ehānu*, homo, an Indian. Shawn. *ē̄ len ē̄*, man; *len ḥ̄ wai*, an Indian. Miem. *luši*, homo. Del. *lenu*, man; *lenipé* [=Abn. *arenūbi*], a Delaware, vir; *lenui*, a man, Zeisb. (see *nanwe*); *lia nū le nu pe*, 'Indians of the same nation', Zeisb. S. B. 70.]

**nō** (?), adv. and demonstr. pron. (?) at that (place), that; *yev uhpquāen*, . . . *nō uhquāen*, on the end on this side, . . . on the end on that side, Ex. 37, 8; *nō pajeh*, until (that), Matt. 11, 13; 18, 22; =*noh pajeh*, Is. 5, 8 (*nō pajeh*, until, C. 234). See *nōasukomuuneat*, *nashqueu*.

**\*nōd**, adv. far off. (The idea of motion is associated, going far off or to a distance; *nōadt*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

\***nōd**, for *noh*, *nahoh*, or *nagoh* (?), Luke 23, 28; *nō aush*, go (to him), Matt. 18, 15.

**nōadit**, **noādit**, **noādt**, adv. afar off, Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14; *nōataktuh*, remove it far from me, Prov. 30, 8 (*nauwut*, *noadt*, far, C.; *noadtīt*, a great way off, ibid.). See *nashqueu*.

[Narr. *nauwot*, a great way; *nāwutick*, far off at sea, R. W. 76. Del. *lawat*, long ago, Zeisb.]

**nōadtuck**, adv. a long time (El. Gr. 21). **nōahtuk**, **nōōhtuk** [*nōēu-tuk*], the middle of the river, Josh. 12, 2; 13, 9, 16. **nōappit**, **nōahpit**, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off, Prov. 27, 10; suppos. vocat. pl. *nōappēogish*, ye that are [dwell] afar off, Is. 33, 13.

**nōe**. See *nōeu*.

**nōetipukok**, **nouttipukok**, n. midnight, 1 K. 3, 20; Ex. 11, 4; *pajeh nōntipukkok*, till midnight, Judg. 16, 3; *nōtipukodaen*, at midnight, Judg. 16, 3 [*nōēu-poh-kenae-kod*, the middle of the dark hours or time].

[Narr. *namashowatippocat*, R. W. 67. Del. *le wit pī kat*, Zeisb. Voc. 44. Abn. *nānōtebē'kat*, Rasles.]

**nōeu**, **nōe**, adj. in the middle, the midst, Ex. 15, 8; Judg. 16, 29; *en nōeu*, in the

**nōeu**, **nōe**—continued.

midst, Prov. 23, 34; Matt. 10, 16, =*ut nōeu*, Ps. 78, 28; *nōekommuk*, 'in the midst of the hall' (i.e. inclosed place), Luke 22, 55; *washou nōeu Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *wutsh nōeu asinnekūss̄htu*, from the midst of the bush, Ex. 3, 2; *ut nōeu adtanohketeamuk*, in the midst of the garden, Gen. 2, 9. See *nashane*.

[Abn. *nāišiši*, le milieu, au milieu. Del. *lēlari*, half way (?), Zeisb. Gr. 176; the middle, half, Zeisb. Voc. 20. Chip. *nāwagam*, 'in the middle of a lake, bay, of a river, etc.'; *nawai*, center, in the center, middle, in the middle; *nāwaiwan*, it is the middle, the center; *nawakwa*, 'in the midst of a forest'; *nawakve* (from *naakv*), 'it is mid-day or noon'; *nāwabik*, 'in the midst of an object of metal'; *naw*, *nāwa*, *nāwi*, 'in composition, signifies in the middle, in the midst of', Bar.]

**nogkishkauōnat**. See *nogkushkauōnat*. [**nogkohkāeihhuunāt**, v. t. to lend:] *namohkaeihhuunāt pish kenogkoh kouweh*, thou shalt lend to, Deut. 15, 6 (-*oggūhkoue*, Dent. 28, 12); *noh nogkohkoueonechēh*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *nogohkoōnāt*, -*kouhuadt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *namohkaeikheāū*.

**nogkohkouunāt**, v. t. to borrow:] *nogohkoue*, he borroweth, Ps. 37, 21; *matta pish kenogkohkōoh*, thou shalt not borrow, Deut. 15, 6; *nogkohkauunāt*, it was borrowed, 2 K. 6, 5; *nogkohkouaen-in*, a borrower, Is. 24, 2, =*nogkuukuu-waen-in*, Prov. 22, 7. See *namohkaāū*.

**nogkus**. See *meniāgkus*, the belly.

**nogkushkauōnat**, **nogkusk-**, **nogkishk-**, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskunkunāt*, to meet thee, 2 K. 5, 26; *wunogskauōnat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *wunogskauoh*, he met him, 1 K. 18, 7 (*wunne nogkiskhōadtuonk*, 'well met' (as a salutation), C. 225).

[Narr. *nokuskāuutes*, meet (thou) him; *nockuskauatitea*, let us meet; *neenmeshnōckuskw*, I did meet. "They are joyful in meeting of any in travel,

**nogkushkauónat**, etc.—continued.  
and will strike fire either with stones or sticks, to take tobacco, and discourse a little together.”—R. W. 75. Cree *nágge-skowáyoo*, he meets him. Chip. *náhp-skwodáhewug*, they meet one another, Howse 85.]

**nogque**, (prep.) toward, Cant. 7, 4; *yen nogque*, bither, 2 K. 2, 8 (see *yóái*); *en nogque*, toward (the east, Zech. 14, 4). From *mawuánát*, to see (?); *nók*, behold ye; *muskesak nogqueon*, ‘when the eye saw me’, Job 29, 11; — *neh nogquat*, the eye which saw him, 20, 9; *noh nág-queh*, who seeth me [whom I am in the presence of], Gen. 16, 13; — *nág-quean*, when he seeth thee, Ex. 4, 14; — *nogqueon*, when it sees me, Job 29, 11; *horau keuogkumun*, who seeth us, Is. 29, 15; *matta kenbgoum*, he sees us not, Ezek. 8, 12 (— *ruumauumau*, 9, 9); *matta nogka*, it does not behold him, Job 20, 9. Hence, “to the sight of.” It can hardly be the contracted form of *ne ogquè*. See *ne nogque*; *nuh-quinat*.

[Del. *loquel*, see thou; pl. *loquerk*, see ye, Zeisb. Gr. 174.]

**nogquenumunat**, v. t. to yield or deliver up (inan. obj.): *ahque nogquenumook*, do not ye yield up (inan. obj.), Rom. 6, 13.

**nogqueonat**, v. t. an.: *nogquegk*, yield yourselves up (to him), Rom. 6, 13.

\***nogquissinneat**, v. i. to appear, C. 180; *nuumogpais*, I appear; — *sámuu*, we appear, ibid.; *ne oggdise nogquok*, which appeareth for a little time, James 4, 14. See *anogkenut*; *anáhqee*; *áunk-quok*.

**nogqússuonk**, n. appearance or looks, C. 180; *woschee nogqússuonk*, a pretence, ibid.

[Cree *nók-oosa*, he is visible; *nók-wan*, it is visible, Howse 114.]

**noh, nagum**, pers. pron. 3d sing. he, she, him, her (El. Gr. 7); *noh* is also, and perhaps in strictness always, a demonstrative pronoun: this (man), he who (El. Gr. 7). See \**nahog*. In Luke 3, 23-38, it is used for the Greek *τοῦ* (with *vioú* understood), ‘the son of’; *neu noh* (*neu ne-noh* or *naun-noh*), I am he (that or the same he), Is. 41, 4; *ot noh*, in him,

*noh, uagum*—continued.

C. 178; *nashpe nágum*, with him; *ut wágum*, to him, ibid. 178, 231.

\***nohhamúmunát**, v. t. to sail to (to go by water?) = *nohhamunát*; *eu nohhaman*, to sail to, Acts 20, 16; *wattinhamunin*, -*hamunin*, we sailed to, Acts 27, 4, 7; *nahhamuwog*, they sailed to, Acts 13, 4; *kod unhhing*, he was about to sail to, Acts 20, 3; *mánuunohhamog*, when we sailed slowly.

[Del. *mahimcu*, to go down the water (river, creek); *nahikilleu*, to sail down the water; *nallahhemen*, to sail up (the water, river), Zeisb. Gr. 242.]

**nohkog** [= *unkonáde*], by night, in the night, Job 5, 14: *ne nohkog*, in that night, Dan. 5, 30. See *wéétipukok*; *unkonáru*; *unkon*.

**nohkónat**. See *uakondánu*.

**nohkóu**, n. the right hand (*noh kóanak*, that which carries (?); from *kenumau-nát*). See *wattinohkóu*; allied to *menuh-ku*, strong.

**nohnogkié** meenan, a stammering tongue, Is. 32, 4; *nahungkiáde*, stammering (ly), Is. 33, 19. See *ménan*.

**nohnompit**, adv. oftentimes, Job. 33, 29. From *nompe*.

**nohnushagk**, farewell.

[NOTE.—Definition not completed.]

**nohshamweheteunk** (suppos.), when it is ‘compacted’ (united firmly?), Eph. 4, 16.

\***nohtimwinneat**, to sob or sigh: *nuumoh-tumup*, I sob or sigh, C. 209. See *neilt-aum*.

**nohtináu**. See *nahlináu*.

**nohtoe**, skilful, skilled, 2 Chr. 2, 7; *neh-tóe*, v. 8; *náktor*, *náktor*, v. 7; *nehtahdo*(?) v. 14; *num-*, skilfully, 1 K. 5, 6.

**nohtomp**, in comp. words, one who leads or directs: *nohtompeantog* (q. v.), one who leads in prayer, a minister; *nohtompuhpequodt* (q. v.), one who leads in music, a chief musician.

\***nohtompeantog**, n. ministers, C. 213; but sing. a minister, Rawson, Nash. Men., title-page; ‘a bishop’, 1 Tim. 3, 2.

**nohtompuhpequodt**, n. a chief musician, a player on instruments of music (title to Ps. 75 and 77); pl. *nohtompuhpequodher*, Ps. 87, 7, = *uhtóepquashé*, Gen. 4, 21.

**nohtónukqus**, n. a brother (?): *nunnoh-tonugqus*, my brother, Gen. 20, 13; *nunnohtónugqusoh*, her brother, Gen. 24, 53, 55; *noh wnuohtónukyosoh* (econstr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *kruhtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *wetuksquoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *wetahlu* is substituted for *wunnohtónukyosoh* of Eliot.] Cf. *wemud*; *wetomp*.

**nohtonumunát**, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of: *uehtónumwog togkollegash*, they handle swords, Ezek. 38, 4; *noh nohtonuk*, sickle, he who handleth the sickle, Jer. 50, 16; *ueg nohtonukeg*, they who handle (shield, spear, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. See *nóh töe*.

**nompaas**, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompaasog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-wusog*, Ex. 13, 12.

[Narr. *eweráshim*, R. W. 96.]

**ompakou**, **nump-**, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. + *unash*, Prov. 10, 2; Gen. 24, 53.

**ompatauunat**, v. t. to put in the place of, to substitute (one thing for another), 1 Sam. 21, 6.

**nompe**, adv. again, Gen. 26, 18; instead of, Gen. 4, 25; Judg. 15, 2; Num. 8, 16 (= *wutch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishewult nompe*, 'three times' (to the third time), Num. 22, 28, 32; *nesauvuk tah-shit nompe*, seven times, Lev. 8, 11; 14, 7; *maschekut nompe*, oftentimes, Luke 8, 29; freq. *nonompu*, *nohnompit* (q. v.); *noh nompeyt ne teag*, 'he who repeateth a matter', Prov. 17, 9; *sun neu nonom-pin God*, 'Am I in God's stead?' Gen. 30, 2. See *wampaham*.

[Del. *loppi*, again, Zeisb. Gr. 171; 'once more', ibid. 175. Abn. *nañbi*, réciprocement.]

**nompennumunát**, v. t. to restore, to render back: *nompenush*, restore thou (it), Judg. 11, 13.

**nompooéau**, **nompooé**, adv. early in the morning, Neh. 4, 21; Hos. 13, 3; Prov. 27, 14; Ps. 127, 2; early on the morrow, Ex. 32, 6.

**nomposhim**, adj. male, Deut. 15, 19; pl. -*wog*, Gen. 32, 14; *pish nompaiyeua kth squaiyeua*, 'they shall be male and female', Gen. 6, 19. Cf. \**nnin*; *squáshim*.

[Cree *nápáyo*, man, vir; *nápáywaa*, he is (a) man, Howse 17 (rather, he is male).]

**nompuhkeik**, adv. on the morrow, 1 K. 3, 21; Esth. 2, 14; = *nu nompuk*, Acts 10, 9; = *ut nómpruk*, Acts 20, 15.

**nomshó-**—, v. i. to drift, or be driven before the wind(?): *nomshadig*, they 'were driven', Acts 27, 17; *unnomshómum*, 'we let her drive', v. 15. [From *noh-ham*, he sails, with *sh'* of violent motion.]

**nomunkquág**, **nomungquag**, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *num-wonkuáu*, Deut. 13, 16; Josh. 7, 26; *num-muukquáie*, heaped, Cant. 7, 2; *num-wonkuarunano mukynash*, 'heaps upon heaps', Judg. 15, 16. From *numicé*, full of. See *numwonkquattauuáat*.

**nomwausseonk**: *usenp omowirausse-onk Jehorah*, 'he executed the justice of the Lord', Deut. 33, 22.

**nonche**: *noh nonche pubuhtauuault*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche wunassauuebg*, 'if ye be come to betray me', 1 Chr. 12, 17. See \**nonl*.

**nonkane**. See *nunkane*.

**nonompu**, adj. instead of, Is. 55, 13.

\***nonsiyu**, all alone, C. 232. See *nnssn*.

**\*nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont below*): *neu nont*, I be; *ken nont*, thou art; *nohne*, he is; *neuih*, that is, C. 181; *kenauun yeu*, we are; *kenauuna*, ye are; *uigna*, they are, ibid.; *uagnu nont*, he was; *nenauun nev*, we were; *kerau ne*, ye were; *ndág ne*, they were, ibid.; *uapch nont ne ñauiooy*, O that we were (such), ibid.; *nont kuppe-yámp*, thou didst come, p. 185; *nont wame nñanuyrúuau*, we must all die, p. 188; *nont noorontcap*, I did dig, ibid.; *makkitchoggyüissog nont puhpriog*, boys will play, p. 204; *nont paswee nuppoan*, thou must shortly die, p. 237; *nont vröh sampau*, he must confess (his

**\*nont**—continued.

sins), p. 252; *nawag kisnont knussampoo-antunununonate*, 'we must therefore acknowledge'. C. Math. Notit. Ind. 55; so, in title to Ind. Laws. *nish nashpe-nanunucherry kusunut sasunutahamurog*, 'by which the magistrates are to [i. e. must] punish', etc.; *nat woh sumpaau-*, he must confess, C. 252.

**nont**, only: *webe nont God*, (who can . . .) but God only? Mark 2, 7; *pasuk nont God*, 'there is but one God', Ind. Primer, 19, 31; *pish nagum nont kouarassum*, him only shalt thou serve, Matt. 4, 10.

[Narr. *pausuk naunt manit*, there is only one God, R. W. 114.]

**nontaua-hettit**. See \*atáuntawash; *wut-tónauanat*, to climb.

**nontsipamóhettit** [=nonche-sippam +]. See missippano.

\***nontweantamúnat**, to wish: *nunnont-weántam*, I wish, C. 216. See *kodtan-tam*, he desires.

\***noóhkeyeüe**, adv. softly, C. 230.

\***noohkie**. See *nashki*.

**nóóhteauunát**, v. i. to be far off; inan. subj. *nóóhteau*, it is far from us, Is. 59, 11.

**nóóhtuk**. See *nóáhtuk*.

\***noonapúock** [=noonappuog] (Narr.), 'they have not room one by another', R. W. 65.

\***noóñatch** (Narr.), a deer: "noóñatch, or attack atlyu, I hunt venison", R. W. 143; *nonghitch, nógh-ich*, deer, Stiles (Peq.); [a doe with a fawn(?), "when it gives suck."]. See *ahtuk*.

\***nóosuppañdog** (Narr.), beavers, R. W. See *tummúnk*. Cf. *\*aásup*, raccoon.

**nôosukomunneat**, nâo-, nauus-, v. i. to be at a distance, to be far from, Lam. 3, 17; *kenaasukon*, thou art far from (it), Is. 54, 14; *matta kenôosukon*, thou art not far from (it), Mark 12, 34; *naosukonqueog*, (it) is far from us, Is. 59, 9; *nôosukangquash*, be it far from thee, Matt. 16, 2; *nôosukök*, 'get ye far from (him)', Ezek. 11, 15; *ayeu-enk wussaume naausukon* (and *naosukonquean*), 'if the place be too far from thee', Deut. 12, 21; 14, 24. See *nashqueu* (*anückquaque*, R. W.).

**nôosukomunneat**, etc.—continued.

[Del. *ni seachki*, adv. (?) so far, Zeish, Gr. 174.]

**nópadtinayeu**(?), adv. southwestward, Acts 27, 12 [*tannushin en nôpadtinayeu* and *wutcheksau*, "it lieth to the southwest and northwest", A. V.; "looking northeast and southwest", Rev. Ver.; ("looking down the southwest and down the northwestward", Greek); "toward the southwest and by west and northwest and by west", L. Tomson, 1596]; *nopatunniev*, eastward (or northeastward) (?), Mar. Vin. Rec. 1685.

[Narr. *nopdtin*, the east wind, R. W. 83.]

**nosweetauónat**, noswet-, nosweht-, v. adj. an. to serve, Deut. 10, 12; to obey, Prov. 30, 17; 2 Cor. 10, 5; *noswehtamúnat*, with inan. obj. to obey the words of, commands of, etc., 1 Sam. 8, 19; *nosweetauonabut*, to serve them, Deut. 4, 19; *nosweetash*, obey thou, Gen. 27, 8; *noswéluh nen*, yield yourself to me, C. 216; *noswetamak*, obey ye, Deut. 13, 4; *noswehtök*, obey ye (them, an.), Eph. 6, 1; *nosvetamúnate*, to obey; *ken noswéluh*, obey thou me; *noswehtaw manit*, obey God, C. 202.

**noswehtamónk**, noswetamónk, n. obedience, 1 Sam. 15, 22; *mat noswehtamónk*, disobedience, 2 Cor. 10, 6 (*noswetamónk*, C. 202).

**noswehtaúnat**. See *nosweetauónat*.

\***nottomag**, mink. See Judd's Hadley, 355. Cf. Del. *gunnamochk*, Zeisb. (= *quinnámaug*), otter (see his *nake*). *nouttipukok*. See *nóetipukok*.

\***nowwéta** (Narr.), no matter, R. W. 54. *noadt*. See *nádt*.

**noche**, for *na ooch*, adv. thenceforth, therefrom, from that time. Often used interchangeably with *koché*, *kutche*; but while both are inceptives, *noche* seems to appropriately mark the time and *kutche* the occasion of beginning of action, as *wutche* does the cause of action. [NOTE.—On further examination I do not find this distinction well founded. See *ooch*.] *yey kesukuk noche kuumishsesh*, 'this day will I begin to magnify thee', Josh. 3, 7; *noche wekitteau*, he began to build; *neg nagig noche wuttantohkonóuh*, they

**nōoche**—continued.

began to mock him, Luke 14, 30, 29; *yēn nōoche usseuābūt*, thus they began to do. [*matta nōoche foyoh*, 'I am not come', Matt. 9, 13; *nōochi Jehorah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nōoche* is perhaps used for *uen aeh*.] See *tahnooche*, causelessly, 'in vain', and *kutche*.

[Del. *nutschi*, at the beginning, Zeisb. Gr. 177.]

\***nōochum**, I blame; from *watchumonate*, to blame, C. 182.

**nōochumwesuonk**, n. tenderness, weakness, Deut. 28, 56.

**nōochumwetanwawaonk**, **nōochum-wetahwhuttuonk**, n. a wound; pl. *-ongash*, Prov. 26, 22; 27, 6.

**nōochumwi**, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nōoche*): *nōochunne wunnepog*, — *moskehtue*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nōochumwiyewash*; an. *nōochumwesu*, (he is) weak (El. Gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; *noh nōochumwesit*, he that is tender, Deut. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (*nōochimwe*, maimed, C. 172; *nōochūmvi*, tender, ibid. 175; *nōochimwē*, weak, ibid. 176).

[**nōodsquaónat**, v. act. an. to seduce, to commit fornication with:] *nōodsquab-nont*, 'seducing', Ex. 22, 16. See *nān-wunnānodsquaūn*.

\***nōochumwesūē**, adv. weakly, C. 230.

**nōohki**, **nōkiyeue**, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nōkkiyewash*, Ps. 55, 21; an. *nōshkésu*, tender (soft, as a young animal), Gen. 18, 7 (*nōah-keshkānash*, soft wool, C. 175; *nōahkīe-monag*, limber cloth, ibid. 172).

**nōohkik** [that which is softened or made soft]: 'Nōcake, as they call it, which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder.'—Wood. It is used by Eliot for 'meal' (1 Chr. 12, 40), 'flour' (Lev. 2, 4, 5, 7; 24, 5), and 'ground corn' (2 Sam. 17, 19). *nōohkikanchteush*,

**nōohkik**—continued.

'grind thou meal', Is. 47, 2.] See *nānōhkineg*; *nuunohkianum*.

[MARGINAL NOTE.—'From a word which means "to sift", sifted. Cf. sieve. From *nōokē?*']

[Narr. "*nōkehick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishquāhick*, unparched meal, p. 36. Del. *lo-cat*, flour, meal, Zeisb. Voe. 9 (cf. *lo ka hel la*, to let it drop, p. 44).]

**nōohqueu**, **nōohque** [*nō uhquáeu*. See *nō*; *nōosukonunneat*]; *uhnaohqueu*, so far as, at such a distance, Acts, 28, 15; *na nohque*, so far distant, Ps. 103, 12; *wuusauine nōohk*, if it be too far distant, 'if the way be too long for thee', Deut. 14, 24 (*utoh unuhkāhquat*, how far? C. 228). Cf. *anohque*; *uhquainat*; *uhque*.

[Narr. *tou nōckquaue*, how far? R. W. 72 (how much, 137); *tou anfekquaue*, how big? *yō anfekquaue*, so far, ibid.] **nōokeontamunat**, v. t. to descend to or upon: *nōkōntam*, (he) came down (upon the mount), Ex. 19, 20; *wanno-keontamun*, he descended on (it), Ex. 19, 18; *nōkontauóog*, they descended (upon it, i. e. a ladder), Gen. 28, 12.

**nōokinat**, v. i. to descend, to go down: *nōoken*, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; *nōkōp*, he descended (pret.), Eph. 4, 9; *nōnakēoq*, they shall descend, John 1, 51; *nōch nōken kesuk-qt*, 'I came down from heaven', John 6, 38; *noh nōkit*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nōkēmo*, -*ma*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nōkitch*, let him descend or come down, Mark 15, 32; *nōkinuk wunutchedgash*, when he let down his hands, Ex. 17, 11. From *nōkinum*.

[Del. *nahik*, *nahiwi*, down, below; (whence) *nahoochwren*, to go down or below, Zeisb. Gr. 180.]

**nōokinumánat**, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down; *nōkinum*, she let it down, Gen. 24, 18; *pish nōkinum-wog*, they shall take (it) down, Num. 4, 5; *nōkinumāoq*, 'raze it', Ps. 137, 7.

**nökohteauunát**, to soften or make soft; *nökohteu*, he softens (it), Job 23, 16.

See *nashki*.

**nökompánónat**, v. t. an. to let or lower (one) down, as by a cord, etc.: *wan-nökompánuh*, she let them down (by a cord), Josh. 2, 15; [*mar*] *nökompánuh*, I was let down (from the wall), 2 Cor. 11, 33.

**nökónát**, *nohk-*, v. t. an. to cast down, to throw down (an. obj.): *wut-tinuohkonnúh ohkéit*, he cast him down to the ground, Dan. 8, 7; *wan-nökukh-konnúh*, he cast them down (from the rock), 2 Chr. 25, 12. Cf. *penohkónan*. See *unnóteamnuh*.

**nökshinát**, v. i. to cast one's self down: *nohkshu*, she fell down, John 11, 32.

**nökuhkonauónat**, v. t. an. to cast or throw down from a high place: *wan-nökukhkonánuh*, they threw her down, 2 K. 9, 33; *wuttiuhkonnúh*, they cast him (into the sea), Jonah 1, 15; *wan-nökukhkonuh*, he cast them down, 2 Chr. 25, 12. Cf. *penohkónan*.

**nönamontukquohwhónat**, v. t. an. to owe to, to be indebted to: *pasuk nönamontukquohwhau*, one owed (him so much), Luke 7, 41. See *unnontukquohwhónat*.

**nönaú, noño**, cheek. See *mananan*, (*m'nanan*).

**ncone**: *nöne qithumusonk*, scant measure, Mic. 6, 10.

**nönónat**, v. act. an. to give suck, to suckle, 1 K. 3, 21; *wan-nöñuh*, she gave him suck, 1 Sam. 1, 23; *nöndog*, they give suck, Lam. 4, 3.

[Cree *nöou*, he sucks, Howse 81.]

**nörontamunát**, v. t. to suck, to obtain by sucking, to imbibe (*nönnineat*, C. 211); *pish ken-nörontam wehpanaguna*, thou shalt suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to *nönnat*, and vice versa; see example under *nönnat*); *nörontam*, he shall suck up, Job 20, 16; *nörontam-woh*, they shall suck up, Job 39, 30 (*mukkoies nörontam*, a child sucks, C. 211). Cf. *nörontam*, he smells. See *nönnat*, and \**meninnunk*, milk.

**nönon**. See *nönaú*.

**nönonné, nönonnáé**, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: *nö-nudé wanuu*, flaming fire, 'fiery flame', Dan. 7, 9.

**nönonneau**, n. flame, Judg. 13, 20; Job 15, 30; *nönonndut*, in the flame, Judg. 13, 20.

**nönonuk**, n. a suckling, one who sucks or is suckled, Deut. 32, 25; Jer. 44, 7; Lam. 4, 4. See *nanontamnuh*; *nönnat*. **nönonukáé**, adj. sucking: *nönnukáe nök-kiés*, a sucking child, Num. 11, 12. See *nönnat*.

[Narr. *nunne*, a baby, Stiles; *nönonu-nis*, a sucking child; *mnünümuy*, milk; *wnnnnnnogau-ash*, breasts, R. W. 126. Peq. *nizans*, 'sucklings of men and beast', Stiles. Del. *nö u tschik* (pl.), suckling babes, Zeisb. Voc. 25.]

**nönonnumát**, v. i. to be unable: *nönnu-nim*, I can not, Luke 11, 7; 16, 3; *nö-nim*, he was not able, he could not, Num. 14, 16, = *nönnim*, Deut. 9, 28; *nönnatnunim*, we are not able, Ezra 10, 13; *wan-nönnuh*, they (inan.) could not, Ezek. 31, 8; *üñehu ámaøhkun-nat*, he could not drive (them) out, Judg. 1, 19 (*nönot*, 'to be wanting, or defective', C. 214).

[Narr. *nöndum*, *noónshem*, I can not, R. W. 30. Del. *nö hand*, lazy, Zeisb.]

**nönonát**, v. t. to suck: (*nönnatnunát*, I to suck, Job 3, 12, with prefix of 1st pers.); *nönan*, I suck, C. 211; *pish kenan*, thou shalt suck the (milk), Is. 60, 16; *pish nönnug*, they shall suck, Deut. 33, 19; *neg nönnatog*, they who suck (the breasts), Joel 2, 16 (*nönnat-nutche*, a sucking child, Is. 49, 15, = *nöndum*, R. W. 45). See *nanontamnud*.

**nöónat, noónnat**, v. i. to say (with reference to the thing said), Luke 14, 7. It is used by Eliot as synonymous with the irregular verb *ussinát*, to say, but the latter appears to have been used when attention was to be called to the speaker or the person spoken to. Cf. *nöwa*, he says to; *ken-nöñü*, he speaks with authority; *kutta*, he speaks, utters speech; *ketokau*, he goes on speaking; *kehketokau*, he goes on talking; *uttin-nat*, to say to; *növuu* . . . *Jehovih toh*

**nəwōnat, nəwonat**—continued.

ánuukque, *nr nusin*, he said . . . ‘What the Lord saith [may say] to me, that will I speak’, 1 K. 22, 14 (cf. Num. 24, 13); *nəwan*, he said, Gen. 27, 35; 1 K. 8, 15; *nəwəp*, he said, 1 K. 8, 12; 2 Sam. 13, 28 (*anərop*, he said to, 2 Sam. 13, 35); *nənəp*, he said to, or saith to, *ibid.*); *nəwəwəg*, they say or said, Is. 41, 7; *nəwəsh*, say thou, Prov. 20, 22; Luke 7, 7; *nəwəwəg*, say ye, Lev. 11, 2 (*unnək*, speak ye to, *ibid.*); *ahque kutchē nəwəwəg*, do not begin to say, Luke 3, 8; *nəxəlt*, if he say, Gen. 24, 14; *nəwəuan*, if thou sayest, Prov. 24, 12 (*unnəwənat*, to say, C. 207).

[Quir. *rurān*, to speak, Pier. 52. Del. *lu-e-u*, he says, Zeisb. Voc. 9, 20; *lu-eep*, he said (pret.); *lu-e*, say on, tell.]

**nəsh**, my father. See *ashe*.

**nəsquodtamunāt, nosquat**, v. t. to lick: *pish nosquottanawog*, they shall lick (thy blood), 1 K. 21, 19; *nəsqquodlog*, when he licks (grass), Num. 22, 4; *nənəsqunādlog wame*, they lick up all, Num. 22, 4; freq. *nənəsqquodtamunāt, -quatamunāt*, to lick often or habitually; *pish nosnosquadlamwog (-squitamwog)* *puppissai*, they shall lick the dust, Mic. 7, 17; Ps. 72, 9; Is. 49, 23; (*nətau*) *nənəsqquodtan nippé*, the fire licked up the water, 1 K. 18, 38. See *məg*.

**nəsukauónat** [= *asukauónat* (?); cf. *asuhkaiáu*], v. t. an. to follow, to pursue: *wimnəsukauoh*, he followed them, Luke 22, 54; *nəsukauont*, pursuing, Judg. 4, 22; *sun woh nūnəsukáu*, shall I pursue (them)? 1 Sam. 30, 8; *nəsukau*, pursue thou (them), *ibid.*

**nəsuttahhōwaónat**. See *nəsuttahhōuónat*.

**nəsuttahhōuónat**. See *nəsuttahhōuónat*.

\***nəswēnat**, v. i. to yield; *nūnəsweem*, I yield, C. 216.

**nəswēonk**, n. yielding, submission, Ecc. 10, 4.

\***nəswētamoonk**. See *noswehtamónk*, obedience.

**nəswetauónat**, v. t. an. to yield to, to serve. See *nosweetauónat*.

**nəsuttahhōuwaen-in**, n. a pursuer, Lam. 1, 6.

**nəsuttahhōuónat, nəsuttah-**, **nəsuttahhōwaónat**, etc., v. t. an. to follow after, to pursue: *nəsuttahhōuónat*, he pursued after (him), 2 Sam. 2, 19; *nəsuttahhōuawog*, they pursued, Judg. 8, 4; *unnosutahhōoog*, I will pursue them, Ex. 15, 9; *neg nəsuttahhōukquóig*, they which pursue (are pursuing) you, Is. 30, 16; *kenosuttahhikquonut*, (he) to pursue thee, 1 Sam. 25, 29. Cf. *omskauónat*.

**nət**. See *manət*, a basket.

**nətamogquaen, nətamogquomaen**, n. a fisher, one who fishes, pl. —*nəug*, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; *nətamágwānūog*, Jer. 16, 16 (cf. *omar-nog*, Ezek. 47, 10); *ponashabpānūog*, fishers (with nets), Matt. 4, 18; *nətəh-quinnuaénin*, pl. —*nəug*, C. 159. See \**aumāni*.

**nətamogquáeu**, adj. of or belonging to a fisherman: — *hogkəonk*, ‘fisher’s coat’, John 21, 7.

**nətamogquam**, ‘I go a fishing’, John 21, 3: *nag pish wimnətāmágquonúh*, they shall fish them [take them by fishing], Jer. 16, 16.

**nətamogquáonk**, n. a draught of fish, Luke 5, 9.

**nətamogquomaen**. See *nətamogquaen*.

**nətamoonk**, n. hearing, 2 K. 4, 31; *tiātēcə nətāmūonk*, a quick hearing, C. 163.

**nətamunāt**, v. t. to hear, Ezek. 12, 2: *mehtānogwash nətāməmənūt*, ears to hear with, Deut. 29, 4; *nūnətālān*, I hear, 1 Sam. 2, 23 (C. 194); *nətām*, he hears or heard, v. 22; *nətāmunāp*, he heard, Ps. 78, 21; *nətānawog*, they hear or heard, Matt. 11, 5; imperat. *nətāsh*, hear thou, Deut. 33, 7 (*nətāh*, hear thou me, 1 K. 18, 37; *ken nətāh*, C. 194); *nətāmək*, hear ye, Is. 42, 18; Deut. 6, 4; *nətiekg*, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (*kenotāmūmrə*, ye hear, C. 194); *nətādinneut*, to be heard, *ibid.*); with an. obj. *nətānat*, to hear a person (see examples in imperative above); *kenotāh*, thou hearest me, Ps. 17, 6; *mehtānog nətāit* (subj.), when the ear heard or hears me, Job 29, 11.

**n̄otau, n̄oteau**, n. fire, Ps. 105, 39; Prov. 30, 16; Gen. 22, 6. See *chikkind̄suog*.

[Quir. *roul'* and *yout*, Pier. 22. Narr. *nāttupsh yōtēg*, sit by the fire, R. W. 30; *nōte, yōte, chickot, syūtta*, fire; *notāwese* and *chickautāwese*, little fire, ibid. 47, 48. Peq. *yert*, Stiles. Abn. *sk̄d̄ti*, *sk̄star*, feu, Basles. Del. *tuteū*, it burns; an. *n̄lussi*, I burn, Zeisb. Gr. 162, Voc. 20.]

**n̄otimis**, n. an oak tree, 2 Sam. 18, 9; Is. 44, 14.

[Narr. *pangāntemisk*, R. W. 89.]  
**n̄otinat**, v. i. to lift or take up a burden.  
**n̄otinónat**, v. t. an. to lift as a burden; an. obj. *n̄otinóp nippkontu*, I drew him out of the water, Ex. 2, 10.

[Narr. *n̄idutlāsh*, 'take it on your back', R. W. 51. [Cree *ne nātōw*, I fetch him, Howse 52.]

**n̄owantamōe**. See *neñautam*, he grieves.  
**n̄owaonk**, n. a saying (that which is said, Deut. 1, 23; 1 Sam. 18, 8); *nuttin-neowatoak*, my saying, Gen. 4, 23; *nuttin-neowawuash*, 'my commandments', Ex. 16, 28.

**n̄owesuonk**, my name, Is. 42, 8. See *wísuonk*.

**n̄owonat**. See *n̄obnat*.

\***n̄quittaqúnnegat** (Narr.), one day. See *n̄ugat*; *-quine*.

**nuhhog, nuhog**, my body, Matt. 26, 36; myself. See *nuhhog* (*m'hog*).

**nuhhogkat**, unto me, Is. 6, 6; Cant. 7, 10.

**nuhkuhkáuónat**, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; *pish nuhkuhkauan soutimoh*, 'he shall come upon princes', Is. 41, 25.

**nuhkuhkommunát**, v. t. to cover over, to envelop, to overwhelm: *nuhkuhkom*, it covered, Ex. 14, 28; 40, 34; *wunnuh-kukkomm*, it covered it, Ex. 24, 15, 16. From *nuokinat*.

**nuhog**. See *nuhhog*.

**nuhquainat, unuhquainat**, v. i. to look to direct the eye, without reference to an object (cf. *nādtawóm̄tu*), he looks for a purpose, he looks in order to see something which is or is not within sight); *nuttinuhquain nogque*, I look toward (it), Jonah 2, 4 (cf. *nogque*); *nuhquálog*, they

**nuhquainat**, etc.—continued.

looked or faced (to the north, etc.), I K. 7, 25; *toh wutch nuhquálog kesukquien*, why do you look toward heaven? Acts 1, 11. V. t. *uoh nōggueh*, he who sees me, Gen. 16, 13; *unuthquien*, *ahaosukquen*, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as *oŋprahnuhquainat*, to look back or behind; *sohhaquainat* (*soukohg*), to look out from, to look forth; *usphuhquainat* (*asp-*, *ishp-*, *sp-*), to look upward, etc. From (*naununat*) *naum*, to see; *-uhquán*, to that side, in that direction (?). See *nō*, *nāodd*; \**pānikquā*; *wōmpu*. (Cf. *kukkinuassineat*, to take a view, C. 214.)

**nukkeemō**, it was shaken, Ps. 18, 7; pl. *inan*. + *ash*, they were shaken, ibid. See *nunukkuwanununat*.

**nukkies**, yes. See *aux*.

**nukkodtnununat**, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 14; 16, 17; Dan. 9, 5; *ne teag nogkodtūmek*, a thing left, C. 172. With an. obj. *nukkonónat* (q. v.); *unkotununat*, to leave, C. 199; *nunukkodtnun*, I leave, ibid.

[Narr. *nickáttash*, leave or depart; pl. *níckáttamooke*, *níckáttamútta*, let us depart, R. W. 55. Cree *nüggä-tum*, he fetcheth bim, Howse 42.]

**nukkomauonat** [*negonne-anónał*], to be first, in advance: *nakkoman*, he came first to . . . , John 20, 4.

**nukkonéau**, adv. by night, in the night, Ex. 13, 21; Ps. 32, 4; 42, 8; 105, 39. See *nokkog*.

[Narr. *nánkocks nokan-náwi*, by night, R. W. 70.]

**nukkōne** [= *negonne*, first], adj. old, ancient, of old, Ecel. 1, 10 ('original', 'old', C. 173): — *scip*, ancient river, Judg. 5, 21; — *quononou*, old lion, Is. 30, 6; — *wayash*, the old ways, Job 22, 15; *nukkowachhu*, the ancient mountain, Deut. 33, 15; *yeush nukkōne eyeukish*, 'these are ancient things', 1 Chr. 4, 22; *ayiñup negonne nukkōne yeunt*, 'he hath made the first old'; *ne negonneayeuash*, 'that which waxeth old', Heb. 8, 13.

[Abn. *negañiē*, c'est une vieille coutume; *negañi arcañbak*, les anciens;

**nukkóne**—continued.

*nikkániši*, devant, par avance; *nenikkaññssé*, je marche devant, Rasles, 555, 559. Del. *n'chowigeyu*, it is old, Zeisb. Gr. 165.]

**nukkonónat**, v. t. an. to leave, to go away from, to abandon, to forsake, Deut. 12, 19; pass. *noh nusso nukkonau*, he alone is left, Gen. 44, 20; *pish nukkonau*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonógi*, if ye turn away, Num. 32, 15; *toh wutch nukkónógi*, why have ye left (him), Ex. 2, 20; *ahquie nukkosch* (an. suffix), do not thou leave me, Ps. 27, 9; *nukkonant* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkodtununát*); *nukkánittuog*, they departed from each other, Acts 15, 39 (*nukkáittiuat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkodtshóuwt*) *níckatshóuwt* for the v. an., though the first of the following examples may be traced to *nukkouónat*: *mat kunníckash*, I will not leave you; *ahquie kunníckatshash*, do not leave me; *tawhítch niekatchícan*, why do you forsake me? R. W. 75. (This form has the characteristic *sh* of disastrous or undesirable action.)]

**nukkuküiineat**, v. i. to be old, with reference to a measure of duration or existence: *kóenenukküiineat*, to be in a full (good old) age, Job 5, 26 (see *-quine* and *kodtunwóhkum*); *toh unuak-koohqiyeu noh nonksq*, how old is that girl? C. 240.

**nukkukquiyeuonk**, age: *wuttiu* —, 1 K. 14, 4.

**nukkummat**: *uttoh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

**nukkummatta** (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuturama*, unless. See *nik-kúmme*.

**nukkúmme**. See *nikkúmme*.

**nukoh**. See *ko*.

**nukon**, n. night, Gen. 1, 5, 16; pl. *nukonash*, *nukhonash*, Job 7, 3; *nukon + ash*, C. 164. From *nakinat*, to descend, to go down; or from *nukkonónat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nohkog*.

**nukquodtut**. See *nunníukquodtut*.

**nukquttegheún**, an only child, son or daughter: *nuunukquttegheonuh okasoh*, the only one of her mother, Cant. 6, 9; *nanukqutteghen*, my only child, Luke 9, 38.

**nummatappinneat**, v. i. to seat one's self, to sit down: *nummatappu*, he sat down, Ruth 4, 1; Luke 14, 28; *nummatappuog*, they sat down, Ruth 4, 2; Luke 22, 55; *nummatapsh*, sit down, Is. 52, 2 (*nummatápánat*, to sit; *nummatátap*, I sit; *appu*, he sits, C. 209). See *appin*; cf. Abnaki (Rasles, 'asseoir', p. 388).

**num-meech**. See *mecchu*.

**nummekitchónont**, (one) having a flat nose, Lev. 21, 18 (*nevéque nutchan*, flat nose, C. 170).

**nummishe**, 1 . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *mishe*, with prefix of 1st person.

**nummissés, -ssis**, my sister. See *um-missies*.

**nummittamwos, -wus**, my wife. See *mittamwos*.

\***nummontuhquahwhuttuonk**, n. a debt, C. 203.

\***nummoohquónat**, 'to sup up pottage', etc., C. 211; *pish nummuhqutog*, they shall sup up pottage, Hab. 1, 9.

**num-muttummashum may**, 'I run in the way' ('of thy commandments'), Ps. 119, 32, = *num-muttumononumashum-tam may*, Mass. Ps.

**numpakou**. See *nompakou*, a jewel.

**numwápanumunát** (?), v. t. to fill (one thing with another): *nuwanában kutaskou punuee*, fill thy horn with oil, 1 Sam. 16, 1; *numwápanumak*, fill ye (barrels with water), 1 K. 18, 33; *numwápogkununuwog nuumoukash*, they filled the troughs (with water), Ex. 2, 16; *nuvécquom uppáthonchámut*, she filled her pitcher, Gen. 24, 16.

**numwáe**, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

\***numwamechimehkónat**, to fill [to make full with food (?)], C. 191; *núnumwamechiméteam*, I fill [I am filled, I become full of food (?)], ibid.

**numwameechum**, I am full, he is full (of food), Prov. 30, 9.

**numwápagod**, (a place) full of water, 2 K. 3, 17.

**numwáp[pinneat (?)]**, v. i. to fill up, to make full (of an. obj.): *nug pish numwápug*, they shall fill (thy houses, i.e. thy houses shall be full of them), Ex. 10, 6.

**numwohtaunat** (*numwohtinát*, 1 Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan. subj.): *numwohteau*, it filled (the whole earth), Dan. 2, 35; it is full, Ps. 26, 10; *pish ronwohsteau*, he shall fill (the world), Is. 27, 6; *wanumwohduanáu nastau*, he filled it with fire, Rev. 8, 5; *numwohduoush*, fill thou (by hand), Ezek. 10, 2; *asquam numwohano*, it is not yet full, Gen. 15, 16; *annwohataj*, let (it) be filled, C. 191.

**numwonkquaú**, n. a heap. From *numwonkquaen*. See *numukquáy*.

**numwonkuttaunát**, v. t. to heap up, Eecl. 2, 26; *numwonkquottou*, he heaps up, Ps. 39, 6; freq. *numómonquottaunat*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numukquáy*.

**nunáé**, adj. dry (?). Found only in Eliot in compound words. See *nunobpe*.

**nunassenát**, v. t. to make dry, to dry (from *nundé-ussenát*): *pish nunnunasum*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunnáhsuim sepush*, he drieth up the rivers, Hag. 1, 4. Cf. *wanniuab-pehám-un*, he maketh it (the sea) dry, Hag. 1, 4. See *nunobpe*; *mumobohteatecon*.

**nunkane, nonkane**, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*numkon*) Matt. 11, 30; *awue nukinwog onk*, 'they are lighter than', Ps. 62, 9 (*woukké wednuu*, a light burden; *nonguu*, lightly, C. 172, 228).

[Narr. *udukon*, light; *kunnaúki*, you are light, R. W. 55, = *kunátkon*, p. 75. Del. *langan*, Zeisb. Gr. 173.]

**nunkomp**, n. a young man, El. Gr. 9; pl. *wunkompaog*, Is. 40, 30; dim. *wunkompues*, *wunkompaeus* (El. Gr. 12); *ash wunkompáeau*, when thou wast young, John 21, 18 (*nónkup* or *wunkompaeus*, a boy, C. 156). Cf. *wusken*.

**nunkquaash** [= *numwonkquaash*], heaps; suppos. *nano* (?), q. v. Cf. *multínumnuk*, etc.

**nunksqua, nunksq**, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nóonkíshq*, *wisskisqua*, a girl, C. 157); *penompae wunksqa*, a virgin, Deut. 22, 23 (see *penomp*); pl. *wuksquog*, Ps. 148, 12; *wanuwnksquomog* (obj. -*noh*), her maids, Ex. 2, 5; *nunksquahettit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunksquas*, *nunksqueunes* (El. Gr. 12).

[Del. *long-ochequeú*, a brisk young woman, Zeisb. Voc. 43.]

\***nunnápi**. See *nunobpe*, dry.

**nunnaumon**, my son: *ken nunnaumon*, *yen kesukok nunnaumon kuhhog*, 'Thon art my Son, this day have I begotten thee', Heb. 1, 5. See *wunnaumon*.

\***nunne nogkishkóadtuonk**, 'wellmet' (as a salutation), C. 225. See *nogkushkaúnat*.

**nunnekontunk, nunnúk-**, n. an image or idol, 2 Chr. 34, 4, 7; Mie. 1, 7 (*nín-nukóntonk*, C. 155).

**nunneyeu**, n. urine. See *ningen*.

**nunnippog, -ipog**, 'fresh water', James 3, 12. See *nippe*; *-pog*.

**nunnobohteáou** [= *uanabpí* (?)] : *numno-bohteáouut*, on dry ground, Ex. 15, 19, i.e. made dry (?), or dry by nature (?); Josh. 3, 17, = *naboheteáouut*, Ex. 14, 16, 22 (*nunnapohteaiyeut*, 'in dry places', Mass. Ps., Ps. 105, 41); *watch munnoboh-teáouut*, 'from the dust of the earth', Gen. 2, 7 (*muuropohteai*, dry ground, Mass. Ps., Ps. 107, 35). See *nunobpe*; *nunnobohteateou*, *-teaiyeuteop*, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*nunnoppohteaiyeueheteau tohkekamnash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *nunobpe*; *nunnobohteatecon*.

**nunnohkinnum, nannah-**, v. t. he sifts (it), Is. 30, 28: *wanumuhahkiuum*, I sift (it), Amos 9, 9; *nannahkinnuuk*, when it is sifted, ibid.; *nanahkinay*, a sieve, Is. 30, 28. Cf. *nohkik*, from primary *nohkéu* (?).

**nunnukkunumunát**, v. t. to shake (inan. obj.): *wanuukkunum*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *wanuukkenuo*, it was shaken, Ex. 19, 18 (*nkkeemw*, Ps. 18, 7).

**nunnukkushonát, nannukshonát**, **nunnukqushonát**, v. i. to tremble, to shake: *wanuunuukkushom*, I quake (for

**nunnukkushonát**, etc.—continued.  
fear), Heb. 12, 21; *nunnukkushomp*, I trembled, Hab. 3, 16; *nunuksheau*, it trembled, 2 Sam. 22, 8; *nunukshuog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nunuksuan mishenukshónak macheke*, 'he trembleó very exceedingly', Gen. 27, 33; *nunnukkushont*, -*qushout* (part.), trembling, Mark 5, 33; Acts 9, 6; *matta woh nanukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nunnukkishónat*, to tremble or tingle, C. 213); *nunnukkishom*, I shake, p. 208; *-kishom*, I tremble; *naoyeaus nunuukisshau*, my flesh trembleth, p. 213).

[Del. *nn gach tschi*, I shake for cold, Zeisb. Voc. 25.]

**nunnukontunk**. See *nunneukotunk*.

**nunnukquappineat**, v. t. to be in danger: *nunnukyoppu en*, he is in danger of, Matt. 5, 21, 22; *=unkquoppi*, Mark 3, 29.

**nunnukque**, adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

**nunnükquodtüt**, adv. in peril, in danger (= *unkquodtut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26: *nánuñqok*, when it is dangerous, Acts 27, 9 [both suppose forms, but used as nouns, as in Rom. 8, 35]. Cf. *nawa[ñ]kouchigeyu-ut*.

**nunnukqushonát**. See *nunnukkushonát*.  
**nunnukquissenát**, v. i. to take heed, to act cautiously (*nunnukkissineat*, to beware, C. 182): *matta nunnukquissu*, he took no heed, 2 K. 10, 31; *nunnukkquis-sish* (*kuhhog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*naksash*) Ex. 10, 28; *nunnukkossek*, take ye heed (to yourselves), Deut. 11, 16; 27, 9; Jer. 9, 4; Matt. 16, 6; *nunuukquissitch*, let him take heed, 1 Cor. 10, 12; *nashpe nunnu-kquissit*, 'by (his) taking heed', Ps. 119, 9 (*nen nunnükque*, I beware, C. 182; *nun-nukquissuontash kehtah*, beware of the sea, p. 232).

**nunnukqussuónök** (from v. t. an.), beware ye of (an. obj.), = *wabesúónök*, Phil. 3, 2.

\***nunnukqussuontamunat**, v. t. to beware of (inan. obj.): *nunnukkissuontash keitah*, beware of the sea, C. 182, 232.

**nunnukshé**, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*ninukshae*, C. 176); *mat nunnukquisshe kuttapun*, boldness of speech, 2 Cor. 7, 4.

**nunnukszáonk**, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

**nunnutcheq**, my hand. See *menutcheq* (*m'nutcheq*).

**nunobpe**, adj. dry, Num. 6, 3 (*numápí*, C. 169): *numápi*, *numáhpéu*, dry land (as distinguished from water or land covered by water), Geó. 1, 9, 10 (= *naboh-teai*, Hag. 2, 6); *nunobuhke*, 'the earth', dry land, Prov. 30, 16; *ayim ketoh nun-ubigeút*, 'he made the sea dry land', Ex. 14, 21; *nunnapesh*, be (thou) dry, Is. 44, 27.

[Narr. *unáppi*, dry; *unáppaqat*, dry weather, R. W. 82.]

**nánohkómuk**, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jónah 1, 13: *ktahhaune ununohkomuk*, the seashore, Jer. 47, 7.

**nunohtáe**, adj. dry (that which has become dry or is made dry): — *uechtug*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. *-áush*, Josh. 9, 5; Ezek. 37, 2; *numahánt*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohtáeu*, Ezek. 37, 4; Hos. 9, 14.

**nunotheauánat**, v. i. to become dry, to dry up: *unuohteau*, it is (become) dry, Josh. 9, 12; *nippéash* . . . *nauohtaash*, the waters dry up, Job 12, 15; *unuhtop*, it was dry, Jndg. 6, 40; *nuohtaj*, let it become dry, Jndg. 6, 39; *nunohtisit*(?), if it be dry, Jndg. 6, 37. Cf. *námuowwa* (Narr.), harvest time, R. W. 92.

**nuppe**, diminutive *nippisse*. See *nippe*, water; *nippisse*, a pool or pond.

**nippissepog**. See *nippissepog*.

**nupph**, *nupphwhun*, n. a wing (not found except in the constructive or objective *nupph*, *nupphwhunoh*, with prefix of 3d person): *nupphwunau*, winged, having wings, Is. 6, 2; *yauinepáhwhunau*, having four wings, Ezek. 1, 6. See *uruunupph*, *wamnupphwhun*. [Allied to *nuppuat* and *nepaus*(?).]

**nuppö**, **nuppöe**, adj. (he is) dead, Jndg. 4, 22; 1 Sam. 24, 14; pl. an. *wippaoog*, Ps. 88, 5, 10.

**nuppöe**, *nuppongane*, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

**nuppoonk**, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

\***nuppəpassinneat**, 'to wither or pine away (as a tree)', C. 216; *mehtuk nup-pālu*, a tree withers, *ibid.*  
**nuppanāt**, v. i. to die, Eccl. 3, 2; I Cor. 9, 15 (*nappānat*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nuppoh*, a wing or wings. The Indian languages abound in euphemisms for expressing death, "so terrible is the King of Terrors to all natural men." "They abhor to mention the dead by name, . . . and amongst States, the naming of their dead Sachims" is one ground of war, R. W. 161. *nuppo*, *nip*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nēnupap*, I died . . . Gen. 30, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; — *kenup*, thou shalt die, Gen. 2, 17; *nuppan*, he dieth, Eccl. 3, 19; *nuppuk*, *nupuk*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *noh neit nupuk*, who died there, 2 Sam. 10, 18; *nupukeg*, *nupukeg*, pl. the dead, Eccl. 4, 2; = *napanutchig*, Num. 16, 48 (*pish nūmūp*, I shall die; *nont wane nenu-pūnum*, we must all die, C. 188).

[Alg. *nipai-*. Chip. *niba*, he sleeps (Bar.); *nibō*, he dies. (The Chip. prefix *ni* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kilonck-quéi[nat]* (q. v.), to die, and has *nipri*, *māw* [*nappa*, *anādēu* (?)], 'he is gone'; *nippitch ewō*, let him die [a sentence: let him be put to death]; *niphettich*, let them die, R. W. 122; *ničhemesháwi*, he is gone forever, p. 160; *yo ápapan*, he that was here; *mauchaúhom*, the dead man; pl. *mauchaúhomrock*, = *chēpeck*; *chequassotam*, the dead sachem; *chequassotam*, a dead woman; *sachimalápán*, 'he that was prince [sachem] here', p. 161. Cree *nippu*, he is dead; *nippow*, he sleeps, Howse 31. Del. *mboiw*, mortal; *mboagan* death, Zeisb. Gr. 104.]

**nupweshanónat**, v. t. an. to persuade: *wunnepweshanuh*, he persuaded him, 2 Chr. 18, 2; *sannumatta* . . . *kenupweshanukwo*, doth not (he) persuade

**nupweshanónat**—continued.

you, 2 Chr. 32, 11; *nupweshanómua*, we persuade, 2 Cor. 5, 11 (*nupweshashónat*, to persuade, C. 204; *nunupweshan*, I persuade, p. 203).

**nupweshassowaonk**, n. persuasion, Gal. 5, 8 (*nupweshassowaonk*, C. 204).

**nupwóonk** (?), n. a riddle, Judg. 14, 12-15; a proverb, Prov. 25, 1 (*nupwóonk*, C. 163); 'a mystery', I Cor. 13, 2. See *nupwacheg*; *siogkawaonk*.

[**nupwoshwónat**(?)], to choke: *nupwoshwóng*, they are choked (with cares), Luke 8, 14; *nish uhposummaoash*, these (inan.) choke (it), Mark 4, 19 (*nupwoshwóonk* *utwiche wegans*, I am choked [with flesh], C. 185; *passhóonmíineut*, to be choked, *ibid.*; *nukkehchiquabes peminned*, I am choked with a halter, *ibid.*). See *kechequabiaw*.

**nusháe**, adj. slain, killed (dead by violence), Is. 22, 2.

**nusháonk**, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

**nushéhtaen**, n. a murderer, Deut. 35, 28; 1 John 3, 15; *shhtedén*, 'bloody man', Ps. 5, 6.

[Narr. *keminicachiek*, pl. murderers, R. W. 117.]

**nushéhtaonk**, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ougesch*, Matt. 15, 19; Mark 7, 21; *shhtéaonk*, Rom. 1, 29.

**nushéhtaunat**, v. i. to commit murder, to be a murderer: *noh nushtedp*, 'who had committed murder', Mark 15, 7; *nushteaag ut mayut*, they commit murder in the way, Hos. 6, 9; *kenushteamwa*, you commit murder, Jer. 7, 9; *nushteaunkon*, -*tealkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*nunnishteam*, I kill; *nunnishceap*, I did kill, C. 196).

[Narr. *keminicautóock*, they murder each other, R. W. 76.]

**nushónat**, v. act. an. to kill, Deut. 9, 28; Esth. 3, 13; Acts 9, 24 (*nunishonat*, C. 196); pass. *nushittineut*, to be killed, Esth. 7, 4; but *nashu*, *nashaog* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nusháhkónat*): *nunush*, I slew him, 1 Sam.

**nushónat**—continued.

17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushon* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushook*, kill ye, Luke 15, 23; *nushchteuhkon*, -ahkon, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; *pish nunnush*, I shall slay, Gen. 27, 41; *nushout*, *nashont* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushau*, *nushean*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *wunshóah*, (it) slew them, Dan. 3, 22, = *nah wunnushoh*, Luke 13, 4; *pish nushan*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos nushean*, he must be killed, Rev. 13, 10; *nushaog*, they slew, Gen. 49, 6; Judg. 3, 29; *pish nushoog*, they shall be slain, Ezek. 26, 6; *nushög* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; Is. 22, 2; *noh nashomuk*, who was slain, Judg. 20, 4; pass. *pish nunnushit*, I shall be slain, Prov. 22, 13; *asqheonk nashit*, the blood of the slain, Numb. 23, 24; *nushitcheg*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nissoke*, R. W. 122.]

**nushúhkónat**, v. act. i. to kill, to make slaughter (*nishékónat*, to kill, C. 196); *togkodteg koldinnunuuuuu nushúhkónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

**nussequneat** [*nussu-sequneat*], v. i. to remain alone; *nen webe nussequnit*, 'I only remain', 1 K. 18, 22; *nen webe nussequneait*, I only am left, 1 K. 19, 14. See *sequian*.

**nussin**, **nuttin**, I say. See *ussinát*.

**nussu**, **nusseu**, adj. an. alone (solns), Ex. 18, 18; 24, 2; Deut. 33, 28; Matt. 18, 15; *nase*, Job 9, 8; *nunnusse*, I alone, Is. 63, 3; *nahse . . . nussen*, alone . . . by myself, Is. 44, 24; *nohsit*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*nunnásinp*, I was alone; *nonasigené* (and 'wakse'), all alone, C. 167; *nou-siyen*, ibid. 232).

[Narr. *kúnñishem*, are you alone? *nuñishem*, I am alone; *paúsuck nuñút munít*, 'there is only one God'; *naúgom naúnt*, He alone (made all things, etc.),

**nussu**, **nusseu**—continued.

R. W., 31, 114, 115. Del. *nechoha*, adv. alone, Zeisb.]

**[unjnussu**, (he is) shaped, etc. See under *U*.

**nutcheg**, hand. See *meuntecheg* (*m'nat-cheg*).

**nuttaihé**, pl. an. *nuttaihcog*; inan. *nuttaieush*, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See *wuttaihé*.

**nuttaihéin**, ours, (is) ours. See *wuttaihé*.

**nuttin**, **nussin**, I say. See *attinóuat*.

**nuttiniin**: *nen nuttiniin* *nen nuttiniin*, for 'I am that I am', Ex. 3, 14; *ne-wutche ne nuttiniin* ('ne nuttiniin', Mass. Pg.), 'for so I am', John 13, 13; *qut matta ne nuttiniin*, 'but it is not so with me', Job 9, 35; *yen mo nuttiniin*, thus I was, Gen. 31, 40; *yen nuttiniin*, thus I have been (and am), v. 41; *wah nuttiniin onatuh ne matta ániyu*, 'I should have been as though I had not been', Job 10, 19 (*nen nuttiniin-aiin* *nen nuttine-ne-aiin*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttinne-aiin*=I am such as (I)]; *nuttiniin*, I am become; [*nuttiniin*] *yauuuu*, we are become; *uminiat*, to become, C. 181). See *untnainat*. Cf. *wuttiniin*.

[Del. *n'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *w'telli*, he, etc., Zeisb. Gr. 177.]

**nuttinne**, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

**nux**, adv. yea, yes, verily (El. Gr. 21); verb subst. *nuxewaatch*, let it be yea, James 5, 12; *nak*, yes, Stiles (Narr.), "nux," as it is commonly written, but should rather be *nukkies*, in two syllables", Exp. Mayhew. See \*ó.

[Miem. 2, 'oui'; *lok* (=*wok*), 'bien', Maill. 29. Abn. 'ga signif. affirmatum: *niga*, oui, c'est cela', Rasles 553; *nikki*, c'est cela même, p. 555. Chip. *e nunge ku*, yes, certainly; *e nange*, O yes, Bar. 476. Del. *ekee*, ayl. Zeisb. Illin. "Rad. *naga*, *nagata*, vox feminis propria, assurément, vraiment; *nissi naga*, oui vraiment, je le dis."—Grav. MS.]

## O

\***ō**, **ōō**(o nasal), yea, yes; "but there being 'ōaus. See ōaus.  
another Indian word of the same signification, viz., *nux*, . . . the former is scarce ever used in writing."—Exp. Mayhew. (*ōu*, well, it is well, C. 227.) **ōāas, ōaus, howaas**, n. an animal, a living creature, Gen. 2, 19; 7, 4; Lev. 11, 47 (*ōōas* [*ōaus*], C. 171); pl. *owansineg*, Is. 13, 21; *oásineg*, Ezek. 1, 14; *-otásineg*, v. 19 (*ōdásineg*, creatures, C. 171; *oowansineg*, p. 56): *nishnōh ōaus wun-nahnahshont*, 'every thing that bath breath', Ps. 150, 6; *nishnōh ōaus pánwotg*, every thing that liveth, Ezek. 47, 9; *nishnōh ōaus pish ponatdum*, every thing shall live, ibid.; *ōaus momonchit*, creeping thing, Lev. 11, 20, 21; *wuske ōdās*, a new creature, Gal. 6, 15. Cf. *wóobn*, *wóon* (an egg); *oach* (forth, out of); *oshe*, father; *wyan*, flesh. Largely used in compound words, especially in the names of animals. The termination -ēsu of the animate form of adjectives (El. Gr. 13) is derived from ōaus; so *nom-paus*, male (= *w-amp-ōaus*, man-animal); *munkquosh* (*mogkeōaus*), great animal, wolf; *musquassus*, *musquash*, red animal, muskrat.

[Abn. *asusak*, les animaux, Raspes. Del. *au we sis*, a beast, pl. + *sac*, beasts; *au we yey is*, wild beast, wild creature, Zeisb.]

\***oadtehtaonk**, n. payment, C. 203. **ōadtehteaunát**, v. t. to pay, as a debt, a vow, etc.; to make payment of: *ōad-tehteaon*, he pays (tribute), Matt. 17, 24; *oadtēhteaon*, Jonah 1, 3; *pish kutōadteh-team*, thou shalt pay (money), 1 K. 20, 39; *ōadtehteaush*, pay thou (thy vow), Ecel. 5, 4. **ōadtuhkónat**, v. t. an. to pay to, Deut. 23, 21; Esth. 4, 7; *kutōadtuhkoush*, I will pay thee, Num. 20, 19; *ōadtuhkou*, -*kau*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *neu natōadtuhkauóng*, (in that case) I will pay you, i. e. if you agree (subj.), Esth. 3, 9; *ōadtuhkoh*, pay thou me, Matt. 18, 28 (*oadtuhkoh eyeu*, pay me now, C. 203). See *adtiáu*. \***oadtuhkossuwahuōnat**, v. t. an. to cause to be paid [to], C. 203.

**ōaus**. See ōaus.  
**ōbohquos**, n. See *uppôhquós*.  
**ōbohquáonk**, n. a covering, Ex. 26, 7. See *appuhquósu*.

\***ockqutchaun** (Narr.), "a wild beast of a reddish hair about the bigness of a pig, and rooting like a pig; from whence they give this name to all our swine"; pl. + *nug*; R. W. 95; the woodchuck (*Arctomys monax*) (?). Cf. *ogkoshquog* ('comes' ?), El. From *águshau*, *agypshau* (*agreshau*), he goes under, roots or burrows. See *ogkochin* (*agwe-wutchau*), he comes from under. Cf. *ogkochiu*.

[Mod. Abn. *ag-askw*, K. A. Del. *gosch go schak* (pl.), hogs, Zeisb. Voc. 17.]

**ogguhse**, adj. little [small in quantity or amount], Prov. 24, 33: *anue ogguhse*, much less, Prov. 17, 7. Dim. *ogguhse-nese nippe*, a (very) little water, Gen. 24, 17; *iogguhsemese*, 'by little and little', Deut. 7, 22, =*oogguhse-sen*, Ex. 23, 30 (*ogkasse*, adv. little, C. 233).

**ogguhsoadtu**, of little worth, Prov. 10, 20.

**ogguhsuog**, an. pl. few, Deut. 26, 5; Matt. 7, 14; inan. pl. *ogguhsinash*, a few things, Matt. 25, 21, 23; *ogguhseinash* (dimin.), Gen. 47, 9; *ogguhsequinogok*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossáog*, few, C. 169). [For *ogkesu* (?) and *ogkesesu* (?).]

**ogkemónat**, **agkemónat**, v. t. an. to number or count (an. obj.); *ogkem*, number ye (the people), Num. 26, 2; 'take the sum of', Num. 4, 22; *ogkemak*, Num. 1, 2; *agkemetteupoh*, they numbered (them), Num. 26, 65; *ung ogkemutcheg*, *agkemutcheg*, they who were numbered, Num. 26, 51, 57.

[Cree *u'cke-mayoo*, he counts him, Howse 43.]

**ogkesu**. [NOTE.—Definition not given. See *ogguhse*; *ogkemónat*; *ogketamúnat*]  
**ogketamúnat**, v. t. (1) to number, to count, to take the sum of: *uashpe ogketamúnat*, by count, 'according to a certain number', Deut. 25, 2 (inan. obj.); *ogketam*, he counts, Job 31, 4; *ogketaj*

**ogketamúnát**—continued.

*ne aultahsik*, let him count the number of, Rev. 13, 18; *ogketau*, he has numbered, Dan. 5, 26. (2) to read (C. 206); *ogketau*, he read, Josh. 8, 34; *ogketamup matta*, he read not, v. 35; *ogketaš*, read thou, Jer. 36, 6; *nold ogketog*, he who reads, Matt. 24, 15.

[Narr. *akítash*, pl. *aketamóke*, count or reckon (it), 'tell my money'; *akésuog*, 'they are telling of rushes'; *natkésimiu*, I am telling or counting; "for their play [gaming with rushes] is a kind of arithmetic"; *utaqiúc akíšama*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *ukhíndame*, to count, to read, Zeish.]

\***ogkod**, pl. + *tash*; an. *-ogkussu*, pl. + *og*. \***ögkodchinat**, to be ashamed, C. 180, = *akodehinút*. See *akodehn*.

\***okodehüe**, adv. with shame, 'modestly', C. 229; *mat okodehüe*, shamelessly, ibid. 230. See *akodehu*.

\***ögkodchuonk**, n. shame, C. 159. See *akodehu-onk*.

**ogkome**, -mai, prep. beyond. See *ong-koue*.

-**ogkon**. See *dhkon*.

**ogkoshquog**, n. pl. 'conies', Prov. 30, 26. Cf. *móhtukquás-og*. In Lev. 11, 5, 6, "cony" and "hare" are transferred from the English. See *águshan*; \**ock-quchau*.

**ogköchin**, **hogköchin**, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *águshan*, he goes under; *agwe-woushan*, he hangs under. See *waušhan*.

[Narr. *teig yo augwháttick*, what hangs there?; *yo augcháttous*, hang it there, R. W. 56. Chip. *agódjin*, he hangs or is on high, Bar. 180. Cree *u'ekooche-mayo*, he suspends him in water [?], Howse 43; cf. *u'ckontow*, he hangs it up, p. 47.]

**ogkowau**, he seemed to (them), Gen. 19, 14 [visus est?].

**ogquamush**: *puppissi . . . ne ogquamushonk*, the dust which cleaveth to you, Luke 10, 11. Cf. *onkhamunát*, to cover.

**ogquanumunát**, v. t. to liken or compare one thing with another; an. *ogquanumónat*, to liken one person to

**ogquanumunát**—continued.

another: *ohque ogquánam*, 'count me not', do not liken me to, 1 Sam. 1, 16; *horan ogquánamág*, to whom will ye liken (him), Is. 40, 18; inan. *oggue-nenunkquotl*, -quot, it is like (it may be likened to), Matt. 13, 31; 20, 1; 22, 2. The verb substantives from *oggue* and *oggue-nenunk* and their derivatives are variously formed and with no uniformity of application: *pish ułogquñneunk-queh*, I will liken him to, Matt. 7, 24; *uttah woh utogquñnatam*, to what shall I liken (it), Matt. 11, 16; *kuttoqquñ-neanan*, do ye make it like (him), 'compare it unto' (him), Is. 40, 18.

[Del. *k'delyiqui*, so as thou, thou art like; *w'delyiqui*, so as he, he is like, Zeish, Gr. 172, 173.]

**ogquè**, *agque*, *wuttagque*, like to, in the same manner as, Is. 40, 22, 24, 31; *ne ogqu*, like it, Deut. 4, 32. See *appue-nenunkquok*; *ogque*; *ogkowau*.

[Del. *linayquot*, *elinayquot*, 'so, so as', Zeish, Gr. 172.]

**ogqueneunk**, *agqueneunk*, n. likeness, similitude, Deut. 4, 16, 17, 18; *agque-nenunkquok*, that which is like to, = *ogqueneunkquotl*, Matt. 13, 31; 22, 2. The 2d pers. subj. pres. of the verb used for the concrete noun.

**ogqueneunkquussu**, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

**ogqueneunkquussuonk**, n. the making like in appearance, a similitude, Is. 40, 18; parable, Matt. 15, 15; 22, 1.

**ogquidnash**, pl. n. islands, Is. 40, 15. See *ahquidnue*; *munnóh*.

**ogquneát**, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogkω*. *ogquneumáuat*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3. = *ne águt*, 'which was on him', which he wore, Gen. 37, 23, = *ne agquit*, 1 K. 11, 30; *agut siler*, (when he is) clothed with silver, Ps. 68, 13; *has-halpónak agquit*, clothed in linen, Dan. 12, 7 (see *agquit*; *hogkω*); *nag égquatcheg*, they that wear, 1 Sam. 22, 18 (*ogquin-neut*, to put on, C. 204; *nutógguanach-huonat*, to clothe; *wuttagquannehhittin-neut*, to be clothed, ibid. 185).

**ogqunneát**—continued.

[Narr. *oquash*, put on (clothes), R. W. 107.]

**ogqunneg**, n. a shield, Deut. 33, 29; 1s. 22, 6; pl. +*ash*, 1 Chr. 13, 34. From *oquunneát*.

**ogqunneunkquassinneat**, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*nuttoqneunk* *sawumumuk*, I seem to be weary, C. 208).

**ogquodehuau en wadchuau**, he went up into the mountain, Matt. 5, 1; 14, 23; Mark 6, 46; *oggquodchuau wadchuau*, 'he went up into a mountain', Matt. 5, 1.

**ogquodtum**, v. t. 'he garnished', 'overlaid' (*wetu*, the house) with (it), 2 Chr. 3, 6, 7; *wut-ogquodtum-un*, he overlaid it with, v. 4, 5.

**ogquonkquag**, n. 'rust', Matt. 6, 19.

**ogquonkshae**, adj. moldy; pl. -*shaash*, Josh. 9, 5; verb subst. *oggquonkshau*, it was moldy, v. 12.

**ogquonkshunk**, n. 'mildew', 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

\***ogquos, togquos**, a twin; pl. +*snog*, C. 176.

[Narr. *tuckiinrock*, twins, R. W. 45.]

**ogqushki**, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33; *wenomineash . . . en ogqushke*, grapes . . . moist, Num. 6, 3. Verb subst. *oggushkej*, let it be wet, Dan. 4, 15; *iogkóishómára*, it 'distills' (like dew), Deut. 32, 2 (cf. *ogquchippánukyquog*, they are wet (with showers), Job 24, 8); *kutogquchippánukyquog*, they wet thee (with dew), Dan. 4, 25. Cf. *utchipog*. See *wutlogki*; \**ockqntchaun*.

[Peq. *wuttiúggio*, wet (i. e. it is wet); *waughtíggachy*, 'deer, i. e. wet-nose', Stiles.]

\***ogwantamünat** (?), to perceive: *oggwantamünatinnéat*, to be perceived, C. 203; *oggwantamünat*, to suppose or imagine, ibid. 211.

\***ogwhan** (Narr.), a boat adrift, R. W. 99.

**ogwu**. See *ugwu*.

**ohguhshéöog**, he diminisheth them, makes them few, Ps. 107, 39.

\***ohhomäquesuuk**, a needle or pin, C. 161 [for *ohkom-* (?)].

**ohhontseonat**. See *ontsu*.

**ohkas**, =*ókas*, mother.

**ohke**, n. the earth, land, Gen. 1, 10; Ps. 78, 69; *ut ohkrit*, on the earth, Lev. 11, 2 (*ohkré*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkvit*, in the land, 1 K. 8, 37; *utohket*, to my country, Gen. 24, 4; *kutók*, thy land, Ex. 34, 24; pl. *ohkeash*, countries, Gen. 26, 3, 4; *urenohke*, the grave, Prov. 30, 16. From the same radical as *ókas*(mother), *oshe*(father), *wóón* (an egg), etc.; 'that which produces' or 'brings forth'. Like *ókas* (q. v.), the form is passive. Cf. Greek, *γένεται*, *γένεσις*; Egyp. *kawi* (fem.); *ka*, a bull; *kua*, the phallus (?).

[Narr. *óuke* and *sanankamuck*, earth or land; *nittanke*, *nissawuádkumuck*, my land; *uruskáukanuck*, new ground, R. W. 89. Del. *hacki*, Zeisb. Voe. 8.]

**ohkehteaen-in**, n. a sower, one who sows, Matt. 13, 3, 18.

**ohkehteaunát, ahkehteaunat**, v. t. to plant, Ecel. 3, 2: *ohkehteu tanohketcaonk*, he planted a garden, Gen. 2, 8; *ohketeaog ohtenhkónash*, they sow the fields, Ps. 107, 37; *pish weenominneohketeanauog*, they shall plant vineyards, Is. 65, 21 (=*pish ohkehteoog weenominneohkonaash*, Zeph. 1, 13); *pish kutohketeau*, thou shalt sow, Mie. 6, 15; *ne ahketeaop*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ahketeamuk up*, that which was planted, Ecel. 3, 2; *ahketead(t)*, subj. when he sowed, Matt. 13, 4; *noh ahketeault*, he that sows, v. 37 (*ohkchökñat*, to sow or plant; *nuttohkehteaum*, I sow or plant; *ahquompí kuttohkecteau kultanni*, when do you sow your rye? C. 209). See *ohtenhkonaash*.

[Narr. *aukeetaümen* (and *quittáümen*), to plant corn; *aukeetaümitch*, 'planting time' (let him plant); *aukeetähettit*, 'when they set corn'; *nummautaukeetaümen*, 'I have done planting', R. W. 91-92.]

\***ohkeieu**, adj. below, C. 168.

**ohkeiyeu**, adv. toward the earth (El. Gr. 21); *ohkekoutu*, out of the ground, Gen. 2, 9. See *ugwu*.

[Narr. *aukeeaüeu*, 'downward', R. W. 52.]

\***ohkeommösog**, bees, C. 156. See *aóhkemom*; *mässonog*.

**ohkeonogk** [*ohke-wonog*, earth hole], n. a cave; *ohkeonogkut*, in caves of the earth,

Heb. 11, 38, = *ohkeonogquehu*, Job 30, 6.

**ohk̄on**, n. a skin (dressed or prepared for use; cf. *askón*, *oskón*, *wuskón*), Lev. 13, 46, 48, 56; 15, 17. From *oggumneáut*, to cover, to clothe; cf. *hogk̄o*, he clothes himself; *wuskon*, i. e. *wuskeohk̄on*, a new or undressed skin.) Cf. *móuak*.

**ohk̄onie**, adj. made of skins: *badgerde ohk̄onie*, made of badgerskins, Num. 4, 10, 12, 14; *ne teague mattaguanie wiskq*, 'anything (vessel or bottle) of skin', Lev. 13, 59, = *teague hok̄onie wiskq*, v. 58, = *ohk̄onie wiskq*, v. 57, = *teag-quodtag*, v. 48, = *mattaguanie wiskq*, v. 49, = *wame ne ohk̄onayeuak*, v. 51; *hok̄onie awuohteonk*, all that is made of skins, Num. 31, 20. See *oggumneáut*.

**ohkpoununk**, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsokunk*, *goatsokunk*, sheepskins, goatskins, Heb. 11, 37.

**öhkq**, n. a worm. See *öhk*.

**ohkuk**, **ohkuhk**, **ahkuhq**, n. an (earth-en) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. + *quog*, Mark 7, 4; *nippee hassune ahkuhquog*, water-pots of stone, John 2, 6 (*ohkuke*, a kettle, C. 161).

[Narr. *aicuick*, a kettle; *mishquoockuk*, a red (copper) kettle, R. W. 36.]

**ohkukquteaen-in**, n. a potter, a maker of pots, Jer. 18, 6.

**ohpantu**, 'he treadeth on' (walks upon), inan. obj., Job 9, 8.

**ohpequan**, shoulder. See *mohpegk*.

**ohppeh**, 'I may cast a snare'; (or suppos.) *matta woh olppeh*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appéh*.

[MARGINAL NOTE.—"Wrong."]

\***ohquae**, C. 235, = *uhqude* (on the other end), q. v.

**ohquanumónat**, v. i. an. to forsake. See *ahquanumau*.

**öhquánnumunát**, v. i. to be loathsome. See *ühquánnumónat*.

**ohquanupam**, on the shore or margin of the sea, Ex. 14, 30, = *ohquamu kehtah-hannit*, Mark 2, 13; *ohke . . . ohquan-shin may ketahhannit*, 'land by the way of the sea', Matt. 4, 15.

**öhquássðaen**, -énin, 'an austere man', Luke 19, 21, 22.

**ohqueneunkqus**, adj. terrible. See *unk-queneunkquessu*.

**öhquontamoonk**, indignation, 2 Cor. 7, 11.

-**ohtáe**, -**ohtag**, -**ohteanu**, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

**ohtáeu**, 'he croucheth', Ps. 10, 10.

**ohtauunát**, **ahtauunát**, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (*ahtöwünat*, to have, C. 194; *ahtewünat*, to spare or preserve, ibid. 210; *ohto*, he hath (it), Mass. Ps.); *noh ūadchanont wunnaumoniineh*, *ohtau pomantamónak*, 'he that hath the Son hath life', 1 John 5, 12; *noh . . . matta ohtoo pomantamónak*, 'he hath not life', ibid.; *neg ohtunkey ohke*, 'who were possessors of lands', Acts 4, 34; *untahonum . . . wetu*, we have . . . a house, 2 Cor. 5, 1; *ohtauumát ohke*, to inherit the land, Ex. 23, 30; *noh ohtunk*, the owner (suppos.), Prov. 1, 19; *howan ohtunk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teaguas ohtmk ketatreamung*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*ohtean*) which Eliot has most frequently employed to supply the want of the verb of existence (see Du Ponceau's notes to Eliot's Grammar, xxi-xxix, and Pickering's Supplm. Observ., xxx-xliv). Thus, *ayenonk . . . ohtean wutut Kirjath-jeirim*, 'the place is behind Kirjath-jeirim', Judg. 18, 12; *ohtean*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish ohtean*, it shall be, Gen. 17, 13; Matt. 6, 21; *ohtag*, (that) which is, Matt. 5, 14; *pish oh-tash* (inan. pl.), they shall be, Dent. 6, 6; *ohtop*, it was, John 1, 1; *kutah-tauun*, thine is, Matt. 6, 13; *ahtoo ah-toonk*, he 'hath any inheritance', Eph. 5, 5; *ahtoog*, they had (brick, etc.), Gen. 11, 3; *nuppaonk ohtean ohkuhyut*, there is death in the pot, 2 K. 4, 40; *na ohtu, na ohta*, there are (there is?), C. Math. Not. Ind. 52 (*untahou, untohtó*, *untohtó*, I have, I possess(it); *kutahonp*, thou hadst; *noh ahtou*, he has; *nuttahto-*

**ohtauunát, ahtauunát**—continued.  
*mun*, we have; *kuttahtomwa*, ye have;  
*mag ahtoog*, they had, C. 194, 226).

[Del. *olhatton* or *unhatton*, he has or possesses, Zeisb, Gr. 158; *hattan*, 'he has, it has, it is there', ibid. 162; *hatten*, Zeisb, Voc. 18.]

\***ohteak.** See \**ohtek*.

-**otheau.** See *ohtáe*.

**ohteóonk, ahtéonk**, n. a possession: *wntohuunk*, their possession, Gen. 47, 11; *watch ahbóonk*, 'for a possession', Lev. 14, 34; *machemohetg ohtéonk*, an everlasting possession, Gen. 17, 8.

**otheuhkonat**, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24; *ohtéhkaus*, is sown, 1 Cor. 15, 43, 44. See *ohtekteanát*.

**otheuk, oteak**, n. a field, Matt. 13, 38, 44; land which is cultivated or inclosed, or to which the idea of ownership or individual possession attaches (from *ohtauunát* or *ohtáe*, and *ohke*): pl. *ohtehkánush*, Ps. 107, 37; John 4, 35 (*ahleuk*, kōnash, C. 160); *wut ohtekonit*, in his field, Matt. 13, 31; *ut ohtekonit*, in the field, Ex. 23, 29; *ut woskerch ohtekonit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ahleuk*, soil, a field, C. 160). See *ohkr*.

**ohtotosu**, (is) removed, Job 14, 18. See *outahiuumát*.

**ohomp, ahtomp**, n. a bow, 2 K. 13, 16; Ps. 78, 57: *wonkinnau wutohompie*, he bends his bow (bent bent, Lam. 2, 4); *kutahomp*, thy bow, Gen. 27, 3; *ohomp kah kónhquodlash*, bow and arrows, 2 K. 13, 15; pl. *wutohompieh*, *wutahtompemoh*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *oh-toupeitcheq*, those who carry bows, bowmen, Jer. 4, 29; *noh kónauanont ahtompieh*, he that handlēt the bow, Amos. 2, 15; *noh nohtuhunkeg kah protunkan-oncheg ohtompieh*, who handle and bend the bow, Jer. 45, 9. [*ohtáe-omp*, that which belongs to a man (?)]. See *om-pategush*; *wonkinnau*.

[Abn. *tuñbi*. Peq. *n'temp*, *unt-teumpsh*, (my) bow: *Turauuncwiaudno waudyauum n'temp negau nuckheguot*, *môh-che muissjans mochin teantum eyau teatum gynchums*, 'I wish I had my bow and arrows: I think I would [now] shoot you' (\**eyew*, now; *teatum*, I think; *môh-che*, I will; *moche suugaumbe*, I'll

**ohtomp, ahtomp**—continued.  
 certainly; *gynchews*, I kill'), Stiles, Del. *hot ta pe*, Zeisb, Voc. 18. Miem. *ahpe*. Montagn. *achaupé*. Skoffie *mishtasap-pe*. Chip. *mitigwab*. Powh. *attawp*, a bow; *attane*, arrows, J. Smith.]

**oiohquashadt** (?), when he was walking along by (or near), Matt. 4, 18, = *pənum-wushadt*, Mark 1, 16.

**ókas, ohkas, okas**, n. mother; construct. *ókasah*, Gen. 21, 21; Matt. 10, 35, 37; *ohkus* Jesus, the mother of Jesus, John 2, 1; *nókas, nökus*, my mother, Matt. 12, 48; Luke 8, 21; *kókus, kókus*, thy mother; Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *nokasunónog*, our mothers, Lam. 5, 3; *okasianenik*, mothers, (collect.) all motherhood, Mark 10, 30 (*wut-tookásiu*, a mother; *witchéhruu*, her mother, C. 162). From the radical *ón*, *o*, with a termination marking the nomen patientis, as *oshe*, *och* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *okásu*, a mother; *nókare, níchaw*, my mother, R. W. 44.]

**okauau**, he: *negut okauau*, he has one wife, 1 Tim. 3, 2.

**okummes** (?) [= *ókas-unniśés*?], aunt, father's brother's wife; *kokummes*, thy aunt, Lev. 18, 14; *kokumus*, thy grandmother, 2 Tim. 1, 5 (*wuttokummissin*, a grandmother, C. 162).

[Del. *mu cho mcs*, grandfather (ait femina?), Zeisb, Voc. 23.]

**óm**, n. a hook (and line), Matt. 17, 27. See \**aumáhi*.

[Del. *amatu*, fish-hook, Zeisb.]

**omácheg**, n. pl. fishers: *neg omácheg*, they who (fish with a hook) 'cast angle', Is. 19, 8.

**omáen**, n. a fisherman; pl. *omacemog*, Ezek. 47, 10. Cf. *naotamogquau*.

**omaenat** (?), to fish. See \**aumáhi*.

\***ómmis**, pl. + *suog*, herring, C. 159. See *aumsú-og*, 'a fish somewhat like a herring', R. W. 102. See \**mninawhatteauy*.

[PENCIL NOTE.—"Dim. of *aumog* ?: for *aumáhi*, depreciative *aumish*. See note in R. W. 114."]

\***omögpeh**, adv. almost, C. 233; *ut ómög wame*, generally, ibid. 225, 228. Cf. *momanch*, at times, now and then.

**omohk[inat?]**, v. i. to rise up, to rise from sleep (*ouuhkenate*, to arise, C. 180); *omohkeu noupođen*, he rose early in the morning, Ex. 24, 4; *omohku*, 1 K. 3, 20; *omohkeog noupođr*, they rose early, Ex. 32, 6; 1 Sam. 29, 11; *omohkeon* (subj.), when I arose, 1 K. 3, 21; *noh omohkit noupođae*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omokemap kuh nepomoč*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkem*, I arise; *nuttomauk-kemun*, we arise, C. 180).

[Abn. *aūmikk8*, je me lève, a somno.]

**omohkinónat**, v. t. an. to raise up, an. obj.; *omohkineh*, raise thou me up, Ps. 41, 10.

[Abn. *8daāmikenaū*, je le fais lever, je le lève de terre.]

**omp**, n. man. This word is nowhere found by itself, and perhaps was already obsolete when Eliot's acquaintance with the language was commenced; but its recurrence in compound words suffices to fix it as the dialectic name appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, while those of other tribes or nations were contemptuously regarded as even less than homines—*missinuuog*, or captives. (See *missin*; *missinuin*.) From this root come, apparently, *nompaus* (*ne-omp-áás*, the man animal), a male; *wosketomp* (*wos-kehue-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *nuqquomp* (*nuogke-omp*, great man), a captain; *nunkomp* (*nunkou-omp*, light man?), a young man, not grown up; *penomp* (*penoue-omp?*, a stranger to man, nescia viri?), a virgin; *omskauónat* (for *omp-*), to conquer, to put to flight; and, perhaps, *ompeheteónak* (*omp-ohtáe*, that which belongs to man or to the conqueror), tribute.

[NOTE.—Regarding *wosketomp* the compiler notes: "This is wrong, but I can not fix the true meaning of *wosket-*." This is followed by a note in pencil: "Perhaps not wrong. 1883."]

**ompachissin**, 'the top of it [a ladder] reached' (to heaven), Gen. 28, 12.

**ompamuhquaenát**, v.i. to turn one's self around, to turn back, to look behind one: *ompamuhquaen*, 'he turned back', 2 K. 2, 24; *ahque ompamuhquaish*, do not thou look behind thee, Gen. 19, 17; *ompamuhquaóoh*, she looked back, v. 26; *mattha ompamuhquacog*, they look not back, Jer. 46, 5; *ompamuhquachtawun*, v.t. he looked back at, Jer. 13, 16. See *nuthquinat*.

\***ompana[enat?]**, v. i. to lift one's self up, to rise up (as opposed to *nauwarunat*, to bow down): *ompanáeu*, he lifted himself up; *ompanáap* (pret.), Mass. Ps., John 8, 7; *ompanáit*, when he lifted himself up, v. 10.

\***ompateg**, pl. +ash, weapons, Mass. Ps., John 18, 3, =*awwohetaungash* (?), El. See *awwohetaeu*.

\***ompattamúnat**, 'to wear clothes out'; *mahtompattamúnat*, to wear out; *nun-nahche ompattam*, I did wear; *nog wah ompattauerog*, they would wear, C. 215. See *awwohkom*.

**ompatussinat**, to lean upon (*ompatissinuáat*, C. 199); *noh ompatussiu wrk*, he leans on his house, Job 8, 15; *ompatussiuwog*, they lean on (him), Mic. 3, 11; *ompatussuk*, if he lean (or leaning) on it, 2 K. 5, 18; 18, 21; John 13, 23; *ompatissiuw kah awwohhou*, 'the stay and the staff', Is. 3, 1; *ompatissunuonk*, the stay, ibid.

**ompeheteáe**, **ompeteáe**, adj. of tribute; -*tengnash*, tribute money, Matt. 17, 24.

**ompeheteónak**, **ompwet-** (*ompeteónak*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20; *omp-ohtáe*, *omp-ohtéónak*, that which belongs to men, i.e. masters (?). See *omp*. [\*\**ompcht . . . doun*, an old Indian word that signifies obedience by giving any . . . .", C. 155 (partly illegible in his manuscript).] See *omwanidóuk*.

**ompénat**, v. i. to be loose, unbound, free, 1 Cor. 7, 27; *ompéon*, if thou be loosed (or free) from, ibid.; *noh ompeenau wutch*, she is loosed from (the law), Rom. 7, 2.

**ompeneaúsu**, adj. (was) loosed, Mark 7, 35; pl. an. + *og*, Dan. 3, 25.

**ompeneónat**, v. t. an. to loose or unbind an. obj. (*ompiñeónat*, to release, Luke 23, 20); = *ponanuñónat* (see *ponanuñ*); *wutómpinneuh*, he loosed him (from bonds), Ps. 105, 20 [*-neouh* for *-neuh*(?)]; Acts 22, 30; *ompinneuh*, he loosest (the prisoners), Ps. 146, 7; *ompinneuk*, loose ye him, Matt. 21, 2; *kutompeninánu-naout*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompin* (?), loose thyself, Is. 52, 2.

**ompenumunát**, v. t. to loose, to unbind, Rev. 5, 2: *ompeneum*, he loosest (the bonds), Job 12, 18; *ompenim nuppe-munueut*, he has loosed my cord, Job 30, 11; *ompinimunash*, they are untied, loosed, Is. 33, 24.

[Narr. *aúmpanish*, untie this; *aum-paúnumin*, to undo a knot, R. W. 54.]

**ompetag**, -ak, adv. afterward, after that, Josh. 24, 5; Ps. 73, 24; Neh. 6, 10; Mark 4, 28: *wutch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

**ompetéé**. See *ompeheteáe*.

**ompetéáonk**. See *ompeheteáonk*.

**ompontinnuumunát magoona**, to send an offering (or tribute, homage), 1 Sam. 6, 3: *nish* *ompontinniu**muaogish wutch magoona*, which things ye return him for an offering, 1 Sam. 6, 8.

**ompochanumunát** (*ompochénat*, v. i. ? to roll, C. 206); *wutonpochanumónat quussuk*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction(?), *ompenumunát* and *wutche* (?)].

\***ompochénat**, v. to roll, C. 206.

\***omppuwussúeonknunkquat**, n. vice, C. 165.

**omp-sk**, **ompsq**, in compound words, a stone or rock; equivalent in some cases to *quussuk*, in others to *hassun*. See *ke-nompsq* (a sharp stone, under *kéuai*), *wanashquonomp-sk* (the top of a rock), *togwonkanomp-sk* (a millstone, under *togguhwook*), *kussohkoi-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *missitché omppsq* (obj.), 'a great stone', is in Samp. Quinnup., p. 156. The primary meaning seems to be an upright (*ompaé*) rock or stoue (*p'sk*). Eliot has:

**ompsk**, **ompsq**—continued.

*pasipskkodt-ut* [*pahsu-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agwe passompsko-déhtu*, 'under the [cleft upright] rocks', Is. 57, 5; *woscheche piškutu*, (from) 'the top of the rocks', Num. 23, 9; *ut attache piškodtut*, 'on a crag of the rock', Job 39, 21; *kenugke pumipskquehtu*, (of river courses) 'among the rocks', Job 28, 10; *kussampsküycunt*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippipskut*, 'upon a rock' under water, Acts 27, 29; *mamossompsquehtu*, in 'gravel' (?), Is. 48, 19; *wutch wosche-chepiskuputu*, 'from the top of the rocks', Num. 23, 9 (sing. *woschechepisk*), on the top of a rock, Ezek. 24, 7).

**ompskot**, n.: *nequit-ompskot*, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (*oumpskod*, a penny, C. 203); *ompskotash*, pence, Ind. Laws, II, p. 3). Cf. *nequit-ompskinaushtett*, 'of a span long' (pl.); *nequit omskinausu ne sahteag*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *nequittómpecat*, 1 penny (that is, a penny's worth of *wámpan*; probably a measure of length); *necaúnscat*, 2 pence; *yowómscat*, 4 pence; *quattashaiúnscat*, 6 pence (= *quattau*, *quáttatu*; *nev* = 2 *quáttuates*, = 12 pence, or a shilling); *pitékquat* (10 *quáttuates*), 60 pence, = *quattashicheek aumscat*, = *nequittómpe*, or *nquitnisheaisu*, 1 fathom of their stringed money; *neesaumpaágatuck*, 2 fathoms = 10 shillings, etc.; *neesaumsquissayi*, 2 spans of *wámpan*; *yowompseussayi*, 4 spans, etc., R. W. 128, 135.]

**ompsq**. See *ompsk*.

\***-ompu**: *en wompu*, he looks. Cf. Chip. *out wanb*, to see.]

\***ompuwussúonk**, n.: *aiotogkoic* *ompu-wussúonk*, craft or guile, C. 165.

**ompweteánu-in**, n. a tributary, Lam. 1, 1; pl. *ompeteaenuog*, Judg. 1, 30.

**ompweteáonk**. See *ompeheteáonk*.

**ompwunnáonk**. See *onwunnáonk*.

**ompwunnit**: *noh* *ompwunnit*, 'a raiser of taxes', an imposer of tribute (?), Dan. 11, 20.

**ompwunnónat**, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2; *pišk kutómp-wunnuknugog*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;

**ompwunnónat**—continued.

*wutompunukonh*, they were tributaries to them, Judg. 1, 33; *wutompunumh*, (he) gave him presents, paid tribute, 2 K. 17, 3.

**omskauónat**, v. t. an. to prevail over, to put to flight: *pish omskauwáog*, they shall chase, put to flight, Lev. 26, 8; *omskosu*, he prevailed in battle, was the conqueror, Ex. 17, 11; *wutomskaush*, he chased him, Judg. 9, 40.

**omwunnáonk**, **ompw-**, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompchteónk*.

**ónag**. See *ánuag*.

**ónat**, **auonát**, v. t. to go to a place or object, Eecl. 7, 2; Jer. 37, 12. See examples under *aū*, to which add *ontuh*, let us go to, 1 Sam. 11, 14; Luke 2, 15; *ongg*, go ye, Matt. 21, 2; Josh. 2, 16. Cf. *anundu*.

**onatuh**, adv. as, like, Ps. 78, 15, 27, 65; *onatuh . . . netatuppe*, as . . . so, Prov. 26, 9 (construed with the suppos. mood for *wne toh*, as though, as when). Caus. verb subst. *onatuheyewo* ('he took on him'), he made himself like, Heb. 2, 16.

**onch**, conj. yet, notwithstanding that, Ex. 9, 17; Eecl. 1, 7; Hos. 9, 16; *ohnchikoh*, but yet, Rom. 5, 7; *ohnch*, Is. 14, 1 (=onk, with form of imperat. 3d pers. singular or absolute participle). See *qut*.

**oncheteau**. See *oncheteau*.

**oncheteauun**, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup., 1689); *oncheteao* *wutashab-pouoh*, they mended their nets, Mark 1, 19; *oncheteauun* *wek*, to repair his house, 2 Chr. 24, 12; 34, 10; *oncheteau-unot*, 2 Chr. 24, 5. See *oncheteau*.

**onchittamaonat** (?), v. i. to chew the cud (?); cf. *kohkodhumau*. *onchittamaan*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamont*, part., cheweth the cud, Lev. 11, 3, =*kohkodhumont*, Deut. 14, 6; *onchittamoncheg*, pl. they which chew, etc., Lev. 11, 4, =*kohkodhumoncheg*, Deut. 14, 7; *matta onchittamaua*, he does not chew, Lev. 11, 7, =*matta kohkodhumou*, Deut. 14, 8.

**onchteau**, **oncheteau**, he amends (it); suppos. 2d pl. *oncheteao*, if ye amend (your ways), Jer. 7, 5; *oncheteak*, amend ye (your ways), v. 3; *onchetóe*, amended, title-page of second ed. of Indian Bible. See *oncheteauun*.

**onchteéonk**, n. a repairing, repair: *oncheteonk wek*, the repairing of the house, 2 Chr. 24, 27.

**onchteunk**, part.: *ohchteunk pokgshunk*, the repairer of (he who repairs) the breach, Is. 58, 12.

**ongkome**, **ogkomai**, prep. on the other side of, Josh. 24, 2, 3 (its adversative is sometime *yóti*, 2 Sam. 2, 13); *ogkomúe*, on the other side (of the way), Luke 10, 31, 32; *ogkomé pummenentuukonit*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *nag ogkomut seput*, (to) those beyond the river, Neh. 2, 7. See *acarwmen(óakit)*. *ogkonuk* [=Accomac] *Jordan*, (that which is) beyond *Jordan*, Matt. 4, 15.

[Ahn. *añgšaūmek*, en delà. Quir. *ak-kómauk kathans*, over the seas, Pier. 10. Cree *akámk*, across, on the other side. Del. *gamunk*, over there, the other side of the water; *achgameu*, over against, Zeisb.]

**ongkoue**, prep. beyond (El. Gr. 21), I Sam. 20, 37; *wutuhshame . . . ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *aongkóóe*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *amup aongkouow komut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en aongkoue*, to the furthest ('utmost'), Deut. 34, 2 (*onkköne*, C. 168); *ongkoue*, behind, 1 Sam. 21, 9. See *wutuhshame*.

**ongquomónat**. See *onkquommomaonk*.

**onk**, conj., a particle which nearly answers to the Greek *δι*, and is commonly used in the continuation of a recital or for connecting parts of a proposition or members of a sentence less closely and directly than by *kah*. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. *anue onk wame*, more than all, 1 Chr. 16, 20; *anue misukon onk neen*, he is more great than I,

**onk**—continued.

Mark 1, 7; *missi onk*, greater than, Mark 4, 32 (*onkue*, besides, C. 234). [Was it originally the same as *wonk*?] **onkaeese**, adv. (dimin. of *ongkoue*), a little farther, Acts 27, 28.

[Narr. *arwassise*, R. W. 55.]

**onkapunanittuonk**, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *auwakumpandionk*.

**onkapunanonat**, **onkapunnónat**, v. t. an. to torment, to torture: *witonkapunnondont*, to torment them, Rev. 9, 5; *ahque onkapunaneak*, torment me not, Luke 8, 28. Pass. *onkapunnunbóy*, they were tortured, Heb. 11, 35. Cf. *auwakumpunnassu*.

**onkapunnánittue**, adj. and adv. cruel, severe, Heb. 11, 36 (with reference to the subject or victim).

**onkapunnáonk**, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

**onkatog**, adj. another, Deut. 28, 30; *pasuk . . . onkatog*, one . . . the other, Deut. 21, 15; *ketassat ayekukonot wonkatogch ketassatoh*, a king going to war against another king, Luke 14, 31 (here *-onkatog* has the prefix of 3d pers., 'his other' (?), and objective affix); pl. *onkatogig* (*ünkatak*, Pier. 14). From *onk* or *wonk*.

\***onkatogánit**, conj. otherwise, C. 234.

\***onkatuk**, **onkne**, conj. besides, C. 234.

**onkauhot**, **onkauheteau**, **onkauwoht**, n. a shadow, Gen. 19, 8; 2 K. 20, 9, Is. 32, 2.

**onkauwonkqut**, 'behind a tree', Is. 66, 17.

**onkhumunát** (*onkjhónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttogháu*. *onkjháu*, he hideth (it), Prov. 27, 16; *nutonkhóum aukcsuk*, I hide my face, Deut. 31, 18; *onkjhond*, part. hiding, Prov. 27, 16; *onkjhosik*, *onkjhosik*, (it) is covered by, Prov. 26, 23, 26 (*nuttonkhúmuu ankhog*, I cover (myself), C. 187).

[Cree *uekwánnahuu*, he covers it, Howse 45; *uekwánnawagoo*, he covers him, ibid. 45, 83.]

**onkne**. See \**onkatuk*.

**onkouhtáe**, adj. shady: — *mehting-quash*, Job. 40, 22.

**onkquanummonk**, n. sorrow, physical pain, Nah. 2, 10. See *onkquommommaomk*; *unkquannummonk*.

**onkquatunk**, n. a recompense, Is. 35, 4; *wut* —, his recompense, Job 15, 31 (*onkquatunk*, wages or reward, C. 203).

\***onkqueekhó**, n. a hat, C. 160; *ohk-quumtupapé*, cap, C. 239.

[Narr. *sauktippo* or *ashónaquo*, a hat or cap, R. W. 107.]

\***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

**onkquequohhou**, -hó, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttoghquequohhou*.

**onkquequohhou**, 'he covered his face' (with it), Is. 6, 2.

**onkunnésog**, n. pl. claws: *wonkunnesog*, their claws, Zech. 11, 16. Dimin. from *uhqnon*, a hook. See *múhkos*.

**onkwohquodt**, (it is) 'lowering', Matt. 16, 3. See *kuppohquodt*, (when it is) cloudy weather; \**onuhquat*, raining, C.

[Del. *achguhcoquat*, it is cloudy weather, Zeish. Gr. 162; *ach gum hok*, cloudy, Zeish. Voc. 13.]

**onkquommommaonk**, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkpanummaonk*; *unkquannummonk*.

**onkquommomwe**, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *unkque*.

**onkquosketúeonk**, n. poisoning, Ps. 58, 4. See *úhyosket*.

**onkquotteónat**, v. t. an. (1) to recompense (a person): *onkquotteau*, he compensated (them), Prov. 26, 10; *neh pish witonkquatuooh*, he will recompense her, Jer. 51, 6; *kuppapasku onkquotteash* [-*onsh?*], I will render to you double, Zech. 9, 12; *anonquaták*, recompense ye (her), Rev. 18, 6; *neyan onkquatunk-quebg*, as she has compensated you, ibid. (2) to hire, to pay wages: *kutonkquatoush*, I will give thee hire, 1 K. 5, 6; *yeu kah yen onkquatoe nuttinhikyun*, 'thus and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *annamai* (2).

[Narr. *kuttaánekquittauanch*, I will pay you; *kumimuchickónkquatous*, I will pay you well; *locketaonkquittímea*, what will you give me? R. W. 72; *kontakte*

**onkquotteóuat**—continued.

*commeish*, 'I will give you your money?', p. 135.]

**onkqussohhou**, n. the cover or 'lid' (of a chest, 2 K. 12, 9).

**onkup[pe]**, n. strong drink, Is. 5, 11, 22;

Prov. 20, 1, = *manthkug wututlamónuk*, Lev. 10, 9, = *menuhke wututlamónuk*, Num. 6, 3; *onkuppe*, Prov. 31, 4, 6.

[Abn. *a'kbi*, boisson forte, Raspes. Del. *achewon*, strong, spirituous, Zeibsh. Gr. 167.]

**onkwheg**, n. = *onkwhonk*; pl. + *ash*, covers to dishes, etc., Num. 4, 7.

**onkwhongane**, adj. covering, Num. 4, 5.

**onkwhonk**, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26; *wutch mishelash*, a covert from the tempest,' Is. 32, 2; pl. *onkwhongash*, coverings, Prov. 31, 22. See *puttohgam*.

**onkwhosuonk**, n. that which makes a cover or covers; pl. -*oughash*, Ex. 25, 29.

\***onnōhqat** (?), 'rainy', C. 222. Cf. *wunnohquod*, fair weather.

[Narr. *ánuquat*, rain, R. W. 83. Del. *alhaequot*, 'it rains a general rain (over a large surface of country)', Zeibsh. Gr. 161; 'stormy, rainy weather', Zeibsh. Voc. 14.]

**ónoquesuonk, ana-**, n. a joint; pl. -*oughash*, Cant. 7, 1; Eph. 4, 16.

**ónouwussu**, adj. lean, Ezek. 34, 20 [from *anou-wryas*, low [bollow] flesh (?)]: *corvegausé'wec* *pish ónauwussuwim*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ianáwurussung*, *ianauwussitoheg* (an. pl.), Gen. 41, 3, 4; *ónauwussüe*, C. 172.

[Narr. *manówussu*, it is lean, R. W. 143.]

**onquontowonát**, v. i. to roar, as a wild beast; *pish onquontowau*, he shall roar, Is. 42, 13; *utogypontawomuu*, we roar, Is. 59, 11; *pish ogquontawig wiiske quinonouat*, they shall roar like a young lion, Is. 5, 29 (= *nehnechean(og)*, Hos. 11, 10).

**onquottantamunát**, v. t. to recompense or reward; (inan. obj.) to repay; *noh iwh onkquottam*, he will recompense (it), Job. 34, 33; *nutonkquadtantum*, I will recompense (it), Jer. 16, 18; *ahque onkqutók*, do not recompense (evil for

**onquottantamunát**—continued.

evil), Rom. 12, 17; *onkquatontaj*, let him recompense (thy work), Ruth 2, 12.

**onsepinneát**. See *ontapinneát*.

**ontahtauunát**, v. i. to be moved, Jer.

24, 9; to be in a state of motion or to be made to move from one place to another, passively [sometimes transitive, to move or impart motion to: *wututatañunut*, with prefix of 3d pers., to remove it, Gen. 48, 17]: \**mutta ontahtauunut* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish ontaheau*, it shall be removed, Ezek. 7, 19; *suu iwh qissuk ontahtauun*, shall the rock be removed? Job 18, 4; *pish ontahtauun*, it shall be removed from its place, Is. 22, 25; *quenohdag ontaheau*, the foundation moved [was moved], 2 Sam. 22, 8; *aywu ohtugish wanchuash ohtahtauash*, the foundations of the mountains were moved, Ps. 18, 7; *mat pish ohtohauo*, it shall not be moved, Ps. 96, 10.

[NOTE.—"Wrong. This is a different verb. See *onatañunát*."] ]

[Cree (1) *a'l-astáyoo* (inan.), he is, or is lying, in another place; (2) *a'l-atháyoo* (an.), 'he ali-ates, puts, him in another place, removes him'; (3) *a't-oótláyoo*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *aund'-ahlá*, (2) *ood' aund'-assáun*, (3) *aund'-oota*, ibid.]

\***ontaneekhinneát**, to step; *nuttondánéh-tip*, I step, C. 210. Cf. *outamu*.

**ontapinneát, onsap-, ontsap-**, v. i. to be removed to another place (with reference to change of place without the action, volition, or power of independent motion of the object moved); with prefix of 3d pers. *wutontapinéat*, (he) to be moved, 1 Thess. 3, 3: *God nöeu appi, mutta pish ontappu*, God is in the midst of her, she shall not be moved, Ps. 46, 5; *nug pish ontappuog*, they shall move, Mic. 7, 17; *mutta ontappéog*, they may not be moved, 2 Sam. 7, 10; *ontapush, ontsapish*, 'be thou renovated', Matt. 21, 21; Mark 11, 23; *onstappineau, onsup-pnog*, Num. 33, 5, 6, 7, 8, etc. (*andsonpineat, onsalhiawunut*, to move, to move one's house, C. 202; *nutanséap*, I move; *untandsepánum*, we move, ibid.; *towaj ontootaán*, why do you remove? ibid. 239).

**ontapinneát.** etc.—continued.

[Cree *a't-ap-u* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *auud'-ihbeh*, ibid.]

**ontashónat**, v. t. an. to remove or move from place to place (to be removed?), Ezek. 23, 46); *ontashau*, he removeth (them), Dan. 2, 21; *wontashuh*, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. \*óteshem; *otshoh*.

**ontataúunat**, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.): *ontatoshusket*, remove thy foot, Prov. 4, 27 (*ontattaush*, Luke 22, 42); *ontah* (?) *ákkon*, remove (it) not, Prov. 23, 10; *noh ontattunk*, he who removeth, Deut. 27, 17; *matta pish kutowatthóoh*, thou shalt not remove (it), Deut. 19, 14; *nóoalaháhtah*, remove (it) far from me, Prov. 30, 8 (*autsapinneát*, *ontsahtáunat*, to move, to move one's house, C. 202). Cf. *ontahauunát*.

[Cree *a't-astóúe* (inan.), he removes it, Howse 156. Chip. *ood' auud'-ahtóon*, ibid.]

**ontchetðé**, amended. Title-page of second ed. of Indian Bible. See *ouchteau*.

**onthamunát**, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. *nostau áthea*, the fire goes out, Prov. 26, 20; *wequananeg mattu ohtaw*, the candle does not go out, Prov. 31, 18; *wabu otshoh*, the wind bloweth): *nag ontuhchöhög*, they are quenched, Is. 43, 17 (*ontah-*, Ps. 118, 12); *matta pish ohtaw*, it (anger) shall not be quenched, 2 Chr. 34, 25 (— *ontánu*, 2 K. 22, 17); *matta pish onthamunu*, it shall not be quenched, Is. 34, 10; 66, 24; *matta dutanook*, not to be quenched, Luke 3, 17; *nag onthamwog*, they quench (coals), 2 Sam. 14, 7; *uhnhanuwog no-teau*, they quenched the fire, Heb. 11, 34; *pass pish onthamun*, it shall be put out, Prov. 13, 9; *nostau . . matta pish onthamou*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *uhtappattauuuat*.

**ontonu**, adv.: *ontanu penushau*, he fell backward, 1 Sam. 4, 18, = *antashau* (*antashaq*, they fell backward, Is. 28, 13). Cf. \**ontaneekhinneát*.

\***ontowaonk**: *tanne ontowáonk*, a hoarse voice, C. 171. See *ayenteaontowaonk*.

**ontsappinneát.** See *ontapinnecát*.

**ontseonk**, n. offspring: *nutontseonk*, my offspring, Job 31, 8; *wut* —, his or their offspring, Job 21, 8.

**ontseu**, he descends, proceeds from, he is the offspring of: *wuunue outseu*, 'without descent', Heb. 7, 3 (see *wutontseonk*); *neg ousc'heg wutche Jacob*, 'they that come of Jacob', Is. 27, 6; *outsetcheg*, they which issue from (them), 2 K. 20, 18; *nutonsu*, I proceed from, John 8, 42; *ohkontséyg wutche máchuk en machukut*, 'they proceed from evil to evil', Jer. 9, 3. Cf. *omunuit* (indic. 1st sing. nom).

-**óntup**, in compound words, head. See *cheponíntup*; *kodtántupont*; \**uppaquónntup*; *wompónntupont*; *wuskonónntup*. Cf. Abn. Step.

\***onuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

**óontóhkonaonat**, *eiantuhk-*, *eian-togk-*, etc., v. t. an. to mock at, to deride; *viotogkonaog*, they scoff at (him), Hab. 1, 10; *kuttóontóhkoneh*, thou mockest me, Num. 22, 29; *nag uoche wut-tóontóhkonaóh*, they began to mock him, Luke 14, 29 (see *mononehátaüü*); an. act. i. *óontogkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óontohkusaawan*, a mocker, Job 17, 2.

**óontómuk**, *tóuntomuk*, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16; *wutche óontomukqu*, from the womb, Jer. 1, 5 (*óónuak*, Exp. Mayhew; *wuttonómikqu*, C. 155).

\***opponenaúhock** (Narr.), n. pl. oysters, R. W. 103; *uponhpug* (Narr.), Stiles; *a'púnyhaug* (Peq.), ibid.; *chánkó*, *apwonah*, an oyster, C. 159. From *aprónat* (to roast) and *hog*, *wuhhog* (shell-fish).

**opwósu**. See *appwósu*.

\***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103. Perhaps the pollack (Merlangus purpureus, Mitch.) or hake (Merluccius vulgaris, Cuv.), more often called 'whiting'. Possibly the same as 'aquaandwut', 'blue fish' (Peq.), Stiles.

**oskhoshqui**, adj. green: *oskhoshqu*, as the green herb, Ps. 37, 2. See *ash-koshqui*.

\***oskón**, n. a hide, C. 156; a skin. See *askón*; *wuskón*.

\***oskosk**, grass, C. 160. See *moskhet*.

**ōsowunnumunát**, v. t. to change, Dan. 7, 25; Jer. 2, 36; *ōsowunum wutthogkounash*, he changed his clothes, Gen. 41, 14; *matta wutšosuwunoh*, he does not change it, Lev. 27, 10 (*ōsowunont*, if he change, an. obj., Lev. 27, 10); *matta nutshóseus ussy*, 'I change not', Mal. 3, 6; *ōsowenəz*, it changes, it is changed, Lam. 4, 1.

**ōssdēpōsu**, he slideth back, Hos. 4, 16; *assdēpōsue*, adj. backslding, Hos. 4, 16. Cf. *assdūshaiū*, he goes backward.

**otan**, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. -ash, Gen. 19, 29; 2 Pet. 2, 6. See *kehtotan*, a great town. [Narr. *otan*, the town, pl. *otānash*; *otanick*, to the town, R. W. 120. Del. *u te ney* (*u te nūnk*, in town), Zeisb. Voc. 31.]

**otanemes**, n. dim. for *otan*, a village, Matt. 21, 2; pl. +ash, Is. 42, 11; Luke 13, 22.

\***ōteshem** (Narr.): *wetūnuuck nótéshem*, I came from the house; *aedwnuuck nótéshem*, I came over the water; *náwwatuckiōteshem*, I came from far; *tuckiōteshana*, whence came you? R. W. 28; *tinua wutshahock*, whence come they? ibid. 29. See *otshoh*; *wadchinat*.

\***ōu**, well (it is well), C. 227. See \**ō*.

**ouwán**, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Ahn. *ašanis*, il fait brouillard; *ašanebégat*, — sur la rivière. Chip. *awáni-bissa*, it drizzles, Bar. 533; *awán*, it is foggy, ibid. 532. Del. *awonni*, fog, Zeisb. Voc. 7.]

**ouwassu**, he warms or warmed himself, Is. 44, 16. See *auvassu*.

**owanux**. See *howran*.

**owohkóntowáu**. See *aiwohkóntowáu*.

**owóhshaog**, n. the hawk, Dent. 14, 15. See *mashquanon*; *quawanow*.

\***ōwonogkuog**, v. i. 3d pers. pl. they 'have holes', they burrow, Matt. 8, 20, =*awonogkaog*, Luke 9, 58. See *wónogg*.

\***ōwwepiññüe**, adv. calmly, C. 227. See *aurépin*.

-**ō**, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *ōwadchanumun*, he keeps it; *ōwadchanumun*, he does not keep it, or, as more commonly found, *matta ōwad-*

-**ō**—continued.

*chanumun* (with a double negative). The negative *ō* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *ō-anne*, none. Cf. *howan*, someone; *unneu*, etc.

**očch**, **očtch**, adv. out of, forth from, thence; *na očch sohhamun*, there went forth from, Num. 11, 31; *na očch sohhamun*, 'he went out from thence', 1 K. 12, 25; *na očch quškhen*, thence he returned, 2 K. 2, 25; *očchenu*, he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. *na očch (noče)*, therefrom; \**koch*, *kawče*, *kutche*, which denote origin and progress, though often used by Eliot for *noče*; whence *kutche* or *kéchéhe*, chief; *kechis*, old; *kutchissik*, the beginning (of action, etc.), and the perhaps identical *wutche* as a preposition (from, out of, for). *ošh*, a father, and *okas*, *ókas*, a mother, and perhaps *ohke*, the earth, have apparently the same origin; hence, too, *očhetuonganog*, parents, etc.; also *wutche*, *wutche*: *mo teug wutche*, without cause, 1 Sam. 19, 5, = *mat teug wutche*, Lam. 3, 52, = *wanne mouteag wutche*, Ps. 35, 7, = *wutche mon-teach*, ibid.; *uenau wutche*, for the same cause, Phil. 2, 18. See *wutche*.

[\*NOTE.—After "na očch (noče)", therefrom", in the manuscript, occurs the following: "mō očche (noče) and, with a slightly altered form and meaning, *mačche*", thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "noče, for mō očche, with reference to a future, implies obligation or necessity. See mačche."]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 289, 291.]

**očchaus**, **očhaas**, n. a fly, Ecel. 10, 1; Is. 7, 18. Cf. *mošúly*.

[Del. *u tsche*, Zeish. Voc. 12; pl. *itschérak*, ibid. 31.]

**očheinnat**, v. i. to be weaned, Gen. 21, 8; *očheiniop*, he was weaned, Gen. 21, 8.

**očhetuonganog**, pl. parents: *očhetuon-guh* (constr.) his parents, Luke 2, 27, = *wutcheantuonuh* (obj.), Luke 18, 29; *očhetuonganooág*, your parents, Luke 21, 16; Eph. 6, 1.

**očhiinneat**, v. p. to be advantaged or profited (*watchiiument*, Is. 47, 12): *teag uachiu*, what advantage will it be to me? what am I profited? Job 35, 3; *matta uochicu*, it profited me not, Job 33, 27; *teaguus kochigimwos*, what are you profited? Hab. 2, 18; *očhiiu*, (it) is profitable, Eccl. 10, 10; *woh očhiiu*, it may profit, Job 35, 8; *nish matta pish kachicimash*, these things shall not profit thee, Is. 57, 12; *nish matta wachigen-mukish*, things which can not profit (be profitable), 1 Sam. 12, 21; *wamne teag wutchiue*, it profiteth nothing, Job 34, 9. Cf. *otcheun*, he made from (it).

**oħk, oħkq, ħökq**, n. a worm, Job 17, 14; 24, 20; 25, 6 (= *askok*, Ps. 22, 6); pl. *oħquawq*, Is. 14, 11; *oħquu*, it bred worms, Ex. 16, 20; *askakkuuassog*, worms, Deut. 28, 39 (*askakse*, dimin. *askok*, Is. 41, 14); *oħħek*; C. 156. See askak.

[Del. *mooch-wr*, Zeisb. Voc.]

**oħċomous**, n. a little owl, Lev. 11, 17, == *kakakħomueru*, Deut. 14, 16. See *kukkakħaus*.

[Narr. *oħċomous*, an owl], R. W. 85.]  
**oħħquaeu**. See *uħquieir*.

**oħkas**. See *ħikas*.

**comsinneat, comussinneat**, v. i. to go or come down, to move downward. See *wamsinmrál*.

**comunāt, wámunat**, v. i. to go or come from (cf. *uū*, v. i. he goes thither; *pēgau*, he comes hither): *ωmān, oom, wam*, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; *na mānnu*, he went thence, 2 K. 2, 25; Gen. 20, 1; 35, 21; *ωmawg*, they journeyed (went), Gen. 35, 16 (went from Nunn, 33, 5, 13, 17, etc.); *tunoh kom*, *tuh kauuu*, whence comest thou? Gen. 16, 8; Job 1, 7; *tunoh kauuuw*, whence come ye? Gen. 42, 7 (*tuhħumma kom kekit*, when did you come from home? C. 185); *ongk*, go ye to, from *ōnet*, *auñowt*, Matt. 21, 2; Josh. 2, 16 (more commonly *mon-chek*); *Quttóm nummissinuineewut*, I go to my people, Num. 24, 14; *pish nutaw wuhhogkat*, I shall go to him, 2 Sam. 12, 23; *kutómuu*, we are going, Num. 10, 29; with inan. nom., *ωmānω mānummūyeu*, it cometh (is come) out of the north, Jer. 46, 20; *pish ωmawg wutħi wuhhogku*, 'they shall be of her', i.e. proceed from

**comunāt, wámunat**—continued.

her, Gen. 17, 16; *umaw* (there) proceeds out of (inan.), Mark 7, 21; *ωmaw*, there came out of (the cloud a voice), Luke 9, 35 [*kuhtanog ħmaw*, a ship was going to (from *auñat, ħnat*), Jonah 1, 3]; *ωmaw wongkonohkomak*, (she) came from the uttermost parts, etc., Matt. 12, 42; *ahqu ħmawgħ*, depart not from, Acts 1, 4; *utniseen kah nom Godlu*, 'I proceeded forth and came from God', John 8, 42; *noh naueun*, I am from him, John 7, 29. The Mass. Ps. substitutes *ħnan* (*auñau*) for Eliot's *au*, he went to, where obj. is inan. Derivatives: *pomohħammat* (*pammoh*, the sea), to go by water; *sħohħammat*, to go forth; *wámmut, wħmū-nat* (*womawd?*): *en mawgħ neħdmu*, 'in the way by which thou camest' (mayest come, i. e. mayest come from), Is. 37, 29; *neħmawk wħiċċi*, 'that proceedeth out of' (that may come from), Deut. 8, 3; *wħawwuk* (for *wħomak?*) *ksaxxu*, (it) may come from heaven, 2 Pet. 1, 18; *ħorax għen-hu wagħ-Edon*, (suppos.) 'who is this that cometh from Edom?' Is. 63, 1 (*noh uygħi Godlu*, (who art) come from God, Mass. Ps., John 3, 2); *utħi wħomawp*, whence I came, John 8, 14 (*utħi wħamawk*, 'whence it cometh', Mass. Ps., John 3, 8); *asq għu wħidoomp*, before I go (hence), Joh 10, 21; *wak Judea*, when he came out of Judea, John 4, 54. See *wadchnat*.

[Note.—The terms and their definitions in heavy parentheses above are marked with the marginal note, "from *auñut, ħnat*."] [Narr. *nħiħoħn ħamroock*, they go by water (by boat), R. W. 74; *tħamta eo-waħda*, whence came you?, *yid noxwādum*, I came that way, ibid. 28. Del. *noom, koom, wum*, I, thou, he comes from thence, Zeisb. Abn. *uħmen*, je viens de là; subj. *8ma*; *Séghé*, venant, etc.]

**ωnanumma**. See *wuamidumma*.

**one, oħna**, = *uħħne*, q. v.

**onetuonk**. See *wuametnok*.

**oñoi, oñoe**, adj. blue, Esth. 1, 6: *ωnð-agħk, ωnð-agħ*, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; = *ωnñōmag*; pl. *ωnñiexuash*, Esth. 1, 6.

[Roger Williams gives Narr. *peshħaġi*, blue (p. 154), but that is apparently identical with *uppışħan*, a flower. Pos-

**ωnōi, ωnōe**—continued.

sibly the Indian who taught him the word, having misunderstood his question, gave him the name of the object to which his attention was called instead of its color. Cotton gives *peshai*, blue (168); *uppēshou*, a flower (160); *peshdāmōqual*, blue color (168). Cf. Arab. *zahr*, a flower; *az'rek*, blue.]

**ωnōu, ωnōi**, adj. deep. Except in compound words, it has always the definitive prefix, *m'* (om̄), probably to distinguish it from *ωnōi*, blue (the color of deep water); and for the same reason the *m'* is retained in such compounds as *ωnōumopug*, deep waters. See *ωnōi*.

**ωnōuhkōi**, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 [*toonouwohkōi*, —yeush, C. 158]; *ut anbōhkonut*, in a valley, Gen. 14, 17; *en anōuhkōyeyut*, to the valley, Num. 32, 9; *en anōuhkōyeyut*, into the valley, Josh. 7, 24; *anōuhkōyeyut*, adj. [of the low country], 2 Chr. 26, 10 [*omōi-oshk*, hollow land]; pl. *ωnōuahtuash*, *ωnōuhkōyeyutash*, Ezek. 36, 4, 6.

**ωnōuwusse**, lean. See *ωnōurusse*.

**ωnōnat**, v. i. 'to yell' as a wild animal, 'to howl': *anowg*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *anum*, a dog (?)]; *nishno pusuk pish anua*, every one shall howl, Is. 15, 3; *maush kah anush*, 'cry and howl', Ezek. 21, 12; *anok*, howl ye, Zech. 11, 2.

[Chip. *wah-o-no*, he howls, Spelling Book.]

**ωnōonk**, n. howling, Is. 15, 8; Zeph. 1, 10.

**ωnōowaonk**. See *wunwanādonk*, a covenant, an agreement.

**ωshe, ωsh**, (constr.) **ωshoh**, n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; *nash*, my father, Gen. 22, 7; Luke 15, 21; *nashun*, our father, Luke 3, 8; 11, 2; *kash*, thy father, Gen. 12, 1; *watsh ne-gonne nashik*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *kaoshen* (*ku-shən*), your father, Gen. 31, 6, 7; 43, 7; *ωshoh* (constr.), the father of, his father, Prov. 17, 21; (obj.) Gen. 19, 33; 28, 7; *ken pish wutashin*, thou shalt be a father (of many nations), Gen. 17, 4; *wutashinmai*, [he who is(?)] a father, Ps. 103, 13; Prov. 4, 1; Is. 9, 6; Mark 13,

**ωshe, ωsh, ωshoh**—continued.

12; 1 Thess. 2, 11; *God watushe'yig*, 'if God were your father', John 8, 42. See \**ωshem*; *ωtshoh*; *watchinut*.

[Narr. *osh*, a father; *uñsh*, my father, *cish*, your father; *cuttiso*, have you a father? R. W. 44. Del. *nooch*, my father; *gooch* (*kuoch*), thy father; *ochwäll*, his father, Zeisb. Voc.]

\***ωshesiu**, an uncle, C. 162 (dimin. of *ωshe*). See *ωussises*.

**ωshkappeum, -oppeum**, n. a concubine: *waskappéum*, my concubine, Judg. 20, 4, 6; (obj. pl.) + *oh*, 2 Sam. 16, 21, 22; 21, 11. See *wishquin*; *wuskappéum*.

**ωshoh**. See *ωshe*.

**ωske**, for *ωnske* (especially in compound words), new, young, first in time, etc.; before.

[**ωsowéneat**, v. i. to swim:] *neg wihi* *ωsawrecheg*, they who can swim, Acts 27, 43. Cf. *pinaosan*, he swims; *ossóe-pásu*, he slithers back.

[Del. *a scho will*, to swim, Zeisb. Voc. 14.]

**ωsqheonk**, n. blood. See *wusqucheinik*.

**ωskongquneau**(?), it (the brazen sea)

'was set above upon them', 1 K. 7, 25.

**ωtattamāonk**. See *wuttattamāonk*.

**ωtch**. See *ωrch*; *ωtuche*.

**ωtcheun**, he made from (it), Gen. 2, 22. See *ωchiinuut*.

**ωtcheau**, he produces (it) from (it), he forms it: *ωtcheau-un*, Ex. 38, 8; *ωtche-un*, he produces from it (an. obj.), Gen. 2, 22.

**ωtshoh**: *watsh ωtshoh*, the wind bloweth, John 3, 8 (*wuttishau*, Mass. Ps.). Cf. \**ωshem*.

[Del. *ta áudehen*, whence blows the wind?; *lwanuáwuk áudeken*, the wind comes from the north, Hkw. 456 (see '*wundschun*', Zeisb. Gir. 161). Chip. *modin*, it blows, is windy, Bar. 532. Old Alg. *loutin*, wind, Lah.]

**ωwee**, interj. of sorrow (El. Gr. 22); *ωwee, ah!* C. 234.

**ωweesquabineat**, v. i. to wrap up. See *ωersquapineat*.

**ωwesuonk**, n. his name, Ex. 20, 7; Gen. 29, 16. See *ωswank*.

**ωwohsumunát**. See *wohsumunát*.

**ωwonogkəog**. See *ωwanoykəog*.

## P

**p'**. See *pá-*.

**pâ**, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *nawuntam*, I am wise; *pâ-nawuntam*, let me be wise, El. Gr. 25.

[Cree *pâ*, indecl. particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: *ne pâ nipam*, I should or would sleep.]

**pâ**, applied to extension in time, an indefinite going-on. It has the force of 'yet' in such phrases as 'while he was yet speaking'. Indic. ash *pâmkesok*, while it was yet day, 2 Sam. 3, 35; *paam*, 'upward' in age or time: 'from twenty years old [*koh paam*] and upward', i. e. passing, Num. 26, 2, 4, = *prâmo*, 2 Chr. 31, 16, 17. Suppos. ash *pamaadt*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *pam'mo*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paj* or *pajeh* (q. v.) [or *pamejeh* (?)], let it go on or continue (until). Cf. *pâmantum* (suppos. *pâmantog*), he lives; *pomaschau*, he walks; *pânschan*, it is past, etc. (Cf. also Sansk. *pand*, ire, se mouvere.)

[Abn. *permi* (= *amptsî* and *nâptsî*), in compos. 'pendant, vel encore'; 'il est à' (with verb in infinitive), Rasles. Del. *pem mi*, yet, to this time, Zeisb.]

**pâ-**, **pé-**, **pü-** [**p'**], prefixed to words which signify motion, denotes indirection in the act or agent. In verbs of motion it signifies 'all about', 'in one direction or another', or without direction. Cf. *pa-uw*, 'out of the way', 'astray', and *pu-uwoh*, the sea; *pu-musu*, he swims; *pa-uompatjin*, it creeps; *pumichuan*, (water) runs, etc.

[For the Cree, Howse (84) has *pim-mihichenoo*, 'he moves himself horizontally, crawls', and perhaps this may be the primary significance.]

**paamu**, adv. past, upward (in age or time), Num. 26, 2, 4. See *pâme*.

**paanonteg**, as n. a (winnowing) fan, Is. 30, 24, i. e. that which blows away. See *pauuahtank*.

**pabahtanum** [*pa-bât-an-um*], v. t. he trusts; *pabahtauanan*, he trusts in (him), has confidence in; inan. *pabah-tutam*, he trusts (it), depends on (it). Adj. and adv. *pabahtanumore*, -wise, faithfully (*pâpah-tanumore*, C.).

**padahquohhan**. See *padtohquohhan*.

**padteamin-ash**, n. pl. nuts, Gen. 43, 11.

**padtippâshin**, **padtapâshin**, v. i. it drops, there is dropping; freq. *padtippâshin*, there is a shower; verbal *pad-pâdinuk*, 'showers', Deut. 32, 2.

[Del. *punkpechen*, a drop; *popunkpechen*, it drops (cf. *popetelan*, it is showery, 'rains by showers'), Zeisb. Abn. *anpeteñam*, il est encore à pleuvoir, il pleut encore.]

**padtohquohhan**, **padahquohhan**, v. i. it thunders (*padtohquohhan* and *padtoh-quohhâni*, it thunders, C.); as a n. thunderer. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechism (Quiripi) has *padak*, he heareth. Cf. Cree *péytou-agoo*, he hears him; *péytum*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "omit" in the manuscript.]

[Abn. *péthâghiys*, le foudre, tonnerre. Quir. *pâdhabquihlum*, Pier. Del. *pechacuton*, it thunders, Hkw., which Cass corrects to *paudhor'quon*, 'it begins to thunder' (from *paú*, 'to come', and *hor'quon*, 'thunder'). [Is either correct?] Zeisb, has *pel har quon*, it thunders; *pe du quot*, it is heard, Voc. 26.]

**padtuhkuhntea**, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

**pagkodtantám**. See *pâkodtantâma*.

**pagúanau**, v. t. an. he destroys (him); inan. *paguatan*, *paguotlan*, he destroys (it); v. i. *paguateu*, *paguoteuu*, he is destroying, or is a destroyer; pl. *paguatuug*, they destroy, are destroyers. (This was the name given to the Muhhekan of eastern Connecticut by neighboring tribes: *Pequattôog*, Pequots, 'destroyers'.) Verbal *paguanuunk*, destroying, destruction, Prov. 15, 11; 18,

**pagúanau**—continued.

7; Is. 59, 7; ‘pestilence’, Ps. 91, 6. From *pohq-* (*pogk-*), to break, to divide. See *pohqui*.

[Narr. *paiquana*, ‘there is a slaughter’; *pequittáog* *paiquanan*, ‘the Pequits are slain’, R. W. 151. Cree *pickwahayoo*, ‘he hates (him)’.]

**pagwodche, pagwodche**, adv. ‘it may be’, perhaps, El. Gr. 22 (*pogquatche*, C.).

[Alg. *pukash*, probableness.]

**pahehanitcheau**, v. i. he has fingers: *ne-qutta-tahshe* —, he has six fingers, 2 Sam. 21, 20. See *pochanatche*.

**pahehasittau**, v. i. he has . . . toes, 2 Sam. 21, 20; lit. he has divided-feet (*pahshe-wusset*). See *pochanatche*.

**pahehau, pauchau, pohchau**, v. i. he turns aside, deviates: — *watch mayut*, he turns aside from the way, Num. 22, 23.

[Del. *pachgechen*, ‘where the road strikes off’; *pachgeu*, ‘to turn out of the road’, Zeisb.]

**pahheau**, v. t. an. he waits for (him): *nup-paith*, I wait for (him), Ps. 130, 5; suppos. *noh páhhít*, he who waits; v. t. inan. *pahtau*, *pahla*, he waits for (it); v. i. an. *pahtau*, he is waiting; suppos. *noh páhtsi*, he who is waiting. Verbal *pahséonok*, waiting, ‘forbearance’, Rom. 2, 4 (*pahsawq*, they wait); *nup-pahtis*, I stay, I am ready; *pahtsū*, ready, C.). From *pd.* Cf. *páme*.

[Del. *pcc soup*, he waited (pret.), Zeisb.]

**pahke, pohki**, (1) it is clear, plain, evidence; adv. plainly, clearly. (2) it is clean, pure. See *pohki* and cf. *pohquide*.

**pahkheatü, pahkehheatü**, v. t. an. (caus.) he cleans (himself or another), makes clean, ‘purifies’, Lev. 8, 15. V. t. inan. *pahketraü*, he makes (it) clean, purifies (it). V. i. an. *pahkesu* (= *pahkessu*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

**pahpahkshas**, n. a ‘partridge’, Jer. 17, 11, = *pohpahkussu*, 1 Sam. 26, 20. Cf. *pahpahquittog* (pl.), ‘quails’, Ps. 105, 40. See *mameesashques*, the swallow.

[Narr. *páupock-siug*, partridges, R. W. 85. Pepl. *popoquitteree*, quail, Stiles (see his *kutquass*, partridge). Del.

**pahpahkshas**—continued.

*pahblacku*, pheasant; *popocus*, partridge. Chip. (Gr. Trav.) *puh-push-kuh-se*, ‘a snipe’ (?), Sch. ii, 466.]

**pahpasinnum**, v. t. he plucks off (as corn, Luke 6, 1). See *polshinum*.

**pahpassehteaum**, v. i. he is cleaving or splitting (wood). Suppos. *noh pahpassehtog*, he that cleaveth wood, Ecc. 10, 9. Redupl., with caus. inan. form, from *polshinum*, he divides (it), ‘he causes it to divide’, ‘makes it half’ (see *pohshe*).

**páhpohkumas**, n. a moth, Luke 12, 33.

Cf. Matt. 6, 19, *papoquattamuk* (suppos.), ‘moth’, for ‘when it is injured by the moth’. See *papsky*.

**páhshe, pahshe**, half, a part of. See *pohshe*.

**pahsconogk**, n. pl. *-oyquash*, a board, Acts 27, 44; Ex. 27, 8. See *pahpasshteu*.

[Abn. *psikasks*, planche, ais. Del. *passikachk*, Zeisb.]

**páhsu**. See *pásm*.

**páhtekómuk**. See *pámmuwuttauwude komuk*.

**pajeh**, adv. until: *yey pajeh*, until now; *nó pajeh*, until (*adpaj*, C.). See *páme*. [Del. *petschi*, Zeisb.]

**pákodche**, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers., ‘there is completion’, ‘it is through’.) Freq. or intens. *púpog-kodche*, 2 Chr. 36, 21. See *pohshave*.

[Narr. *pauctche*, *paugechte*, R. W. [Del. *packantschi*, fully, completely, Zeisb.]

**\*pákodchimau**, v. t. an. he condemns (him), primarily, disposes of, makes an end of: *noh pakodchimit*, he who condemns; *pogkodchummu*, ‘to condemn’, ‘to convince’, C.

**pákodchteau**, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *pakojeau*, Dan. 9, 24, John 5, 36; pass. part. *pakojeau-un*, (it is) finished, Ezra 5, 16. The causative form, *pogkodcheteau* (he makes complete, finishes), is of more frequent occurrence: *nup-pogkodcheteoh*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *pakantschiehton*, he fulfills, completes (it), Zeisb.]

**pákodtantám, pogk-, pagk-**, v. i. and t. inan. he determines, resolves, pur- poses, 2 Chr. 32, 2; Lam. 2, 8. Act. vbl. *pákodtantamáónk*, determination, settled purpose. From *pakadehe* and -*tantam*, completely-minded. Cf. *kod-tantum*, he intends or wishes.

\***pákonnótam**, n. a codfish, C.

[Narr. *pangamaút*, R. W. Abn. *nə'-kunekš*, *nəkumýg*, pl. *-gšak*, mortue, Easles.]

**pâme, paáme**, may be regarded as a defective verb used separately as an auxiliary or in composition with other verbs to denote progress, continuance, or duration of action. It is related to, if not formed from, the indefinite particle. *pâme, peámu*, is the suppos., *pummu* the indie. form. See under *pummatam*.

[MARGINAL NOTE.—"Rewrite this. Cf. *pomantum*; *pomanhau*; *pomushau*, *ash pummenu*, 2 K. 14, 4, see *ash*."]

**pamequánum** [= *pame-unnequánum*], v. t. inan. he rolls (it) about; suppos., *noh pamequánum*, he who rolls (when rolling) it, Prov. 26, 27.

**pamitchuan, -utchuwan, -owan**, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. 'running water', Prov. 5, 15. Imperat. 3d pers. *pomitcheuwadž*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*onatuh nippit pomitchuwohk*, 'as waters which run,' Mass. Ps., Ps. 58, 7). From *pâme* (q. v.) and *witche-n*, it proceeds from. More immediately, from *pomushau*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.

[Cree *pumichewin*, it flows, as water, Howse 49.]

**pammoh.** See *pummo*, the sea(?).

**pamompagin**, v. i. unipers. it creeps or crawls (*uip-pummañashum*, I creep, C.). As adj. (also *pomompagé*) creeping, crawling. Suppos., *oñás noh pámompajil*, an animal which creeps or crawls; pl. *neg pámompakecheg*. Freq. *pápínmampagin*, *pulpáñampagin* (and *pápímastehey*, Ps. 148, 10). See *papómampakecheg*.

[Cree *pimmitächemoo*, 'he moves himself horizontally, crawls', Howse 84.

**pamompagin**—continued.

Abn. *ne-pemigssí*, je rampe, je marche sur le ventre. Del. *pínochkhaisu* (v. adj. an.), stirred, moved, Zeisb. Gr. 166; *pommoohchen*, it creeps, Zeisb. Voe. 27.]

**pâmontog**, suppos. of *pámontam* (q. v.), he lives; *noh pâmontog*, he who liveth, 1 K. 3, 23, 25; Lam. 3, 39; pl. *pamontogiy*, 'the living'.

**pamcosco, pamwôscó, pumôscó**, v. i. he swims, moves himself by swimming (*uip pumosawem*, I swim, C.); suppos. *noh pámascowit*, he who swims, Is. 25, 11. For *pame-assos*. Cf. *assawéent*, he swims.

[Abn. *ne-pemakshisín*, 'je nage'.]

**pâmsheau, pamusheau**, v. i. inan. it passes, goes on. See *pomushau*.

**pamutchuwan.** See *pamitchuan*.

**pawmôscó.** See *pamaso*.

\***pánikquá** [= *pamníquávú*], 'squint-eyed', C. From *pâme* and *uhquít*, he looks contrary or perversely.

**panne, pannu**, out of the way, perversely, contrary: *pannu wutlin*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *an panneu*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pá-*; also *penôr*, strange, foreign; *pennén*, it is spread about.

[Del. *pallwi*, elsewhere, otherwise; *pallien*, he goes away, goes wrong, Zeisb.]

**panneáu**, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *panneón*, going astray, 'perverse', Prov. 14, 2; verbal *pumneyounk* (*pumne-u-onk*), wrong-going, 'pervereness', Prov. 15, 4.

**panneüssu**, v. i. an. he does wrong, commits a fault; suppos. *noh pímesít* (*panneüssuit*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *panneüssouk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. *panneüsséen*, a wrong-doer ('the unjust', 1 Pet. 3, 18).

**pannawau**, v. t. he deceives, speaks falsely to (him). Imperat. 2d - 1st pers. *ahpue pannawah*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pannawé*, falsely, deceitfully. X. verbal *pumna-waonk* (and -*wayeuonk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent. vb.

**pauncowau**—continued.

*paunowau-n-i-ni*, a liar. From *pauue*, and *nauau*, he speaks.

**pannu.** See *pauue*.

**panuppu, panuppe**, throughout, thoroughly; as v. i. *panuppu wame*, (he) is throughout all, Eph. 4, 6; prep., Rom. 1, 8; adv., Gen. 11, 3; Rom. 15, 19; intens. *panuppupe*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Afn. *parāūmī8i*, 'par tout'.]

**panupwushaū,** v. t. he goes throughout: *panupwushatog otanash*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*panupwshonat kehtoh kah ohke*, 'to compass sea and land', C.; but *kup-panupwushomean*, etc., 'you compass', etc., Matt. 23, 15). From *panuppu*.

**pāpādtinunk**, n. coll. fine rain, 'showers', Deut. 32, 2. See *padtippishin*.

**papahtantam**, v. i. and t. inan. he trusts. See *pabahtatum*.

**pacámompagin**, freq. of *pacamopagin* (q. v.), it creeps.

**pāpāmcotacheq**, part. pl. 'creeping things', Ps. 148, 10.

**pāpanne**, adv. 'safely', Prov. 31, 11 (?) (*papāne*, 'wholesome', C.); *papanekuhkinneasish*, mark thou well, Job 33, 31.

**papanowau**, v. i. he flatters; suppos. *nōh papamnat*, he who flatters, Prov. 28, 23. Adj. and adv. *papané*, flatteringly, Prov. 26, 28.

**papaquanee**, *papuk-*, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

**papashpe**, prep. (?) through: *wussitum papashpe mahlakgs-ut*, he shines through the cloud, Job 22, 13. By redupl. from *psshan*, it breaks through. Cf. *ncpáuz paspshan*, the sun rises.

**papaskhas**, n. the 'swallow', Ps. 84, 3; but cf. *manacesashques*.

**papasku.** See *pápiske*, double.

**papaume**, prep. concerning, with respect to, of.

**papeásik**, suppos. part. inan. when (it is) very small, a very small thing; pl. *papeasikh*, 'small things', Zech. 4, 10; Acts 26, 22. See *prásin*.

**papefissit**, pl. -*itchig*; suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peississu* (q. v.). From

**papefissit**—continued.

*papefissu* has come the corrupted form 'papoosse' (pl. 'papooses'), a young child.

[Narr. *yō cappápproos*, is this your child?; *papoös*, a child; *nippáproos*, my child, R. W. Peq. *pouppous*, 'an infant new-born', Stiles.]

**papekq**, n. a flea, 1 Sam. 24, 14; 26, 20 (*popek*, C.). Cf. *píhpohkumas*.

[Afn. *babik8*, pince; *babis*, eiron dans les mains, etc.; *ps'k8t*, vers dans la chair, sur viande. Del. *achpiquak* (pl.), fleas, Zeish.]

**papenuppashunk**, n. 'a drop' ('in the bucket', Is. 40, 2). [Is it a noun collective from *pa* (*peaw*) and *uppe*, 'very little water'?] Cf. *padtippishin*.

**papésukaen**, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

**papiswaonk** (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *pau'pc*, he laughs.]

**pápiske**, *papasku*, *papske*, v. i. it is double; adj. double. By redupl. from *pisken* (there is) double: *piskinuum-ak* *pápiske neyauuag* . . . , 'double unto her double, according to . . . ', Rev. 18, 6; *papske ahlómk*, a double portion, Deut. 21, 17. Sometimes with *neesit* (twice), as *neesit pisken* (for *pápisku*) *badlethean*, he pays double, Ex. 22, 4, 7.

**pápiuhuke**, adv. one against the other, reciprocally opposite, 1 K. 20, 29; Num. 8, 2, 3. By redupl. intens. from *píuhuke* (q. v.).

**papokquog**, suppos. as n. a cleft; pl.

-*gish*, Amos 6, 11. From *polphoqui*, augm. of *poqui*, it breaks, opens. See *passipiskodltu*.

**papomushau, papómsbau**, v. i. he journeys, continues walking, Acts 10, 38 (*papamushau*, Matt. 9, 35). Freq. of *pomushau* (q. v.).

\***paponauumsú**, pl. + *ug* (Narr.), n. "a winter fish which comes up in the brooks and rivulets; some call them frost fish," etc., R. W. 105. The 'tomcod' or 'frost-fish' of the markets (*Gadus* [*Morrhina*] *tomicodus*, Mitch.). Tacand, the specific name given by Cuvier, may be from *tahkoé* (Narr. *tahki*), 'when it is cold', 'cold-weather fish', or Narr. *tuguáttin*, frost, it is frozen, 'frost-fish', but certainly does not signify

**\*paponaumsū**—continued.

'plenty fish' in any Algonquian dialect.  
From *popen-āe* and *anusū*, dimin.  
[Abn. *apšūnūness-ak*, 'petits [poissons] de la mer'.]

**\*papóne** (Narr.), winter, R. W. 69. See *papín*.

**\*papônetin** (Narr.), v. unipers. (it blows from the west, or it blows winterly), the west wind, R. W. 83. From *papóne* (*papín*, El.), winter.

**papske**. See *pápiske*.

**papukuanne**. See *papaquaunne*.

**pápumunont**, pl. -oncheg, suppos. part. of *perimawin*, flying; *páhpumunont* *psukses*, flying bird (i. e. bird when flying), Ps. 148, 10.

**pasaū**. See *pasaon*.

**\*pâshanne**, adv. fully, C. See *pohshane*.

**pashekshau**, v. i. it bursts asunder, bursts with violence, explodes; intens. of *posidhau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

**pashekukom**. See *paskuhkom*.

**pashepehtâhheau** (*stahwahu*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *patchipaua*, 1 dart, Lab.] **pashpishonau**, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13. **pasinnum**, v. t. he plucks (it, as corn, etc., Mark 2, 23). See *pohshinum*.

**pasishau**, **passishau**, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *peshau* (see *péshau*).

**paskanontam**, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *nupp-*, I perish with hunger, Luke 15, 17. Vbl. n. *pasikónoutauonk*, extreme hunger, Ex. 16, 4. Adv. *paskanontamwe*, in extreme hunger, Lam. 2, 19.

[Abn. *peskarândamâssé*, il a fain merchant [?], Rasles. Cf. Abn. *peskañt*, 'creu'.]

**paskögún** **tahshé**, num. nine; pl. an. *paskögún tahshog*; inan. — *tahshiaash* (or *tohsiaash*), El. Gr. 14 (*pasukoogun*, Luke 17, 17); *nah* *paskögún*, nineteen (as an adj. varied by *tahshé* (or *tohsú*) in pl. an. and inan., 2 K. 25, 8); *pasko-*

**paskögún tahshé**—continued.

*gun tahshinchag* (pl. an. -*kodtoy*, -*kod-tash*), nine hundred, El. Gr. 15.

[Narr. *paskigít* (*päskagít*, C.), as adj. pl. with *tasúog* and *tushinush*, R. W. Del. (Unami) *peschkonk*, Hkw.]

**paskuhkom**, **pashek-**, v. t. he bursts (it) asunder or in pieces (Nah. 1, 13; Jer. 2, 20; 5, 5; 30, 8; applied to the bursting of bonds or fetters). Cf. *sahqukh-kom*. See *\*peskhâmuniñ*.

**pásco**, **pâhsu**, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bésho*, near by, Bar. Abn. *pés-si*, c'est proche. Del. *peshot*, Zeisb.]

**pascœau**, **pasau**, v. t. an. he brings (him) to; *up-pasau-uh*, he brings him, Luke 10, 34; imperat. 2d pl. *pasauk*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) significance of the verb: 'near them', bring them near. From *pásco*, near.

[Abn. *ne-préssau*, je l'apporte.]

**páscoche** [= *pásco-wutche*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *peshotschi*, near; *pechuwat*, *pechuwini*, near, Zeisb.]

**pásosukau**, v. i. he goes or comes near, he approaches; suppos. *noh pasasukog*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pasasukitch*, let him come near to me, Is. 50, 8.

**pascotappu**, v. i. he is (remains) near, Is. 50, 8 (elsewhere *pascoppi*); suppos. *noh pasantappit*, *noh pasowpit*, he who is near, Is. 57, 19; Prov. 27, 10. From *páscoche*, or *pásco*, and *áppu*, manet.

[Abn. *péssödaps*, il est proche, il demeure proche.]

**pascotshau** [*pasache-aw*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *noh pascotshau*, he who comes near, Num. 3, 10, 38. *pascotshau* expresses merely the fact of approach or proximity; *pásosukau*, the action of going or coming, continuing to approach.

[Abn. *péssödapsé*, approche-toi; *ne-péssödapsé*, j'approche; *ne-péssödapsékamen*, j'approche de cela.]

**paspishau**, v. i. it breaks through, it bursts forth, blossoms, (after *napauz*, the sun) rises, Eel. 1, 5; suppos. part.

**paspishau**—continued.

*paspishau*, (when rising,) sunrise, Eel. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (*up-pashpishau* *nepaz*, the sunrising, C.); freq. *papashpishau*, he passes through (a place or country); pl. -*ay*, 2 Sam. 2, 29. Freq. or intens. of *péshau*, it blossoms, bursts forth.

[Narr. *páshisha*, it is sunrise, R. W.]

**pasquag**, suppos. inan. (when it is) made fine, in powder: *pasquag uaskhik*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohquí*, powder.

[Abn. *pesái*, pondre. Narr. *pishquí-hick*, unparched meal.]

**pasquodtam**, v. t. inan. he chews (it)?; suppos. pass. inan. *pasquodtanamauk*, (when it is) chewed, Num. 11, 33.

**passipskodtut** (for *passionipskodtut*), 'in the clefts of the rock', Jer. 49, 16; Obad. 3; *pasipskodtut*, Ex. 33, 32: *passompskodéhü*, (among) the clefts, Is. 57, 5. From *pahshe* (*pohshe*), broken or divided, and -*ompsk*, n. gen. for rock. See *pupokuyog*.

**passishau**. See *pasishau*.

**passótham**, -áhtham, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *pasútham* (v. t.), he digs or 'cleaves' into (it), Judg. 15, 19. Vbl. n. *pas-sohtheg*, -áhtheg, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pothsætg*, Ps. 40, 2); pl. -*gash*, Gen. 14, 10 [*passthan-ash*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *pissaq*; *pissi*.

**passükossáü**, v. i. he parts the hoof, Lev. 11, 7. From *pohsü*, divided, and *ükossü*, (its) hoof. See *máhkos*; *uhqudáe*.

[Chip. *pezhiki*, a buffalo.]

**pasuk**, num. one; Ex. 12, 46; Judg. 9, 2; Eel. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adnoun 'one', *nequt*, only.) -*pasukw*, it is one; pl. -*kawaw*, they are one, 1 John 5, 7. Verbal, *pasukawonk*, being one, unity, oneness. -*pasukoog*, inan. -*kawash*, with *nequt* prefixed, one hundred, El. Gr. 15; *nequt pasukaw*, a hundred times, Eel. 8, 12. See Pickering's note on *nequt* and *pasuk* in the reprint of Eliot's Grammar (2 Mass. Hist. Coll. ix), p. xlvi. Cotton made this distinction: "nequt, a thing that is past; *pasuk*, a thing in

**pasuk**—continued.

being." This Heckewelder considered a mistake, yet it was not without some foundation. *pasuk* denotes unity and completeness, one by itself, and without reference to a series; *nequtta* (its ordinal is *negonne*, first) appears to have the same base as *unkonue*, old, discarded, left behind [cf. *unkonuu*, he leaves (him) behind], and so first in order of time; but if this distinction was not already obsolete in the time of Eliot and Williams it does not appear to have been observed by either.

[Mah.: "páschuk is the true Mahicanni word for one", Hkw. Narr. *páwruk*, R. W. (who gives also *nguit*, one). Abn. *pézék8*, inan. *pézék8u*, one (but *nequt* or its equivalent is found in *nekstáuis* [= *nequtta tahshe*], six; *negsdañukáu*, eleven; *negsda tegsé*, one hundred, etc.), Rasles. Chip. *ba-shick* and *nin-god-juáh* (or *nang o dwa*), Sch. it, 211, 213, 216. "Before substantives signifying measure of time or other things, . . . instead of *bejig* [*bashick*], we say *niyáh*."—Bar. Gr. 433. *pázhig*, one; *pázhego*, he is one, Jones. Cree *péyak*, *péyakoo*, he is one or alone; *péyakootow* (inan.), he uniteth, Howse.]

**pasukqut**, num. once, Gen. 18, 32; Josh. 6, 3.

**paswauwátúog**, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *písaw* and *weetawoog*, they are related, lit. they live together.

**paswotheau**, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *písaw* and *ótheau*, se habet.

**paswoppu**. See *pasatappu*.

**paswu**, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11; *onk paswése* (dimin.), 'some days after', Acts 15, 36 (*paswésc*, soon, C.). See *pásaw*.

\***pattohquohanni**, v. i. it thunders, C. See *pattohquohhan*.

**pauanontam**, v. t. he fans (it); v. i. *pauanontussu*, he fans; cf. Jer. 4, 11; 15, 7; Is. 41, 16.

**pauanuhunk**, *paan-*, *pauunón-*, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *pauanotey*. **pauchau**. See *pahchau*.

**paudtaū**, v. t. he brings (it), 1 K. 8, 32;

Esth. 3, 9 (*pauton*, he brings, C.); 'he cometh with', 2 Sam. 18, 27; imperat. *pauptaush*, bring thou, Amos. 4, 1 (*pat-aush*, C.); suppos. *pauftunk*, when he brings, Ps. 126, 6 (*pantunk*, Mass. Ps.). Vbl. *pauftunku*, a bringing in, Heb. 7, 19. Cf. *pasanau*. (Cf. also Sansk. *pat*, ire; *pad*, ire, adire.)

[Narr. *pauitous*, bring hither, R. W. Abn. *ap̄it8n*, il apporte; *nep̄it8n*, j'apporte; with an. obj. *ne-p̄issāu*, je l'apporte. Chip. *on betoon*, he brings it. Cree, inan. *p̄iyōw*, an. *p̄yshondhayoo*(?), Howse 41. Del. *petou*, he brings, Zeish. Gr. 152.]

**-paug**, n. gen. in compound words, signifying water. See *-spog*.

\***pauaganāut** (Narr.), n. codfish, pl. *stam-work*, R. W. See \**pákomutāum*.

\***paugáutemisk** (Narr.), n. an oak tree (*pohkuhtimis*, white oak; *wsat̄timis*, red [yellow] oak, C.); *paugáutemissaūād*, an oak canoe, R. W.

\***pauishoons** (Peq.), meadow lark (Sturnella ludovicianus, Bonap.), Stiles.

\***paukúnawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine', R. W. [For *pohkrnawan*, he goes in the dark or at night (?).]

\***Paumpágussit** (Narr.), n. 'the sea god . . . that deity or godhead which they conceive to be in the sea.'—R. W. 98, 110.

**paumushaū**, v. i. he walks. See *pomushan*.

\***pauochaúog** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *pauochaítowin* [*pauchohdeatum?*], 'a banable to play with', ibid. **paúpakinasik**, adv. in the twilight, Prov. 7, 9. Dimin. of *pohpohkeni*, it is dark. Suppos. *paupohknik*, when dark (?). See *pohkeni*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

\***paupock** (Narr.), partridge, pl. — *s̄hōg*, R. W. See *polpukshas*. Cf. (Peq.) *popoquálise*, quails, Stiles (— *pohpohqut̄og*, quails, El.); *polpohk-assu*, partridge, El.

[Chip. (Gr. Trav.) *pohpushkuhs*,

\***paupock**—continued.

'snipe'; *pahpatha*, 'woodpecker', Sch. II, 466. Del. *pab ha eku*, pheasant, Zeish.]

**pauuónóntunk**. See *pauuuñtuk*.

**pauwuā**, (1) v. i. he 'uses divination' (infin. *páwáñnuac*, Ezek. 21, 21), he practices magic or sorcery. Adv. *pau-wic*, 1 Sam. 15, 23. Vbl. n. *pauwanuak* (pl. *ongash*), 'witchcraft', 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner, Ex. 22, 18; Dent. 18, 14; Dan. 4, 7.

[Narr. *pauwiw*, 'a priest', pl. *-wañw*, R. W. 111. Cf. Quir. *peuiò*, 'holy', Pier. 41, etc.]

**payont**, when he comes, when coming; suppos. part. of *p̄yan*.

**-pē**, the root of names of 'water' in nearly all dialects of the Algonquian. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *nippé* (*n̄pe*); *-pog*. [Cf. the Sansk. *pa*, to drink (*pa*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages: Zend. *p̄eo*, water; Afgh. *pōi*; Litu. *uppe*, flumen; Irish *abh*, flumen; Greek *ΠΩ*, *πεπωκα*; Lat. *potum*.]

[Abn. *neb̄i* (*n̄pi*). Narr. *nip*. Muh. *n̄beg*. Chip. *n̄t̄-bi*, *ne-b̄i*, *ne-bee*, water; *s̄e-b̄e*, see bee, river. Cree *nip per*.]

**pē**. See *pā*.

**peamesan**. See *peásón*.

**peantam**, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is smail-minded (*pe-antam*), he humbles himself. Tr. an. *peantamanu*, he prays to, supplicates (him); *ken kuppeantamush*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantauwansh*, pray thou for (them), 1 Sam. 12, 19; *wan-shineua*, pray thou for us, Jer. 37, 3. Vbl. n. *peautamōonk*, supplication, prayer.

[Narr. *pegañdam*, 'he is at prayer', R. W. Abn. *pauba'tam*, il prie. Del. *pa bi maat*, to pray, Zeish. Muh. *pe-yuh-tome-nuwurukon* (vbl.), 'religion', Edw. Quir. *peuiò*, used by Pierson for 'holy', etc., Catechism 41, 42, 57; inan. pl. *peaius*, ibid. 55. This seems to be the primary or the simple verb from

**peantam**—continued.

which *peantam* was formed, and is perhaps identical with *pauau* (q. v.); *peuowinngan*, 'holiness', Pier. 51. See *attaboan*.]

**peantowau**, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantowoma*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *ontowau*. Cf. *mishantowowan*, 'it roareth' (Job 37, 4), has a great voice. See *mishantowau*.

**peásin**, v. i. it is (very) small; n. a small thing, Num. 16, 13; *wususame peásin*, it is too small, 2 K. 6, 1. Double dimin. *peamésin*[-*in*], a very small thing, Ex. 16, 14. Suppos. inan. *peasik*, *persik*, and *peydisik*, when it is small, a small thing, Josh. 17, 15; *anne peydisik onk nemoteag*, 'less [more little] than nothing', Is. 40, 17. Intens. *papeasik* (q. v.). See *pēū*.

\***peawe**, **pewe**, adj. little: *peue mukkoiesog*, little children; *peakomuk*, a little house, C. See *pēū*.

**pechehquogkunk**, -*gwonk*, n. the sheath or scabbard of a sword. From *pet-an*, he puts in, and *chohqunq*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

\***peegham**, v. i. he shaves (himself); *wup-peegham*, I shave, C. See *chequod-wahham*; *mosum*.

**peeksq**, **peeskq**, n. the 'night hawk', Lev. 11, 16; Dent. 14, 15.

[Abn. *pipig8s*, 'oiseau de proie' (?).]

Del. *pischk*, Zeish. Voc. 6 (cf. *pisgū*, it is night; *pisgkē*, at night, ibid.).]

**pēū**. See *pēū*.

**pegskiyeye** (?), adj. 'narrow' (of 'windows'), Ezeb. 41, 26.

**pehcheu**, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *petsuan* (q. v.), he goes into it by mischance, he falls into it.

[Abn. *pise8si*, vel *patsi* (by mistake, unintentionally). Del. *pitschi*, accidentally, by chance; as v. he blunders accidentally, Zeish. Gr. 183.]

**péhtau**, v. i. it foams; n. foam, Hos. 10, 7; 'the seinn' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtóm*): *petaúttaw-*

**péhtau**—continued.

*nau* [*phtau* (an.) -*wattam-ul*], he foams at the mouth, Mark 9, 18. Cf. *pishani*.

[Abn. *pítte* or *pitté*, foam, froth (écume); *pitta8io*, it foams; *pítte'te'8tu*, he foams at the mouth.]

**pehtehennitchab**. See *petehennitchab*. **pehtoxinau**, v. i. he puts on his shoes (moccasins); imperat. *pehtoxinash*, put on your shoes, Ezek. 24, 17. From *pétan* and *(m)okássin*. Cf. *amanush kum-morinash*, take off thy shoes, Ex. 3, 5.

**pehttuhhennitchab**. See *petehennitchab*.

**pehtuanum**. See *pítuánum*.

**peisses**, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. —*og*. [By contraction from *peissisu*, or a diminutive of endearment for *peissise* (?).]

**peississu**, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *nah peississit*, 'he who is least', Matt. 11, 11; *ash peississit*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -*itcheq*. Intens. or dimin. of endearment, *papeissit*, pl. -*itcheq*, young children, Esth. 3, 13.

[Abn. *pi8ssei*, il est petit; *pi8sesen* (inan.), cela est petit. Chip. *pangi*, a little, a few, Bar. 424, =*punge*, small, 'limited to the expression of quantity'.\* Sch. Cree *appesis* (adv.), little; *áppisésissu*, he is small; (inan.) *áppisásin*, it is small. Narr. *papoös*, a child.]

[\* MARGINAL NOTE.—" It has changed places with *aqquhot*. See Sch."]

**pemaogok**, **peónogok**, where the path or way is narrow, Matt. 7, 13, 14; *pé-nogod* (indic. pres.), Prov. 23, 27 (of 'a narrow pit'); *en péimmaogok mayik*, in the narrow path, Man. Pom. 87. From *pe*, small; -*may*, path; -*dog* (suppos. from *au*), where it goes; -*ohke*, place; and *pebnoy* (suppos. of *om*, he goes) *ohke*.

[Narr. *peemáyayit*, 'a little way', R. W.]

\***pemisquái** (Narr.), adj. crooked or winding, R. W. 56.

[Cree *pískuy*, 'diverging, branching', Howse. Del. *pimochqueu*, twisted, turned, Zeish.]

[*pemsqunum*, v. t. he wreaths, twines, twists (it);] adj. -*numwé*, 'wreathed', Ex. 28, 14, = *pepēmsqunumu*, v. 22.

[Del. *pimochqueü*, vbl. adj. turned, twisted, Zeish.]

**pemsquoh**, n. a whirlwind, Job 37, 9; Is. 40, 24. For *pemsquü*, it winds about, twines (?). Cf. *pepmisque*.

**pemunneah**, -*unneat*, n. a cord, a string, Is. 50, 2; Mark 7, 35; pl. + ash and + *ouash*, Judg. 15, 13; 16, 11, 12. Suppos. of *pemunohtea* (it is twisted or plaited), 'when twisted' (*pemūneah ome*, a fishing line; *prāmenyāt*, a cable, C.). The primary meaning seems to be plaited or braided; that which is made by putting one (strand or thread) across another. Cf. *pumeeche*. See *tutuppan*.

[Abn. *pemasi*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimenatan*, thread; *pimeü*, slanty, Zeish. Cree *pēme-num*, 'he awryeth it'; *piume-num*, 'he twists it', Howse 93. Powh.: "Their women use to spin . . . a kind of grasse they call *pemineau*; of these they make a thread very even and readily."—J. Smith, Hist. of Va.]

**penækinnu**, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 6). From *penuen*, with *k* progressive, and -*inu*, the characteristic of verbs of growth and production: 'it goes on growing and spreading', or 'it continues to spread as it grows.'

**penaēu**, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *pnuue*, out of the way.

[Narr. *penayi*, 'crooked', R. W. 56.] **penohkónau**, v. t. an. he casts or throws (him) down: *kup-peuhkon-eh*, thou casteth me down, Ps. 102, 10 (*penohkónat*, to throw down, C.). From *nash-konau*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nash-konau* and its cognates, and *penuhkau*.

[Abn. *ne-penakau* or *ne-nesakau*, 'je le jette du haut en bas.']

\***penoht**, n. soot, C. 161.

[Abn. *piratü*.]

**penomp**, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. -*paog*, Esth. 2, 19. From *penōwe*, strange, in its secondary or privative

**penomp**—continued.

sense, and -*omp*, n. gen. for 'man', nescia viri (?). Cf. \**kergsquar*; \**quusses*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapé*. This word is formed from *pilsit*, chaste, innocent, and *lenupi*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*penompi*, *peissit* (?), or *penussu* (?).) Hkw. gives *pilapen*, a lad; *pilaevsis*, a boy; *pilawetit*, a male infant babe. Zeish. gives *pi la pi u*, a big boy; *pi la we tit*, a little boy; *pi la we tschitsch*, a boy, Voc. 52.]

**penōwe**, adj. and adv. (1) strange, differing, or of another kind, uncommon. (2) foreign, of another country or language. From the same base, perhaps, with *pame* (q. v.), out of the way. Vbl. n. *penaweyen* [*penōwe-uəz*], it is different, strange, Prov. 21, 8. Caus. inan. *penawchtau*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *nawre*.

[Abn. *piri*, *pirsi*, 'indicat novitatem'; *pirié*, nouveau. Del. *pili*, another, Zeish.]

\***penoon**, n. a boat, Mass. Ps., John 6, 22. See \**peanog*.

**penowanumau**, *penuan*-, v. t. an. to have a difference with, to contend with (him). Suppos. part. *pennuamout*, when contending with, Job 9, 3; *np-pennuamou-uh*, they contended with them, Prov. 28, 4. V. mutual an. *pennuātuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *pennuāntuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. -*itteé*, at strife with, contentiously, Prov. 27, 15. From *penuōwe* (emotional an. form).

**penowohkomuk**, *penuwoh-*, n. a strange place, Ex. 2, 22.

**penwohwt**, *penuwot*, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. -*teāog*, strangers (*penawhóten*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. -*ohteé*, foreign, Ezra 10, 11.

[Narr. *nip-penovāntauwen*, I am of another language, R. W. 31. Abn. *ne-pirsañdšč*, je parle une language étrangère.]

**penowohteau**, v. i. he is strange or unlike by nature. From *penōwe* and *ohteu*, he is a stranger or foreigner.

**peuowomāi**, n. a difference, Ezek. 22, 26; 44, 23.

**penuanumau**. See *penowanumau*.

**penugquékontu**. See *pumakquékontu*.

**penuhkau**, v. t. an. and inan. he casts (it) down upon (him); *up-penuhkau-oh*, 'he cast (it) down upon them', Josh. 10, 11. Cf. *penohkónou*.

**peuuhteau**, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Caus. he makes it fall (?).

**penushau**, v. i. he falls; inan. subj. *penusheau*, it falls (as a flower, 'fadeth'), Is. 40, 7, 8; *nup-piušshom*, I fall, C.). Vbl. n. *penushaunk*, falling, a fall. Cf. *petshan*, he falls into; *pogkishia*, an. *pogkussu*, he drops, falls inanimately; *chuuopsheau*, he falls into the water; *kitchahshau*, he falls into the fire; *kepshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *pen'rē*, il tombe d'en haut. The corresponding primary verb is not found in Eliot. From it *penushau* is formed by adding *sh* (marking mischance) to the root. Old Alg. *pankisim*, to fall.]

**penuwohkomuk**. See *penawohkouak*.

**penuwot**. See *penawoht*.

**peónogok**. See *penawogok*.

\***peontäem**, a boat or canoe, C.

\***peconog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehtanog* (*kehte-ónog*), a ship. So, *peawe-ónog*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*múshan*) or Indian boat. They do not appear to have been widely used.

[Abn. *ketṣrakṣ*, a ship; *suṛṣpēṣragṣ*, a barque.]

**pepemsque**, adj. and adv. (badly) contorted. Intens. or freq. form of *pemsquau* (Narr. *pemisquái*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pém* (twisted) with *squ* [= *skow*], the mark of badness, violence, or mischance. Cf. *penusquoh*.

[Narr. *penáyi*, crooked; *pemisquái*, crooked or winding, R. W. 56.]

**pépemsqunnumónk**, vbl. n. a wreath, 2 Chr. 4, 12, 13.

**pepemsquashau**, v. i. 'it whirleth about' (of the shifting wind), Eccl. 1, 6.

**pepenam**, v. t. inan. he selects, chooses (it), Gen. 13, 11; Is. 40, 20; v. an. *pepenau*, he chooses (him). Adj. *pepenau*, chosen; selected, Jer. 49, 19. From *penówe*, 'he differences it'.

[Del. *pípínamen*, to choose, Zeish.]

**pepenautchitchuükquouk**, -uhquók, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) 18, 3, 23.

[Narr. *pebenochichauquinick* (?), a looking-glass, R. W. Del. *pepenauis*, Zeish.]

**pepummu**, v. t. (-mu, v. i.), he shoots often, continues shooting. Freq. of *panamu*, q. v.

[Narr. *pepmóti*, 'he is gone to hunt or fowl', R. W.]

**pépumwaen(u)**, n. agent. one who shoots often or habitually; pl. -mug, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

\***pequawus** (Narr.), n. a gray fox, R. W. 95; *pequas*, a fox, Wood.

**peshau**, v. i. (1) it blossoms, puts out flowers; *pish peshau*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. -oúash, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *up-peshan*. Cf. (freq.) *paspishau*, (intens.) *pasishau*, and *pashkheau*.

[Abn. *abasiur* (pl.), ils bourgeonnent; *pé'ssəs abahu*, le pain enflé.]

\***peshau** (Narr.), blue; *peshauiuash* (pl.), violet-leaves, R. W.; *peshai*, blue, C.

[Abn. *titiens*, blue paint; *petidiens*, violet. Chip. *apissi*, violet; *apissin*, it is of a violet or dark-blue color, livid, black-blue, Bar.]

\***peskhómmín** (Narr.) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete *péskueck*, that which thunders, a gun. Cf. *paskuhkom*, he bursts (it); *pashkheau*, it bursts asunder.

[Abn. *ne-péskam*, I fire a gun; *aṣenni peskak*, who shoots?; *paskéias*, (the gun) bursts. Cree *páskes-wóosoo*, he shoots himself; *píoskoopíthu*, it bursts (from within), like a gun; *páske-páthu*,

**\*peskhómmin**—continued.

it bursts (from without), as a bladder; *pússúkeer-puthu*, it splinters; *páskesigyan*, a gun. Old Alg. *paskisigan*. Del. *pouk su ean* and *pai urhk hí ean*, gun; *pai ach kam men*, to fire a gun, Zeisb.]

**\*pésuponck** (Narr.), n. 'an hothouse', 'a kind of little cell or cave . . . into [which] frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heap of stones in the middle,' etc. "Here do they sit round, . . . sweating together."—R. W. 158. Verbal from *\*pésup-pau*.

**\*pésuppañ-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *nél-appónysi*, I sweat. Chip. *nind-itwes*, Bar.]

**\*pétacaus** (Narr.), n. 'an English waist-coat'; dimin. *petacawsuunése*, 'a little waistcoat', R. W. 107. From *puttag-queun*, he hides himself (?). Cf. *puttag-querquohhou*, a veil.

**petan**, n. a quiver, Job 39, 23; Is. 22, 6. From *pétan*.

[Abn. *pítaraññ*.]

**petashqusháonk**, *petaoshq-*, vbl. n. an outside garment, 'cloak', Is. 59, 17; Luke 6, 29; 'vesture', Ps. 102, 26.

**\*petasínna** (Narr.), 'give me some tobacco', R. W. 35.

**pétau**, v. t. he puts (it) into, Ex. 37, 5, 38, 7. Imperat. *petaush*, put thou (it) into (it), Gen. 44, 1. Suppos. inan. concrete *petunk* (that which is put into), a bag or pouch; *petogge*, Wood. Intens. (involuntary action) *petshau*, he falls into. From *peyau*, caus. an. (?).

[Abn. *ne-pi'ran*, I put it into; 3d pers. *api'raür*; *ne-téplsh*, I put it in (a dish, vessel, or the like). Cree *péetche* (prep.), in, within; *péethis*, until, unto, *pít-*; as an 'instrumentive characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *n'pit(yudpit)*]. Howse 87; *péetenum*, he puts it in; *péetahum*, he thrusts it in; *péechenum*, he puts it in the inside, Howse 34. Del. *pín den*, to put in, to fill, Zeisb.]

**petaug.** See *\*petogge*.

**petehennitchab**, *peht-*, *pethen-*, *peht-tuhh-*, n. a finger ring (or bracelet).

From *pet-aun*, put into, *nutch*, the hand,

**petehennitchab**, etc.—continued.

and *appu*, it remains: 'that which the hand remains put into'; pl. *subplash*. Cf. *kéhtippéténub*, bracelet, Is. 3, 19 (*kéhtivápetemípeash*, pl., Ex. 35, 22).

**pethompákeau**, v. i. he creeps in; pl. *-eog*, Jude 4. Cf. *pamoumpagin*.

**pethotátcheg**, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *pamompagin*.

**\*petogge** [= *petung*?], a bag, Wood.

**\*petouwássinug** (Narr.), n. 'their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket.'—R. W. 108.

**petshau**, v. i. he falls into (a pit or snare), Amos 3, 5; Ps. 7, 15; suppos. *petshónit*, when he falls; part. *petshund*, when falling. From *pétu*, with *sh* of mischance or involuntary action. Cf. *pechenu*; *penushau*.

**pétuánum**, *peht-*, *pittu-*, v. i. he is proud; suppos. *noh poltuánunorit*, he who is proud, Job 40, 12. Adv. *pétuánunu*, 'frowardly', Is. 57, 17 (*pétuánumé* and *-mōcē*, proudly, haughtily, C.). Vbl. n. *pétuánunuwóonk*, pride, Job 33, 17; Prov. 14, 3; 16, 18.

**pétukau**, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *pétu*, with 'k progressive.'

[Cree *pétonk-nyoo*, Howse 268.]

**pétukotum**, v. t. he brings (it) into; *kup-pétukotduuwa*, ye bring (it) in, Hag. 1, 6; with inan. subj. *petukottau*, Dan. 9, 24.

**pétükqui**, *petuhki*, *puttukqui*, v. i. it is round; adj. round: *peunesan pétkhi*, a small round thing, 1 K. 10, 19. From *pétu* and *uhqui*, he goes in at the ends, the end goes in or returns. Cf. *puttagham*, he covers, incloses (?).

[Narr. *puttákqui*. Abn. *petegáti*. Cree *pítikwur*, it is spherical. Del. *ptukhícan*, a round ball; *ptuequiminschi*, [round-nut tree] a black-walnut tree, Zeisb. Voc. 27, 53.]

**petukqunneg**, n. a (round) cake, a cake or loaf of bread, Matt. 7, 9 (*ptukqúnig*, C.); pl. + ash, Judg. 6, 19, 20; *-gauash*, Matt. 15, 36; n. coll. *petukqunniks*, bread, Mark 8, 4.

[Narr. *puttuckqunúge*, a cake.]

**petutteau**, v. t. he enters, goes into, Gen. 24, 32; Ex. 24, 18; imperat. 2d pers. sing. *pétutteash*, come thou in, enter in, Gen. 24, 31. From *pétan*.

[Narr. *pítées*, 'come in', R. W. 30. Abn. *petaśighé*, he enters.]

**pēū**, **pēū**, or **peweu**, v. i. it is little, it is small: *pēeu onk*, (it is) less than, Ezra 9, 16. This primary verb (represented by Cotton's *peue*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *péheau*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1, 10); *kuppeh-esh*, I make thee small, Jer. 49, 15; Obad. 2. Imperat. *péuh*, 'bring (thou) him low', Job 40, 12. See *peásin*.

\***pewe**. See \**pweaw*.

**peweu**. See *pēū*.

**péyau**, v. i. he comes hither; imperat. *peyash*, come thou; *peyunk* (-onk, -ouch), come ye; suppos. part. *payout*, when coming; v. t. an. *peyauau*, he comes to (him); *kup-peyauash*, I come to thee, Ex. 18, 6.

[Narr. *peyáu*, he is come; *peeyáuog*, they are come, R. W. 48, 49. Abn. *neba*, je viens; *is abaañ*, il vient ici. Cree *pey*, *péye*, hitherward. Del. *peū* or *peyaya*, he comes; part. *payat*; infin. *pau*; imperat. pl. *paak*; *pe ye yu*, it comes, Zeisb.]

**piahquttum**, v. t. he has authority over, is master of (it); suppos. *nob piahquttuk wetu*, 'the master of the house', Mark 13, 35; infin. *piahquttumnat*, (to have) authority, v. 34. As adj. and adv. *piahquttumwe*, chief, principal, Gen. 40, 2.

[Narr. *nt-acquétunck ewò*, he is my subject; *kut-áquétous*, I will (be) subject to you. "Beside their general subjection to the highest sachems, . . . they have also particular protectors, under sachems", etc., R. W. 120, 121. Abn. *netebérghé*, je gouverne.]

**piogqué**, n. adj. ten. See *piuk*.

**fish**, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this *pi-teh*, a participle from *pey*, the radical of *pay-au*, 'the coming', 'that which is

**pish**—continued.

to come'? Cf. *poomapon*, the future, the 'to come', C.]

[Narr. *pitch*; *pitch n'kéton*, shall 1 recover my health?; *pitch níp-pántowin*, I will bring it to you, R. W. Cree *pátoos*, hereafter; (*chéskwa*, presently) *pá-chéskwa*, presently (with emphasis); *pá*, indecl. particle, the sign of the conditional (as is *gá* of the indicative) future, Howse 199. Chip. *tah*: *tah atua*, it shall or will be, Sch. II, 441. Micm. *apeh*, 'ensuite', Maill. 28.]

**pish** *ióggóshishóshoo*, it shall distil (as dew), i. e. moisten, make moist, Deut. 32, 2. See *oggashki*.

\***pisk**. See *mappisk* (*m'pisk*), the back. **-pisk**, in comp. words. See *ompsk*, rock. **piskeu**. See *páiske*, double.

**pissagk**, **pusseog**, **-agquan**, n. mire, mud, dirt, 1s. 57, 20; Job 41, 31; 8, II. Adj. *pissagquane*, 'miry', Ps. 40, 2; *-egquane*, Ezek. 47, 11 (*pussoqua weyan*, 'corrupted flesh or rotten'); *pissagquam-maç*, it sticks to; *pissugk nt tonnayog*, 'dirt in the streets', C., ==*pisseogq ut mai-kontu*, El. in Zech. 9, 3.) See *pissi*.

[Abn. *pesayéé*, gluant (*aseské*, bone); *psatzeké*, boneux, bourbeux; *páskénigan*, fosse.]

**pissaumatôonk**, n. a matter of business, 'suit' or 'cause', Ex. 18, 22; 2 Sam. 15, 4 (pl. *atuongash*, 'weighty matters', C.).

**pissenum**, **pissogkinnum**, v. t. he flays, skins (it); an. *pissenumíuaog wutuh-quabe*, they flay off their skin, Micah 3, 3.

**pisseogquayeonk** (*pisseogg-aycu-onk*), n. pl. *-ongash*, miry places, Ezek. 47, 11.

**pissi**, **pusseu**, v. i. it sticks, adheres, is sticky. (This, the primary verb, is not found in Eliot, except in the suppositive concrete, *pissay*.) See *pippissi*. Cf. Greek *πίσσα*.

**pissishâonk** (?), n. 'matters' of business, employment, Ex. 24, 14 (*pissaiyeonk*, employment, C.). See *pissaumatôonk*.

**pissogkinnumwe**, adj. peeled, skinned, Is. 18, 2, 7; an. *pissogkinansu*, Ezek. 29, 18. See *pissenum*, he flays, skins (it).

[Abn. *pessihadasss*, il écorche.]

**pissogqsheau**, v. i. it sticks, cleaves fast, by mischance, Lam. 4, 4; suppos. *pissoggshuk*, when it sticks or cleaves, Job 31, 7; an. subj. *pissoggshau*, he sticks. From *pissagk-we*, with *sh* of involuntary action.

**pissogquodtin**, **pisseog-**, **pissug-**, n. the rot or blasting of grain, Deut. 28, 22; 1 K. 8, 37; Amos 4, 9.

\***pittakúnnam** (Narr.), v. i. he goes back: *nip-pittakúnnam*, I must go back; *pittakish*, go thou back; *pittucké-tuck*, let us go back, R. W. 76, 77. Cf. *pétukau*; *pétukootum*. (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

**pittu**, -eu (?), n. pitch, Is. 34, 9.

[Cree *picku*, gum or pitch, Howse 20.]

**pittuanum**. See *pítuanum*, he is proud.

**piuhsuke**, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*piuhsukke*, 'exact, right') (?); *piuhsukkékýue*, 'plainly', C.): *piuhsuke moeh-téumuk*, 'fitly framed together', Eph. 2, 21; *wuuné piuhsukehtunk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *piuhsukehtau*, v. caus. (inan-subj.). See *pápiuhsuke*.

**piuk**, num. ten; pl. an. *piukqussuoy*: inan.-*quussuush*, El. Gr. 14. Adj. *piogquó*, *piogqué*, Deut. 32, 30; *Ezek. 45, 14*; *piogkut nompe* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *piukquattash*, Ex. 3, 28).

[Narr. *piück*, R. W., = Peq. *piugg*, Stiles. Abn. *niúra*. Cree *métatát*. Chip. *midlässwi*, Bar.; *me dás we*, Sch. Micm. *m'tehl*, Maill.]

**poakussohhug mukqs**, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *sogkussoshhon*, an earring.

**poanatam**, -antam, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *piátoottamave*, mirthfully, Eccl. 7, 4. Vbl. n. *poanatawauonk*, mirth, Eccl. 2, 1, 2. See *hahánu*, he laughs.

**-pog**, -paug, in comp. words water. It represents the suppos. inan. concrete form of '*pi*' (*n'pi*, *níppú*), 'where water is'. *nippe* was not used in composition. -*pog*, the noun generic, was not used separately. Cf. *numi-pog*, 'fresh water', James 3, 12; *sépu*, a river of water,

-**pog**, -paug—continued.

Ps. 107, 35, and *wosche sepu-pog-wut*, on the surface of (upon) the waters of the river, Dan. 12, 6 (= *sepú nippé-it*, v. 7); *tohkekommu-pog* (under *tohkekommu*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *mishipay* (*mische-pog*), much water, John 3, 23; *sonki-pog*, cool water, Prov. 25, 25; Matt. 10, 42; *séippog*, 'salt water', James 3, 12; *uppanppog*, 'abundance of waters (cover thee)', Job 22, 11.

**poggohham**, **pogkoh-**, **pogguh-**, v. t. (1) he threshes or pounds out grain, Judg. 6, 11. (2) he beats or knocks (it), pounds (it), strikes (it) with force; pret. *pogkuuhum-up*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. -*hamár*, -*hamuráe*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *pohqunum*, or rather *poh-* *qui*, it is broken.

[Narr. *pockhómin*, to beat or thresh out, R. W. Abn. *ne-baghkhimiu*, je bats (le blé); *ne-haúktéhaú*, je le bats. Cree *píckumahum*, he knocketh it, strikes it with force, Howse. Chip. *puk-e-tai*, v. t. he strikes, Sch. II, 424; *puk-ad-ai* and *poc-kec-tay*, ibid. 468.]

**pogkenau**, v. t. an. (1) he casts away, Is. 31, 7 (*pakenu*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *uñg pagkenou*, he who puts away or divorces, Matt. 19, 9; imperat. *pogks*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkenæk*, Gen. 35, 2; suppos. pass. *noh pognit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *ne-beghirañ*, j'abandonne (hominem vel mulierem, etc.).]

**pogkenum**, v. i. he is blind; pl. + *wog*, + *aog*, Is. 42, 16; 56, 10; suppos. *noh pogkeuk*, he who is blind (= *noh pág-kunat*, Mass. Ps., John 10, 21); pl. *pogkeneg*, the blind, Is. 35, 5. Adj. *pogkenuwé*, Is. 42, 7 (*paakinuwé*, C.). From *pokkeni*, it is dark.

[Narr. *u'póckunum*, I am blind; *pan-kúnnum*, dark, R. W.]

**pogkesu**, v. i. act. an. he is putting away or casting off. Eliot occasionally uses this form of the verb (which, in the indicative, 3d pers., corresponds with his 'adjec-

**pogkesu**—continued.

‘tive-animate’), as in Ps. 43: *tohwhutch* *pogkesan*, why dost thou cast me off?

[Abn. *pakatsisi*, ‘loin de nous; à l’écart.’.]

**pogketam**, v. t. inan. he casts (it) away, puts (it) from him (*paketum*, C.); *mnp-pogketam*, I cast off, 2 K. 23, 27; imperat. *pogetash*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *n’pakétum*, I will put her away; *aqiu’ paketash*, do not put away; *n’pakenaqun*, I am put away, R. W. 126. (In the first two examples he has used the inan. *pogketum* for the an. *pogkenau*.) Old Alg. *pakitan*, I abandon or forsake, Lah. Abn. *ne-baghitamen*, j’abandonne cela. Del. *pakiton*, he throws (it) away.]

**pogkodantám**. See *pökodtumtán*.

**pogkohham**. See *poggohham*.

**pogkomunk**, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 29, 15; *pog-komunkquonk*, a stake, Is. 54, 2; *-muh-quonk*, a pillar, Gen. 28, 18, 22; 31, 45.

[Cree *píkumoggun*, a club or cudgel, Howse.]

**pogkussu**, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *penushau*); suppos. *howan woh pogkussit*, ‘whoever shall fall’, Matt. 21, 44. With inan. subj. *pogkishin(ni)*, it falls; pl. *-ueush*, Nah. I, 12; suppos. *ne pogshuuk*, it (when) falling, Is. 34, 4. See *pwohkchchuaü*.

[Cree *páhkesin*, he falls (as in walking), Howse 80. Alg. *pañgisin*, il tombe (un objet inan.).]

**pochanutch**, *-nitch*, n. a finger; 3d pers. *uppohk*, his finger. V. subst. *pochanitchau*, he has fingers (is fingered), 2 Sam. 21, 20. From *pohshe*, divided, and *-nitch* (*menutcheq*), hand. Cf. *pachausi*, toe, from *pohshe* and *-sit*, foot.

\***pohchátuk**, pl. + *quínash*, a bough, C. See *pokshau*.

**póchchau**, v. i. he turns aside, deviates. See *pahchau*.

**pohkeni**, *-nái*, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18; *pohken-ahtu*, in darkness, Eccl. 2, 14. Adv. and adj. *pokeniú*, darkly, obscurely, Job 22, 13; 1 Cor.

**pohkeni**, *-nái*—continued.

13, 12. Intens. *pohpohkeni*, Job 24, 15. Related to *pohki*, clear, open, as lucens to lucendo, etc. See *paipakinasik*; *pógenum*; cf. *kuppogki*.

[Narr. *pankúnum*, dark, R. W. Abn. *pekenem*, pekeughe. Del. *páckenam*, very dark, Hkw.]

**pohkenittipukók** [*pohkeni-típukók*], ‘in the dark night’, Prov. 7, 9. See \**táppaco*.

[Narr. *póppakunach*, ‘dark night’ (= *pu-pohkenit*, when it is very dark), R. W.]

**pohki**, **pahke**, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clean, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pahke* (and *pohkigeu*, C.), clearly, plainly. Suppos. inan. *pókok*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *pohkohquodl*, when clear, in clear weather, a clear day. (Cotton has *pahke* and *pohkien*, ‘clearly’; *pohkoyéue*, ‘clean’; *pahkreyuč*, ‘cleanlily’.) See *pohquac*, open, manifest.

The three roots, *pohk*, (*pák*), *pohq* (*pógh*), *polish* (*pdsh* or *páj*), have all the same ultimate base, with the idea of division or separation into parts. *pohq-* and its derivatives denote the act of separating (breaking, opening, beating out, etc.); *pohsh-*, the fact of division or partition (*pohshe*, half, part of, etc.), and *pohk* (*pohki*, *pahke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *pag-u*, to divide, to share; *pór*, to cleave; *pál*, a part, a portion; *pang-u*, a share, Caldw. 446, 475. Sansk. *bhaq*, dividere; *bhaq*, dividere, distribuere; *bhá’ya*, pars, portio; *bhaúj*, frangere; *pakshá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with THR: thorough, through, throw (= to through, A. S. *thrawan*), thrust, thrash (A. S. *therse-an*), threshold (A. S. *therse-dl*, *threes-wald*), thread, throat, throttle, thrill (A.-S. *thirlian*), and drill, etc.]

[Narr. *páuquí*, *pánuquaquat*, ‘it holds

**pohki, pahke**—continued.

up' (i. e. the sky clears), R. W. 82.  
Abn. *pānḡis̄i*, purement, sans mélange  
(*pānḡis̄i siis̄i*, I eat clear meat); *pāk̄s̄e*,  
an arrow; *p̄k̄uin*, thread.]

**pohkohquodtae**, adv. when clear, in a  
clear day, Amos 8, 9. See *pohki*.

**pohkshau**. See *pokshau*.

\***pohkuhtimis**, n. white oak, C. See  
\**pānḡintemis*.

**pohpohkussu**, n. a partridge, 1 Sam. 26,  
20. See *pahpahkhus*; cf. *pehpoashuttag*,  
quails.

**pohpoquesit**, suppos. part. (one who is)  
lame; pl. *stehg*, Acts 8, 7. See *poh-*  
*quissitont*.

**pohpu**. See *pōipu*.

**pohquáe**, adj. open, manifest, 1 Sam. 3, 1;  
Prov. 27, 5 (*pohquac*, public, C.). Adv.  
-aen, openly, Matt. 6, 4, 6. (Another  
form of *pohki*.)

**pohquáshinne** (*ənoiħkōyēn*), open (val-  
ley), Ezek. 37, 2; *pohquáshinne ohtek*,  
open field, Ezek. 16, 5; 33, 27; 39, 5.  
**pohquetahham**, v. t. he continues breaking  
(it), habitually breaks, Ps. 107, 16.  
Imperat. *pohquetáhash wépitteash*, break  
thou their teeth, Ps. 58, 6.

[MARGINAL NOTE.—"Or causative?—or by  
pounding?" [Howse.] Cree [Grammar], 87. Cf.  
*wahquattahham*.]

**pohqui**, v. i. it breaks, is broken. Asadj.  
broken, Ps. 51, 17 (and *pohquyen*, Is.  
36, 6). Suppos. pass. *pohqut*, when  
broken; hence, n. a brand, a fragment  
of wood, Judg. 15, 4; Amos. 4, 11. See  
*papakquog*; *polshau*; *pokshau*.

[Cree *pāk̄e*, part, some (adv. of quantity).  
Del. *poo kters* (dimin.), 'a little  
junk of fire', Zeisb.]

**pohqunnum**, v. t. he breaks (it) with  
his hands, Is. 28, 24; Ezek. 4, 16; *nup-*  
*pohqun*, I break (it), Jer. 30, 8; 49, 35.  
With an. obj. *pohqunum*, -quean, he  
breaks (him), Jer. 31, 28; Ps. 46, 9  
(*pohqunum*, he opens; *pohqunish*  
*usquond*, open the door; *nup-pohqun*, I  
break (a law), C. The last example is  
bad, verbs in *umum* always denoting  
action of the hand, or physical action).

[Narr. *pauquauatūmūn*, open (thou)  
to me the door, R. W. Cree *pēkoo-*  
*pāthu*, it breaks; *pekkōmetyoo*, he breaks  
it (by hand).]

**pohqunnutchont** (from *pohqui* and *mutch*,  
with the form of the suppositive active  
participle), having a broken hand, Lev.  
21, 19.

**pohquodche**, as prep. without, outside  
of (Lev. 9, 11); primarily, in open air,  
out of doors. Suppos. *pohquodchit*  
(when) without, out of doors, in open  
air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45.

[Narr. *puequatchick*, R. W. Abn.  
*peks̄atso-neek*, hors de la maison, de-  
hors.]

**pohquohham**, v. i. he goes clear, escapes;  
imperat. *pohquohush*, escape thou, Gen.  
19, 17; caus. *pohquohwhanau* (for *-quoh-*  
*hehau*), he makes (him) go clear, de-  
livers (him); imperat. *pohquohrhushkuh-*  
*hog*, save thyself, Luke 23, 37, 39. From  
*pohki* or *pohqui*, and *əm*, he goes. [*Nup-*  
*pohquohwussu*, etc., our Savior (title-page  
of N.T.); *nup-pohquohwussu*, deliv-  
erer, Judg. 3, 9; *nup-pohquohwussu-én*, my  
Savior, 2 Sam. 22, 2; *kup-pohquohwussu-*  
*aenueum*, thy (own) Savior, Is. 43, 3; *nup-*  
*pohquohwhanau*, he who saves (them),  
who delivers, Judg. 3, 9; 1 Tim. 4, 10;  
*wi*; *ku* *pohquohwussaen*, O thou that  
savest! Ps. 17, 7; *up-pohquohhan-oh*,  
he saveth them, Ps. 107, 13, 19, 20; de-  
livered them, v. 6; *nug pohquoh whun-*  
*onchēh Jehorah*, the redeemed of the  
Lord, Ps. 107, 2; *pohquetahham*, he cuts  
(it) asunder, Ps. 107, 16; *touohinnean*,  
deliver thou us, Judg. 10, 15; *pohquah-*  
*wussch*, deliver thou me (intr.), Ps. 119,  
153; *pohquah whunch wutch*, deliver  
thou me from, Ps. 119, 134; *pohquah*  
*wussch wutch*, — evil men, Ps. 140, 1  
(— my persecutors, Ps. 142, 6); *poh-*  
*quah wusschuan wutch*, deliver thou us  
from, 1 Sam. 12, 10; *pohquah wussinean*,  
deliver thou us (intr.), Ps. 79, 9; *pohquah*  
*whunittuuk*, deliverance, Judg. 15, 18;  
*pohquoh hanamok*, escaping, Ezra 9, 14;  
*wutch unu-matc̄hescongauanónash*, our  
iniquities, Ezra 9, 6, 7; *nup-pohqum*  
*numuvesuk*, I plucked off my hair,  
Ezra 9, 3.]

[Note.—The examples inclosed in brackets  
under this definition appear on a loose slip in-  
serted in the manuscript. They were neither  
revised nor arranged by the compiler.]

[Del. *pol gun*, 'escaped from me',  
Zeisb.]

**pohqussittont**, having a broken foot,

Lev. 21, 19. Freq. *pohpoqusit*, one who is lame (pl. -tcheg, Acts 8, 7). From *pohqui* and *m'sect* (*musect*).

**pohsahteg**, a (miry?) pit, Ps. 40, 2. See *passóthham*; *pissugk*.

**pohshane**, adv. fully, completely, thoroughly, Col. 1, 25. See *pákodeche*.

**pohshe**, **páhshe**, it halves, divides in two, is severed; a half, a part of, some of (as opposed to *wame*, the whole of), Ex. 24, 6; 37, 1; Deut. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohqui*. (Cf. Sansk. *paksha*, a side, half (a month). Zend. *pas*, *yek-pásh*, one half (Engl. piece). Tamil *pag-ir*, to divide; *pdli*, a part.)

[Narr. *paušhe*, 'some'; *poqu'šu*, half (of an. obj.), R. W. Abn. *ps'kšies* (inan.), -é, la moietie en large. Del. *pawšiñi* (an.?), half, Zeisb.]

**pohsheau**, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pokshau*, he breaks (by violence); *pasishau*, it bursts; *pohqui*, it breaks.

**pohshequáe**, **puhsh-**, adv. at noonday, Job 5, 4 ( *puhshqua-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.

[Narr. *paushagúar*, *páweshaquar*, R. W. 67. Abn. *paskéé*. Del. *pachhacque*, Zeisb.]

**pohshinau**, v. t. an. he divides (him) in two, halves (him); *pish up-póhhin-áñh*, they shall divide it (an animal), Ex. 21, 35.

**pohshinum**, v. t. inan. he divides (it), halves (it); pl. +*rog*, Ex. 21, 35. Cf. *pasinum*.

[Narr. *paushinum-min*, to divide (into two). Abn. *ne-psikassi*, 'je fens'. Del. *pachsenum-men* (infin.), Zeisb.]

**pohshittahham**, v. t. inan. he cuts (it) in two, Is. 45, 2; Zech. 11, 10.

**poke**. See *pooke*.

**pokshau**, **pohshau**, v. t. be breaks (an. obj.) with force or violence; with inan. subj. *pokshau*, it breaks, is broken; with inan. obj. *pokshadtau*, he breaks (it), Ps. 107, 16; Jer. 28, 4. Suppos. an. part. *pokshont*, when breaking, 2 Sam. 22, 35. Adj. and adv. *pokshéé*, broken, Jer. 2, 13. Vbl. n. *pokshónk*, a breaking, a breach, Prov.

**pokshau**, **pohkshau**—continued.

15, 4; Is. 30, 13. See *pohsheau*, it divides in two; *pohqui*, it breaks.

[Narr. *pókeshu*, -*shawea*, 'it is broke'; *pokeshíttonwin*, to break, R. W.]

**poksunkquonk**, n. a saw, Is. 10, 15. See *tussonkquonk*.

[Abn. *psipodašaŋgan*, *temipodaŋgū*. Del. *pachkschican*, a knife; *pachschachquoacan*, a board-saw, Zeisb.]

**pomahhom**. See *pomohhom*.

**pómantam**, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *pomantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pomantamunutch*, living, 1 K. 3, 26. Adj. and adv. -*tamwíte*, living. Vbl. n. *pomantamónk*, living, life. From *páme* (or *paməz*), it continues, with -*antam*, the formative of verbs of mental and emotional activity. See *páme*. An earlier derivative, *pómetu* (*póm-otheau*), he 'continues to be', is not found in Eliot, but he has its verbal, *pometuonk* (q. v.).

[Narr. *as-n' paumpmañtam*, I am very well (am yet alive); *tanbít paump mañntam*, I am glad you are well, R. W. Abn. *n̄ri-pemauñši*, je suis en bonne santé. Cree *p'moot-agoo*, he walks; *pemáti-issu*, he is alive; *pémoot-aymagym*, it goes (as a watch), Howse 36, 80. Del. *pomamanchu*, he lives; part. (suppos.), *pemaurhsit*, Zeisb. Gr.]

**pometuonk**, n. vbl. (from *pometu*; see *pómantam*) a generation, Ecel. 1, 4; Deut. 32, 5.

**pomitchuwan** (it flows, goes on), 'running water'. See *pamitchuan*.

**pomohhom**, **pomah-**, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. -*moónk*, going by water, a voyage, Acts 27, 10. Agentive *pummháhuwan(w)* (v), pl. -*nuug*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *pummooh* or *páme* (q. v.) and *wām*, he goes.

[Cree *pimášu*, he sails.]

**pomompagée**, adj. creeping, crawling, Lev. 11, 44, 46. See *pamompagin*.

**pompasuhkonk**, n. vbl. a ball (to play with), Is. 22, 18.

**poñpu**, **pohpu**, v. i. he plays, is playing (*puhpu*, he plays, C.); pl. +*og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *poñpau*, he plays with or for (him); *sun*

**pomipu, pohpu**—continued.

*woh pompeh*, wilt thou play with him? Job 41, 5 (*puhpūog*, they play; *puhpīneat*, to play, C.). Vbl. n. *pomipuonk*, play, sport, Judg. 16, 25 (*puhpūonk*, playing; *pompoonk*, recreation, C.; *pohpūonk*, Ind. Laws, iv).

[Narr. *pauochauúog*, they are playing, R. W. Cree *pápu*, he laughs; intens. *pípápum*; freq. *pépísku*. Chip. (St Marys) *pau-pó*, (Sag.) *pah-pa*, he laughs, Sch. II, 469. Del. *papabý* (for *papadý?*), to play, Zeisb.]

**pompuchái**, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. + *geuash*, 1 Cor. 6, 15; *ukkosie pom-puchái*, the virile organ, Deut. 23, 1. N. collect. *pompucháinnuunk*, all the members or organs collectively, 1 Cor. 12, 26.

**pomushau**, v. i. (1) he walks. (2) he journeys, goes a journey, 1 K. 18, 27; 2 K. 10, 31; but in this sense the freq. *popomushau* is more commonly used. (3) he goes or passes by. Suppos. *pomushadt* (and *pamushadt*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *woh pomushadt*, he who walks, John 12, 35. With inan. subj. *pámuhsau*, *pamuhsau*, it goes on, passes, is past; pass. inan. (*pánsheemoo*) *pamuhsómoo*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent. *pomushau*, one who is walking, a traveler; pl. -*mug*, Job 31, 32. Vbl. n. *pomushitonk*, a journey (Gen. 24, 21; 1 K. 19, 7), a walk. Freq. *popomushau*, *-wushau*, he walks much, goes about, travels, journeys, Acts 10, 38; Matt. 9, 35 (*pápaum-*); imperat. *popám-shagk*, walk ye, John 12, 35; with inan. subj. *popomushau*, it moves about. From *páme* (*pamuñú*). The primary form of this verb appears to be *pomussu* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *pom-antam* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *pomohhom* (or *pán-wam*), the inact. intrans. (he continues going, passively or without action of his own, he sails or goes by boat). This primary form is energized in *pomushau* by the aspirate, as in the intens. *ussishau* for *us-*

**pomushau**—continued.

*ussu*. See *ussénát*; *m'set* (*mussuet*), a foot. Cf. Sansk. *pāmb*, ire, se mouvere.

[Narr. *as pumissin*, 'he is not yet departed' (he lives yet); *nowírontum púnumishem*, I have a mind to travel; *as-pumméwi*, he is not gone by; pl. *as-pumírwock*, R. W. This last is an earlier form, which I do not find used by Eliot\* [*pom-áü*, he continues going or travels to a place (see *aü*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and impers.) *pummiú*, *pamu*, it goes on, passes. Abn. *ne-pem8s8é*, je marche; *pem8s8é*, il marche. Muh. *n'puusch*, I walk; *pumiseet*, he who walks, he walking. Miem. *pemüi*, I walk. Cree *pímoott-ayoo*, he walks. Chip. (St Marys) *pim-ü-sai'*, he walks, (Sag.) *pemissay*. Del. *pomsu*; suppos. *pemisit*, Zeisb. Gr.]

[\*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ash pamogdt*, Luke 22, 47, while he was going on, and *pummei* is v. i. inan. subj."]

**ponam**. See *ponum*.

**ponanau**, v. t. an. he lets loose, sets free (an an. obj.): *pish ponanau psakves-oh*, he shall let loose the bird, Lev. 14, 7; *qimwegk ponanau* (pass.), a hind (is) let loose, Gen. 49, 21. From *annanai*, he sends (him) away, with *pa* indefinite or indirective prefixed.

**ponashabpaen**, n. agent, one who sets nets, a fisherman; pl. + *mug*, Matt. 4, 18. From *ponum* and *ashab* (*hushábp*), he sets a net.

**ponaskétuwosuen**, n. agent, one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pon-am*, (*m)a-skehtu* (*moskehtu*), and *ussénát*, he applies or administers medicine.

[Narr. *muskit ponamín*, 'give [put on] me a plaster', R. W. 159.]

\***pongqui**, shallow, C. See *pongpag*.

**ponkque**, adj. dry (it dries?): *pongque wuttin*, 'a dry wind', Jer. 4, 11.

**ponompa**, v. t. an. he makes a gift to,

'gives gifts to' (a woman), Ezek. 16, 34;

v. i. act. (an.), *kup-ponompus*, thou

givest a reward, Ezek. 16, 34.

[Abn. *ne-p8nats'ess8é*, 'je fais presens'

(in view of marriage).]

**poñquag**, n. a fording place, Gen. 32, 22; *pōngwū*, shallow, C. See *tawkwonk*.

[Abn. *pañskat*, il y a peu d'eau dans la rivière; *pakisi*, peu; *ne-hi' kugāñ-séghé*, je passe la rivière au guet, Räsles. Mod. Abn. *pōngua*, shallow; *pōnguaso*, very shallow, Osunk. 46, 53. Chip. *bāgwa*, Bar.]

**ponteam** (?), v. t. with prefix: *poshponteam hassunnútonk*, he digs through the wall, Ezek. 12, 7; *nag pannup-ponteoog*, they dig (quite) through (the wall), v. 12.

**ponum, ponam** (*ponum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24; *nup-ponam*, I put (it), I Sam. 28, 31. Imperat. *ponush*, put thou, Gen. 24, 2; 47, 49; *poniteh*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponau*, he puts or places (him); *up-pon-uh*, he put him, Gen. 2, 5; Is. 14, 1; *poneh*, put thou me, I Sam. 2, 36. V. t. inan. and an. *ponamanau*, he puts (it) on (him); *up-ponaman-un*, he puts it on (him), Gen. 39, 4; *up-ponutu-nun-cu*, he puts (it) on (it), Gen. 29, 3.

[Narr. *pōnamāntu*, (let us) lay it on; *pōnewhush*, lay down your burthens; *ankück pōnamau*, to lay in the earth, R. W. Abn. *ne-p̄nemēn*, je le mets; *u-̄p̄nūmašāñ*, je mets dans lui.]

**pooke, poke**, 'a small kind [of tobacco], with short round leaves', used by the Indians in New England, Josselyn, N. E. Rarities, 54. Wool's vocabulary gives 'pooke, coltsfoot.' Prof. Tucker-man, in a note to Josselyn, loc. cit., makes this inferior kind of tobacco, 'not colt's foot, but Nicotiana rustica, L., the Yellow Henbane of Gerard's Herbal, p. 356.' But he is unquestionably right in his inference that "the name *poke* or *pooke* was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See *pookeu*, and cf. *pukit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *pókē*; see Martins.]

**popómompakekcheg**, vbl. n. pl. 'creeping things', Acts 10, 12. See *panompagin*.

**popomshaonk**, vbl. n. from *popomshau*, freq. of *pomushau*, a going to and fro, Is. 33, 4.

**popón**, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. *poppau-up*, it was winter, Mass. Ps.). Adj. and adv. *poppónē*, of winter, in the winter. Cf. *tohkoi*.

[Narr. *papónē*; *poppóna-kéesrush*, winter month; *papirpénup* (misprint for *papócup*), last winter, R. W. 69, 70. Quir. *pabóuks*, in winter, Pier. 28. Abn. *peh8u*, l'hiver; *peh8ué*, le passé; *peh8ghé*, le prochain. Cree *pépoon*, it is winter; *pépoon-oop'un*, it was winter; *kittá pépoon*, it will be winter; suppos. *pepóok*, when it is winter; *pepóok-oopun*, when it was winter; *pípooké*, when it shall be winter, Howse 191, 192. Chip. *peebon*, last winter; *peebonong*, next winter; *peebong*, Sch. Old Alg. *pi-poun*.]

\***poponaumsúog** (Narr.), winter fish. See \**paponaumsú*.

\***popoquatése** (Peq.), a quail, Stiles. See *palpathkshas*; \**papóok*; *pohpohquatog*.

**popotowegash**, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *pastau*.

[Del. *pu ta wod gan*, Zeib.]

\***popowuttahig** (Narr.), a drum, R. W.

\***poppek**, n. a flea, C. See *papky*.

**póquag**, a hole or hollow. See *pukqui*.

\***poquaúhock** (Narr.), the round clam (*Venus mercenaria*), the 'quabaung' of the Eastern markets; 'alittle thickshell fish which the Indians wade deep and dive for . . . They break out of the shell about half an inch of a black part of it, of which they make their *suckáhock* or blackmoney.'—R. W. 104. From *pohkeni*, in the sense of closed. Cf. *kuppogki*, thick, and *hogki*, shell, distinguishing it from the Mya arenaria (*sickissiog*) or gaping clam.

[Pedi. *p'quaughhang*, *ponh-quauhhaug*, Stiles. Abn. *pukshak*, 'l'mitres' (cf. *pekaahaiuk*, 'ils sont cloués', i. e. affermis or serrés?). Del. *poe que û*, clam, mussel, Zeib.]

**posampu**. See *posampu*, he looks into (it).

**posekinau**, -num, v. t. an. and inan. he buries (him), inter (him), Gen. 23, 19; *nup-posekin-nou*, I bury, Gen. 23, 13; imperat. *posekin ke-nup-om*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinít*,

**posekinau, -num**—continued.

when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *posekināonk*, a burying; pass. *-nūtēdōonk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *posekinittuē ohke*, a burying place, Gen. 23, 4 (*nup-pasūkiu*, I bury, C.). [From *poskinau*, he strips naked, makes bare (?), or the derivative *m'pusk* (*nuppusk*), the back, 'he places or is laid on his back' (?).]

[Narr. *posakūnnamun*, to bury, R. W. Abn. *ne-pōskēnāñ*, je l'interrer.]

**poske**, adj. naked: *nup-poske*, I naked, Job 1, 21; adv. *poskeu*. Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi(ni)tcheg*, the naked, 2 Chr. 28, 5; Ezek. 18, 7. Cans. *poskissheau*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *nup-posquishéó-uh*, they make (him) go naked, hurriedly, Job 24, 10. V. i. inan. subj. *poskocheau*; with the aspirated sibilant (privative), *poskhoteau*, it is naked, Job 26, 6. Cf. *nuppusk*.

**poskinum**, v. t. inan, he bares (it), makes bare or naked: *poskinum wuhpit*, he makes bare his arm, Is. 52, 10. An. *poskinau*, he makes (him) naked, bares (him): *nup-poskin*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinus kehquau*, uncover thy thigh, Is. 47, 2.

**poskissu**, v. i. he is naked: *nup-poskis* I am naked, i. e. by my own act (this is the intransitive active form, or 'adj. an.' of Eliot; see *poske*). Imperat. *poskis kuhkont*, make bare thy head, Is. 47, 2; pl. *poskisseqk*, make yourselves bare, Is. 32, 11. Vbl. n. *poskisseuonk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-póskiss*, I am naked; *paúskesu*, naked. Abn. *ne-paskēnāñ*, 'je le mets à nud', je le dépouille.]

**posksin**, v. i. he lies down naked, 1 Sam. 19, 24.

**pótab**, a whale. See *pantop*.

**pótantam**. See *poutau*.

\***powwáw** (Narr.), 'a priest', R. W. See *pnuwau*.

**póchenau**, n. the bosom, the breast: *up-póchenau*, in his bosom, Lam. 2, 12 (*up-póchēnau*, bosom, C.). From *pohshinā*, divided in two (?).

**póhpóhquuttag**, n. pl. 'quails', Ps. 105, 40. See *chaochowitog*; *pahpahkshas*; \**panpock*. (Cf. Cree *pā-pātāyo*, it is spotted; *chā-chāchagow*, it is striped, Howse 73.)

**pókeu**, v. i., is used by Eliot to translate 'he is puffed up' (Gr. *φυσιοῦ*); pl. *pukewog*, they are puffed up, 1 Cor. 4, 18; suppos. part. *pokit*, when he is puffed up, Col. 2, 18; pl. *neg poketeg*, they who are, etc., 1 Cor. 4, 19 (*ότι πεφυσθομένοτ*). Cans. *an.pakhuwáhnuu*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pukit*, smoke, which is perhaps identical with the suppos. *pokit*. *up-pookeonk* (*kichtoh*) 'the swelling (of the sea)', Mass. Ps., Ps. 46, 3.

**pónammpau, -pamau**, he looks away from (him), Is. 22, 4. From — and *wóñpu*, he looks.

**póptawauonk**, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'nings', Job 41, 18). See *pootau*, he blows.

**pósampu, pos-**, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *wompu*.

**pósu-og kuhtoñogqut**, 'they entered into a ship', John 6, 17 (pret. *poosupneg*, Mass. Ps.).

[Abn. *póss*, he embarks. Chip. *bosi*, Bar.]

**pótäop, pötäop, pótäb, pótäb**, n. a whale, Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *pootau* (he blows) [-*pog* (water)?].

[Narr. *pótäop*. Poq. *podumbaug*, *pu-dumbaug*, Stiles. Abn. *pödöbë* (i. e. *pödös-bi*). Del. *umbiachk*, Zeisb.]

**pötäu**, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *pootantam*.) T. inan. *pootantam*, he blows (it) or upon (it). Imperat. *pootantash*, Ezek. 37, 9; pl. *-amaok*, blow ye upon (it), Cant. 4, 16. Freq. *pootatau*, he continues blowing; part. *noh pootatauont(og)*, he who bloweth, Is. 54, 16. Cf. *paoen*; *papotaonk*; *patoemw*.

[Narr. *pödöuntash*, blow the fire. Cree *pootötum*, he bloweth (it). Abn. *ne-pödašë*, je souffle le feu; *pödašaňgan*, soufflet à feu (*popapatauwananuk*, bellows, C.); *ne-pötašaňmañ*, je souffle contre l'ini.]

**póthonsh, -ansh**, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

**poothonsh, -ansh**—continued.

*poothonchu*, 'bucket', Is. 40, 15; *poothonchue nippé*, a pitcher of water, Mark 14, 13. From *pooñtañ*, he brings. Cf. *quóñphunk*, a dipping instrument.

[Abn. *pótañss*, *póbañts*, 'espèce de cruche d'ecorce, ronde en haut, pour aller querir de l'eau'; *pekenüts*, 'une autre espèce, plus longue que large'.]

**protoemw**, v. i. it swells, bulges, projects: *protoemouk*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *protoewonk*, pl. *-ongash*, a swelling, 2 Cor. 12, 20.

**potonkunau**, v. t.: *potonkundog iwt-ahntomp-eh*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinout* (pl. *-kinoucheg*) *ahntomp-eh*, he (they) who draws the bow, Is. 66, 19. See *wonkinomat*; *wuttuukinonat*.

\***potowashâ**, break of day (?), C.  
**potsai**, as n. a corner, Prov. 7, 12 (a recess, retired place ?): *kishke up-potsau-aw-ut*, 'near her corner', v. 8; *ush potsau-ut*, go 'into thy closet', Matt. 6, 6. Cf. *ut pačhág*, in a corner, Prov. 21, 9, = *adt pačhay*, Prov. 25, 24. From *pačhau*, *pačhau*, he goes out of the way, turns aside (?). *potsai* with inan. subj., *potsau* with an. subj.

[Del. *pa tscheck*, (in) 'the corner of a room', Zeisb.]

**potuppog, -pag**, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *pe-to-beg*, *pee-toe-hee*, a bog, Sch. n., 462.]

**psukseñs**, pl. *-og*, n. a little bird, El. Gr. 9; a bird, Ecel. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun *psuk* or *psukus*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *pappinshuas-og*, q. v. [*pathshe*, half ~ *psukes*, bird; cf. Sansk. *pakshiu*, avis ~ *pakshá*, latus, dimidia pars.

[Narr. *pussakesesuck* (pl.), fowl. Abn. *sipois*, pl. *sipuk*, oiseaux.]

**ptowu, towu**, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptoweeoy* (pret. *toweeep*, he did fly, Mass. Ps., Ps. 18, 10); suppos. *noh ptoweeet* (or *toweeet*), that which (an.) flies, Lev. 11, 20, 21. With

**ptowu, towu**—continued.

inan. subj. *ptowu*, *towu*, it flies; pl. *ptowey*, Prov. 23, 5; suppos. (*pakit*) *ptowog*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptowewhe*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptowanu*, *towanu*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *ne towanotog*, *ptowanutog* (*towanutog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *towanóhhame*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *potan*, he blows, moves the air. (Cf. Sansk. *pat*, (1) cadere; (2) volare (cf. *pétan*; *petshau*); Greek *πτερω*, *πέτουσαι*; Lat. *peto*. See Max Müller's Lect. (m) on Darwin's *Philos.* of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptowéi*, it is fled (of a bird), R. W. 86. Old Alg. *pionau*, the wind drives the snow, Arch. Amer. n., 26. Cree *twáy-hoo*, 'he alights himself (?) as a bird'; *pwun*, it drifts.]

\***p'tuks** (Qmir.), 'timber' (for building), Pier. 17; 'trees', ibid. 28; *p'tuk*, a tree, ibid. 44.

**pü-**. See *pä*.

**puhchuteaonk**, 'deceit', Prov. 12, 20.

-**puhkuk**. See *muppadhuk*, a head.

**puhpegk**, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*puhprey*, a trumpet or music, C.). Suppos. (inst.) from *puhpáhki*, hollow. Cf. *monopuhprey*, a trumpet, and see *pumukan*.

[Powh. *parperones*, pipes, J. Smith. Abn. *bibistáñ*, trompette.]

**puhpequau**, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

**puhpequon, -quoan**, n. an instrument of music; pl. + *ash*, Ecel. 2, 8; Ps. 150, 4; Gen. 31, 27. From *puhpequau*, for *puhpequau-nn*.

[Abn. *bibistáñ*, trompette. Del. *ach pi quoan*, flute, pipe, Zeish.]

\***puhpu**, v. i. he plays, C.; pl. *puhpüog*. See *pömpu*.

**puhpúhki, puppuhke**, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *pukqui* (q. v.). Suppos. coner, *puhpukag*, a hollow, Judg. 15, 19. See *puppuhkohtéai*.

**puhpühki, puppuhke**—continued.

[Abn. *apikšéghen*, 'cela est creu dedans.' Del. *puch tsche su*, hollow, Zeisb.]

**puhputhkitteau, v.** caus. inan. he hollows (it), makes it hollow, Ex. 38, 8.

**puhquohkə, n.** a clod of earth; pl. -eash, Hos. 10, 11.

**puhshequáé.** See *pohshequáé*.

\***puhtadtuniyeu**, in the west, westward, Mass. Ps., Ps. 75, 6; but elsewhere (as Ps. 103, 12; 107, 3) the Mass. Ps. has *miquamittinuigeu*.

\***puhtantam**, v. i. he mistakes (?), C.

**pukit, pukut**, n. smoke; suppos. form of v. i. *pukkutteu* (Rev. 9, 2), there is smoke. From *pohk-en*, dark (?), it blinds (?). Cf. *pakueu*. Adj.-adv. *pukkutte*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dimin. *pukkuttañmes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *praka*, lutum, pulvis; Tamil, *pug-ei*, smoke.)

[Narr. *páék*, smoke: *nip-páückis*, 'smoke troubleth me', R. W. 48; *pokitta*, smoke, Wood. Abn. *ne-pekesi*, 'je suis comme aveugle de la fumée'; *pckedaa8*, il fume.]

**pukquee**, n. ashes, Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary significance is dust; like *pukit*, that which darkens or blinds (?).

[Abn. *pekk&*, vendre. Chip. *pingewis*, dust, ashes. Del. *pkiudeū*, light ashes, Zeisb.]

**pukqui**, v. i. it goes through, continues (-āhk) going through; hence n. a hole, Ex. 28, 32; 39, 23; suppos. *ne pukquay*, *póquay*, or *pohquay*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of needle', Mark 10, 25. See *pohki*; *pukpühki*.

[Narr. *pukkhüm-min*, to bore through; (*pukhöhünaash* for) *puckwhégunaash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pku schikan*, a gimlet, Zeisb.]

**pukqusum**, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

**pum.** See *pummooh*.

**pumipsk**, pl. -squash, for 'rock,' Job 29, 6; *ken-egke pumipsquchu*, among the rocks, Job 28, 20; pl. *pumipsquchuash*, rocks, 1 K. 19, 11. From *pummeū* (?), and *ompsk*, rock.

\***pumriaumpiteünck** (Narr.), n. the toothache, R. W. 59; *npum-*, my teeth ache, ibid. 156.

\***painmechesham**, he slides, C. (in 1st pers. *nup-pummechesham*).

**pummee**, n. oil, Ezek. 45, 14; Luke 10, 34 (*pummeor* or *sanner*, C.).

[Abn. *pemei*, huile, graisse; *pemikan*, étant fondue, on la tire (de dessus l'eau). This last word, or, rather, the passive participle of the same form, *pemikan* ('fat skimmed' or 'dipped' from the surface of the boiling water in which it was melted, to be poured over fine-chopped meat), gave a name to the preparation so much prized by the northern tribes and by Canadian voyageurs.\* Old Alg. *pimite*, fat, Lah. Del. *pemyy*, fat, Camp.; *pomi*, Zeisb.]

[\*NOTE.—"Same root with *pummeū*?".]

**pummeche may**, a crossway or path, Obad. 14.

**pummenetunk**, n. a wall or rampart, 2 Sam. 20, 15; 22, 30.

**pummetonkupunnáonk**, vbl. n. (from *pumme-ut* and *onkapunna*, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Heb. 12, 2; John 19, 19. Elsewhere, *pummetshin*; as (to take up) his cross, *up-pummetsh-eum*, Luke 14, 27.

**pummetū**, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *páme*, it passes onward or along. Only found, in Eliot, in derivatives. See *pomushau*.

[Quir. *puméan*, 'to walk' (in their own ways), Pier. 37. Abn. *pemai8i*, il va de travers; *pemetsi8i*, met cela . . . de travers. Cree *pimwich*, crosswise. Del. *pimeū*, *pimiecheū* (v. adj.), oblique, Zeisb. Gr. 164; 'slanty', Zeisb. Voc.]

**pumminnum**. See *pumminnum*.

**pummooh, pum**, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kehtoh*, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle *pā-*, and *osunut*, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [ *krtoh* (El.), *klithan* (R. W.), from the inan. adj. *kehte*, means

**pummoḥ, pum**—continued.

that which is chief or greatest, relatively great, vast.] Among the words preserved by Eliot and R. Williams, into the composition of which this name of the ocean enters, are the following: *pum-págusít* (Narr.), the sea god, R. W. 98; *pumunat*, *pumununat* (?), to offer, to consecrate; *pum-apsg*, *pumipsg*, a rock (in the sea?); *pumóhhamauna-uog*, mariners, Jonah 1, 5 (*pumoh-annuāt*, those who go on the sea; *pumuhshattoeniuog* [*pum-shattoen-iuog?*], C. 183); *ohquau-pum* [*ohquau pum*], on the shore or border of the sea, =*ohquau kehtahheinit*, Mark 2, 13; *pámiśavrénat*, to swim (*pumosonat*, C. 212); cf. *okkuttósawénáut* [*uk-kríthosawénáut?*], to cast themselves into the sea, to plunge into the sea, Acts 27, 43; *wosketupau* [*woskeche pum*], the surface of the sea, Is. 18, 2 (cf. Gen. 1, 2); *kehchippom*, -*pam* [*kehche=kutche, pam*], on the shore, John 21, 4, etc.; *keechepam*, Gen. 22, 17.]

[NOTE.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

**pummóḥham**, v. i. (1) he goes inactively or without exertion (?). From *páme* and *əm*. See under *pomushau*. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent, *pumóhhamauna-uog*, 'mariners', Jonah 1, 5 (*pumuhshattoeniuog*, C., formed apparently from *pamuwashdt*, suppos. of *poumshan*).

[Del. *pou ma chum*, he goes by water, Zeisb. Virg. *yapam*, the sea, Strachey.]

**pummu**, v. i. he shoots (with bow or gun), 2 K. 13, 17; pl. -*uog*, they shoot, 2 Sam. 11, 24; imperat. 2d pers. sing. *pumsh*, pl. *pumæk*; inan. pass. *pum-meməz*, it is shot; suppos. ne *pámenuk*, that which is shot (as, an arrow), Jer. 9, 8; freq. *pepumnu*, q. v. V. t. an. -*pum-ruū*, he shoots at (him); *up-pumurú-uh*, they shoot at him, Ps. 64, 4; freq. *pepumruu*, he repeatedly shoots at (him), Gen. 49, 23 (with affixes).

[Narr. *pámu*, *pámmoke*, imperat. sing. and pl., shoot; *up-pummeuk*, I am shot, R. W. Abn. *p8uté*, il décoche; *ne-pemau*, je décoche contre lui.]

**pummukau**, v. i. he dances, 2 Sam. 6, 14 (*pumngkioh*, Matt. 14, 6). Vbl. n. *pummukáonk*, dancing, a dance, Judg. 21, 21; Ex. 32, 19. [*pahpeg* is put for 'dance', dancing, in Ps. 149, 3; 150, 4, but signifies an instrument of music].

[Abn. *pemeqa*, he dances; *pemeqau*, on danse le mort.]

**pummunau**, v. i. he flies, goes swiftly through the air, goes as an arrow from the bow (*pummu-un* and *aū*), Job 39, 26; Rev. 14, 6; suppos. part. *pumunow*, when flying, Deut. 28, 49. Adj.-adv. *pumminde*, flying, swift-going, Is. 30, 6.

\***pummunneteam**: *nip-pumminne-*team *hussu*, I carry a stone; *ken pum-nuegkossch*, do thou carry me, etc., C. 41, 184.

**pumnumnum**, *pumminnum*, v. t. (1) he gives away; (2) he offers, devotes (it), as to God or to a superior, 1 Chr. 29, 6, 9, 17; Mark 12, 43; suppos. *pámu-nuk*, ibid.; freq. *pumpramminum*, *pumpum*, he offers (it) habitually or by custom. V. t. an. *pumminau*, he offers (it) to (him), Mark 12, 42; freq. *pum-p*, Num. 8, 11, 21. Vbl. n. *puminumoonk*, a 'collection' (taken in church), contribution, 1 Cor. 16, 2; 'a gathering', ibid. (*pumminumónk*, 'alms-giving' (?), Man. Pom. 86).

[Narr. *pumiacum téáquash*, to contribute 'to the wars', R. W. 149; *pumnumnum téáquash*, (to) contribute money toward the (maid's) dowry, ibid. 125. See \**pámpou*.]

**pummuwuttauwâe komuk**, *pummeu-*, the tabernacle, Gen. 33, 7, 8; Ex. 26, 1; 31, 7; 33, 7, 9, 10, etc.; *páhtekómuk*, tabernacle, Ex. 25, 8, 9.

**pumóḥsumo**, v. i. it emits light, shines. From *páme* and *wohsun-ə*. Vbl. n. *pumóḥsumuáonk*, a shining, emitted light, Luke 11, 36. See *wohsum*.

**pumóhtaăsh**, pl. (they are in) a row; of inan. objects, 1 K. 7, 3; Lev. 24, 6; -*tawash*, rows, Lev. 24, 6. From — and *ohtea*.

**pumôscō**. See *pamorao*.

\***púmpom** (Narr.), "a tribute skin when a deer (hunted by the Indians or wolves) is killed in the water. This skin is carried to the sachem or prince, within whose territory the deer was

\*púmpom—continued.

slain.”—R. W. 144. From *pumnumnum* (freq. *pumpumnumnum*), he habitually or by custom offers (it); part. pass. *pumpumnumnum*, ‘offered’.

\*Punachmonog (pl.), the French, C. *pungwōmuq-uash*, n. pl. ‘quicksands’, Acts 27, 17.

\*punnéetunck (Narr.), n. a knife, R. W. 51. See *chohquog*; \**Chokquog*.

[Peq. *puniéedunk*, Stiles.]

**punneu**, v. i. he falls down, prostrates himself (?): *punneu ut wusset-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *penit'cē*, il tombe d'en haut.]

**punukquékontu**, **penugqué-**, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *anuchnum wame up* —, it overflowed all its banks, Josh. 4, 18. Cf. *wusápinuk*.

**puogkinnum**, v. t. inan. obj. he dips (it) in or into; suppos. *ptókink*, *poaguuuk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnau*, he dips (him): *puogkinnuóate howau en nippé*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *puogkeū*.

**puppasotam**, n. a prince; pl. *-wuwog*, Prov. 8, 15, 16. Cf. *ketusat(am)*.

**puppinashim**, n. a beast (El. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. + *wog* (and in Gen. 1, 26, 28 + *wussog*).

[Narr. *penashim-wock*, beasts.]

**puppinshaas**, n. a fowl, a bird (avis), Gen. 1, 30; 2, 19; pl. + *og*, Gen. 6, 20; Neh. 5, 18 (*puppinshaashusog*, Lev. 11, 46; *puppinshaog*, fowls, Mass. Ps.). Cf. *psuksē*.

[Narr. *npesháwog*, fowls. Chip. *pē-nai'-si*, *pe-na-she*, which is apparently an an. i. form of the Old Alg. *pilē*, ‘a fowl’, Lah.]

**puppissi**, **puppissh**, n. dust, Job 38, 38; Deut. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk*. (Cf. Sansk. *paisū*, pulvis.)

**puppuhk**. See *puhpuhki*.

**puppuhkohteái** (for *puppuhki-ohtean*), v. i. it is hollow; n. ‘a cave’, John 11, 38.

**-pusk**. See *mupusk*, the back.

**pusseog**. See *pissagk*.

\***pussoqua**, adj. ‘corrupted or rotten’, C. See *pissagk*.

\***pussoúgh** (Narr.), the wildcat, R. W.

[Abn. *pct8*, scent of an animal, ‘piste’: *pessis*, chat, which Mr Pickering, in a note to Rasles, thought ‘probably corrupted from the familiar English word ‘puss’ or ‘pussy’’; but cf. Cree *püssoo*, ‘he scents (as, an animal)’, Howse 144. Chip. (Sag.) *pec shoe*, the lynx; (St Marys) *pizh iew*; *niis'si-bizh iew*, (great lynx) panther. Menom. *pah shay ew*, the lynx; *maiuch pay-shay-er*, the panther.]

**puttagham**. See *puttigham*.

**puttahham**, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamwog*, Job 34, 30. Suppos. noh *puttahhuk*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamoónk*, entrapping, a trap. From *pét-aw* and *om*, ‘he goes into’.

**puttahhamwehheau**, v. caus. he makes (him) to be trapped or snared; suppos. pl. *-wehettit*, when they are taken, i. e. made to go into a snare or net, Eccl. 9, 12.

**puttahwhau** (= *puttahchheau*), v. caus. he entraps, takes in a trap or snare; pass. he is entrapped or ensnared, Jer. 5, 26; Is. 24, 18; Prov. 12, 13.

[Abn. *ne-biga*, ‘j'en prens’; *ne-pidá-men*, je l'y prens.]

**puttigham**, **puttag-**, **puttughum**, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttughum-nat poshissouonk*, to cover one's nakedness, C.). From *pét-aw* and *oíkhun*. With an. obj. *puttognuhwhau*, *puttognuehhan*, he covers (him), hides him by covering. Adj. an. *puttognwhosu*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttognhouk*, a covering; pl. *-onganash*, Prov. 7, 16. See *ayquít*; *appuhquísit*; *hogki*; *hogka*; *onkhanunut*. (Cf. Sansk. *pat*, ligare, vestire; *put*, amplecti.)

**puttogqueohtau**, he hides himself from (another), John 12, 36.

**puttogquequohhou**, n. a covering of the person, a veil, Gen. 38, 14. Cf. *oukquequohhou*; \**pítucaus*; *yánequohhou*.

**puttogqueu**, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttogguesh*, Jer. 36, 19.

**puttughum**. See *puttigham*.

**puttukqui**. See *pétákqui*, round.

**puttukqunutch, -nitch**, n. the fist, Ex. 21, 18. From *pētūkqui* and *menutch(eg)*, 'round-hand'.

**puttukquobpissegk**, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 29, 5).

**puttukquobpus, -obpis, -oppis**, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. *puttukquobpesu*, he is girdled, bound about (the loins); *nip-puttukquobbesin*, I am girdled, 'it bindeth me about', Job 30, 18; *puttagquohpisu watogkodteg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-piśinash*, Rev. 15, 6. From *puttagque-aw* (it covers) and *moppe* (hip), with the intransitive active or simple animate affix *-usu*.

**puttukquobpus, etc.—continued.**

[Abn. *pedegāabis&n*, ceinture. Virg. *puttaiqueapissōn*, 'a cap or hat', Straehay.]

**pwogkeū**, v. i. he dips or immerses himself, 2 K. 5, 14. See *pwogkinnum*.

**pwogkushau en nippékontu**, 'it fell into the water', 2 K. 6, 5.

**pwohkehchuaü**, v. i. he sinks, disastrously or by mischance: *nip-pwokkehchuaüu*, I sink (in the mire), Ps. 69, 2. See *pogkussu*.

**pwokuhhowau**, v. i. she hatches eggs, Is. 34, 15: *matta pwokbōyeog* (from *pwogkeū*?), 'does not hatch', Jer. 17, 11.

[Abn. *p&ksh&*, œuf élos.]

## Q

**quadhog, quadhuk**, suppos. 3d sing. of *quuttähham*, he measures.

**quagwashwétam**. See *quaquoshwétam*.

**quah**, interj. 'of disdaining', El. Gr. 22 (*chah*, fie upon it! C.).

**quahtinnittimuk** (suppos. pass. part. of *quiltéhcan*), forbidden; for 'common', Acts 10, 14, 15. See *quellitühuh*.

**\*quáncoawask**, a bottle, C. See *quon-aasq*.

**quanukquesit**, suppos. 3d pers. of *quannukquesu*, he is lame.

**quanunkquaéan**, suppos. 2d pers. sing. of *quunuükquayü*, he dwells high, in a high place, Obad. 3. See *quunnukquayen*.

**quanunon**, n. a hawk, Lev. 11, 16; but in the same connection, in Dent. 14, 15, *owóhschaog* stands for 'hawk'. See *mashquanon*. Cf. *qunuon*, 'lion' (panther), and *quohqanon*, 'greyhound'.

From *qunni*, long, and —, tail (?). Cf. Del. *quen-schackney* (long-tail) 'panther'; *chau wa lan ne*, 'an eagle with a forked tail', Zeish.

**quaquadhum**, v. freq. of *quuttähham*, he measures.

**quaquequeshont**, n. grasshopper, Lev. 11, 22; Jndg. 6, 5; pl. + *aog*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quequeshau*, he goes leaping. Cf. *chanomps*; *məpau*.

**quaquoshwétam, quagwash-**, freq. of *quashawerhłtam*, he prepares.

**quashinum**. See *quashinum*.

**quashkeék**, suppos. of *qushkeu*, he goes back.

**\*quáttuhquóhquâ**, afternoon, C. From *quttanéh*, he (i.e. the sun) sinks, goes downward.

[Narr. *quttähkquaqua*, 'after dinner', R. W. 67.]

**\*quausses** (Peq.), 'a virgin girl', Stiles. See *penump*; \**squidse* (under *squa*).

**quehshau**. See *queshan*.

**quehtam**, v. t. he fears (it), stands in fear of (it); suppos. *noh quohtag*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quittähnumau*, he honors, shows respect to (him). See *qishau*; *wabesendá*.

[Del. *qui ta men*, to fear something, Zeish.]

**quehteau**. See *ahquéhcan*.

**quehtänumau**, he honors. See *quittähnumau*.

**quehtinuuh, quiht-, quih-**, v. t. an. he forbids (him), he threatens (him); *uk-quihtin-nuh*, lie forbade him, John 3, 14; imperat. 2d sing. *quehtus*, forbid thou; 2d pl. *quihtinook*, forbid ye; suppos. part. *quohtinout*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist (?)],

*queihthinnuh*, etc.—continued.

Acts 19, 35 (*God quichelchaj*, God forbid, C.). V. t. inan. and an. *queihthdean*, *qut-*, he forbids (it) to (him); *woh howan qut'hean wippe*, can any man forbid water? Acts 10, 47 (*nuk-quechit-team*, I forbid, C.).

*queishontam*. See *queshadtam*.

*queksɔ*, v. i. he hisses. See *quegussu*.  
*quenappu*, v. t. he sits or rests upon (it); suppos. *woh quenapit*, he who sits upon (it), Is. 40, 22 (*quenohipunek* [= *quenappuak*, vbl. n.], a stool, Wood).

*quenau*, -nāe, adv. as soon as, Mark 5, 36; Joshi, 8, 19; Deut. 8, 9; 'scarcely', Gen. 27, 30. Cf. \**quenauet*.

\**quenauet*, v. impers. it is wanting, Exp. Mayhew; *noat* or *quenauat*, 'to be wanting or defective'; adv. *quenau-altr*, 'necessarily', C.

[Abn. *eskastanu*, j'ai besoin de.]

*quenauhikɔ*, v. i. he wants, is in need; or impers. it is wanting to him: *pasuk kok-quenauhik*, 'one thing thou lackest', Mark 10, 21; 1st pers. *nuk-quenauhik*, I am in want of, it is wanting to me; 1st pl. *nuk-quenauhik-umun*, Jer. 44, 18; 3d pl. *quenauhik-quog*. Suppos. 3d pers. sing. *quenahak*. Vbl. n. *quenauhik-oonk*, *quenauhikaaonk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quenauawissa*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quenau-wéchwan*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quequenauanum*, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. *-maouk*, difficulty, want, 'distress', Neh. 2, 17.

[Narr. *matta nick-quéhick*, I want it not; *tawhitch quenaréyem*, why complain you?; *quenowáuq*, they complain, R. W. 53, 66.]

*queuikkompaū*, v. t. he stands upon (it), Amos 7, 7. Cf. *quesikkompaū*.

*quenohtau*, v. t. he lays a foundation for, he founds (it), places (it) upon: *quenohtau-un*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. *-waap*, ibid. Suppos. *quenohtauk*, when he places or supports (it); *quenohtaukwaniuteh haussinutonganuit*, 'if he leaned his hand on the wall', Amos 5,

*quenohtau*—continued.

19. With inan. subj. *quenohtau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *ne quenohtau*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *ayen ohtng*, that which is under, Ps. 18, 7).

*quēnɔwau*, v. t. an. he denies (him), makes denial to (him), Mark 14, 68, 70 (*quenawo-nat*, to deny; *nuk-quenawau*, I deny, C.). Elsewhere *kohkónau*, as in Luke 22, 57; Titus 1, 16; *kohkónuuwan* *God*, he denies God, Ind. Laws II. [From *uhque* and *nowm*, he refrains from speaking (?).]

[Chip. *ahgrahnwatum*, he denied (it), John 18, 25. Cree *āgoonwetum*, he denies it (which Ilowse analyzes 'he strong-back-hears it').]

*quensin*, v. i. he supports himself, leans; pl. *-nuwog*, Is. 48, 2.

*quentamɔ*, v. i. (inan. pass.) it is wanted, is missed; *mo-teng quentanɔ*, nothing was missed, 1 Sam. 25, 21; cf. v. 15.

*quequan*, v. impers. it shakes, it trembles, Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. *+ash*, Matt. 24, 7.

[Abn. *k̄s̄igš̄nu*, tremble-terre. Cree *kwékwān*, it (the earth) trembles.]

\**quequécum* (Narr.), n. a duck; pl. *+máuq*, R. W.; *quéquecum*, Stiles. Peq. *quaquaumps*, 'black ducks'; *quaquecum*, 'ducks', Stiles. Onomatopoeic, but the form is that of a verb, 'he quack-quacks'. Cf. Cree *'hah-ha-way*, the old-wife or long-tailed duck (*Anas glacialis*), and Peq. *ungurá-unus* (Stiles), for the same species. See \**sésep*.

[Abn. *k̄s̄ikšímeš*, canard. Del. *qui-gúngus*, the gray duck, Hk.: 'large ducks', Zeib. S. B. 28.]

*quequéshau*, v. i. he goes leaping. Freq. of *queshar*.

\**quequisquitch* (Peq.), n. a robin, Stiles. *quequissu*, *queksɔ*, v. an. i. he quacks, he hisses; *nug queksɔog*, 'they hiss', Lam. 2, 16. V. t. an. *quequissuau*, *quequissuau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *k̄s̄iksssem*, il siffler; *ne-k̄s̄iksssem*, je siffler contre.]

*quesekompoonk*, n. a 'scaffold', 2 Chr. 6, 13. See *quesikkompau*.

**queshadtam, queishontam**, v. t. inan. he leaps over (it); *nuk-queshadtam*, 1 leap over, 2 Sam. 22, 30; Ps. 18, 29.

**queshau, quehshau**, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (*chánopsquáshau*, agrasshopperjumps); *nukyuceshshau*, I leaped, C.). Frequently, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *quoggiéu*, he runs, the substituted *esh* denoting sudden or violent motion. See *quaquequeshont*.

[Abn. *ne-kesirra*, ou *ne-kesssé*, 'je cours, je vas vite.' Cree *kwássetow*, he jerks it; *kwáskwáskoo-páthu*, it moves by leaps or jumps.]

**quesíkkompau, quesuk-**, v. t. he stands upon (it), Amos 9, 1; *kuk-quesíkkompau qussuk*, thou standest upon the rock, Ex. 33, 21. Cf. *quenikkompau*.

**quhiñnuh, quiht-**. See *quihiñnuh*.  
**quinahsinnunk:** (*nashpe*) *quinahsinnunk*, '(with) a pestle', Prov. 27, 22. From *quui*, *quime*, and *hassnu*, *assín*, 'long stone'.

**-quinne** and (suppos.) **-quinogok**, after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesu-koltash*, days, or (suppos.) *kesukok*, on the day; or, more exactly, for *nuukanush* (nights), suppos. *nohkog*. It is formed from *kouénú*, he sleeps. "Their age they reckon by moons, and their actions by sleeps, as, if they go a journie, or are to do any other business, they say three sleeps me walk, or, two or three sleeps me do such a thing, that is, two or three days."—Josselyn's Voy. *pasuk kesuk . . . asuh piogkukquime*, one day . . . or ten days, Num. 11, 19; *nequtta tahshikquime*, for six days, Ex. 24, 16; suppos. *nishik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *nees-qúunagat*, 'two days'; *shuck-qunbeckat*, 'three days', R. W. 69. Abn. *kate'k8u8i* or *nekst8ghéni8i*, une nuit; *nissgn8i*, deux nuits, etc. Del. *guto-kenak*, one day, Hkw.; *nguttokuni*, one night, *nischogunak*, two nights, etc., Zeish.]

**quinnuppe**, (it is) round about, all around; it turns. As adv. and prep., *quinnuppe kouéog weekit*, 'they lodged

**quinnuppe**—continued.

round about the house', 1 Chr. 9, 27. With an. subj. *quidinppu*: *uū quinnuppe*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb: *quinnuppe*, he turns, changes his course; with inan. subj. -*peu*; suppos. *noh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quianuppegk*, turn ye, 2 K. 17, 13. Vbl. n. *quinnuppouk*, a turning, conversion (as in Acts 15, 3). V. t. inan. *quinnuppenum*, he turns (it) about, 1 K. 8, 14; suppos. *noh quannuppinuk*, Prov. 28, 9. V. i. refl. *quinnupptau*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppanu*, he turns (him) about, 'converts' him; suppos. part. *quannuppinont*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupsheau*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnuppotheau*, it encompasses, surrounds, turns itself about.

**quinnuppekompaau** [= *quinnupponau*] v. i. he stands turned about, is (and remains) converted; pl. + *oy*, they are converted, Is. 60, 5. N. agent. *pau-aen(in)*, one who is converted, a convert, Luke 22, 32. '*Sampicatteahde Quinnuppekompaauen'* is the title given by Elliot to his translation of Shepard's 'Sincere Convert'.

**quinnupphoke**, as adv. 'everywhere', Acts 17, 30. For *quinnuppe-ohke*, round about the country.

**quinnupshau, -pwushau**, v. t. he goes round about (it); pl. -*shaog*, Ps. 59, 6; imperat. pl. -*pirshak*, go ye round about (it), Ps. 48, 12: *ne quannupishunk*, (the river) which encompasses (it), Gen. 2, 11, 13.

**-quinogok**. See *-quinne*.

**quukqunuksheau**. See *quumukquesu*.

\***quannamáug** (Narr.), a 'lamprey'; pl. + suck. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (= *qunni-amaug*, long fish.) Cotton gives 'quannummug, bass' [?]. See \**missickeke*.

\***quannánonk**, n. a blanket, C.

**quannassin**. See *quinahsinnunk*, a pestle, i. e. 'long stone'.

**qunnegk**, n. a hind, a female deer, Gen. 49, 21; pl. -gquādōg, Job 39, 1; Cant. 3, 5. See *ahtuk*.

[Narr. *aunān*, *quunēke*, a doe; *quanc-quāwese*, a little young doe, R. W. 96.]

**qunni**, v. i. it is long; an adj. long, El. Gr. 15; Mark 16, 5; *qunni onk*, longer than, Job 11, 9 (*anēgunnug* [= *anue gunnag*], 'longest', C.). With an. subj. *qunnusu*.

[Abn. *k8nē*, *k8nis8*, *k8nag8at*, il est long. Cree *kiurow*, it is long; an. *kin-waas*, he is long, i. e. tall. Del. *guneū*, Zeisb. Illin. *kinawacatzi*, bois long, arbre hant; *kinawacanaki*, habit long; *kinawaki*, *kinawaki*, long, Gravier.]

**quonnoon**, n. a 'lion', Is. 5, 29; pl. +*og*, Cant. 4, 8; a panther (?). Cf. *quoh-qunnoo*, 'greyhound'; *quauunon*, 'hawk'. The name signifies 'long-tailed'. Cf. \**konooh*.

[Chip. *giñwāno*, it has a long tail, Bar.]

**quunuhqutayeu**, v. i. he dwells on high, Is. 33, 5.

**quunnukque**, adj. high. See *quunuūkque*. **quunnukquesu**, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *noh quanakquesit* (and *quannukquesit*), he who is lame, Lev. 21, 18; pl. -*itcheq*, the lame, 2 Sam. 5, 8. *ququauquyshau*, he halts, limps; part. *noh quauquauquyshout*, he who halts, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-giissaq*, I am lame. Del. *gulaequot*, lame, Zeisb. Gr.]

**quunuūkque**, *quunuhque*, it is high; as adv. on high, Job 39, 18; suppos. *quunūquolt*, when high, 'of an high stature'. Ezek. 31, 3. *quauauquassāman*, he is tall, 1 Sam. 9, 2.

[Narr. *quuaūqasuu*, a tall man, R. W. Del. *gunaquot*, it is long, high; *gumazu*, he is long, tall of stature, Zeisb.]

**quunnunkquekomuk** [*quununkque-komuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

**quunnunktug** [*quununkque-h'tug*, high wood], n. a pole, a post; pl. -*quash*, Ex. 38, 5, 7 (*quonnohtake*, a mast, C.). See *quunah tug*.

**quonuhquaos** (?), n. pl. 'fir trees', Is. 14, 8.

**quonōnuhquoau**, v. i. he has long hair; neg. pl. *matta pish quonōnuhquooy*, they

**quonōnuhquoau**—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *quonōnuhquoau*, having long hair, Ps. 68, 21 (= *quonāhquoant*?), 1 Cor. 11, 14, 15. Vbl. n. *quonouk-quōonk*, a long 'lock of hair', Num. 6, 5. \***quonōsu** (Narr.), pl. +*oy*, pickerel: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *quani* and *utchan*, 'long nose'.

[Ppq. *qaānoose*, 'pickerel or long-nose', Stiles. Abn. *k8n8s8*, brochet. Old Alg. *kinouge* (Lah.), whence comes *maskinonge* or *muskelunjeh*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke nō' zhai*, (Gr. Trav.) *ke no zhi*, (Sag.) *ke no zenck*.]

**quunuhzug**, -*ontug*, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*konunkuhth-wheg*, Mass. Ps., Ps. 35, 3); pl. +*quash*, 1 Sam. 13, 19. From *quau* and *h'tug*, long wood. "Quunuhzug, of *quau*, long, *mehtug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

**quunūsseps**. See \**sēsēp*, a duck.

**quoashaw**. See *quoushan*.

**quogkinnum**, v. t. he dips (it) in or into, Lev. 9, 9; ——— *wag hogkwawonk asque-heonyanit*, they dipped the coat in the blood, Gen. 37, 31. (*quogkianōs8tē*, 'dipping, dipped'? C.)

**quogquadtinohkonau**, v. t. an. he wrestles with (him): *nuk-quogquadtinahkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinittuonk*, they wrestle (one with the other). Vbl. n. *quogquadtinittuonk*, wrestling, Gen. 30, 8.

**quogquēū**, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogquēt*, let me run; *quogquish*, run thou, 1 Sam. 18, 23; suppos. *noh quāg-quit*, he who runs, 1 Sam. 20, 36. Adv. and adj. *quogquēw*, running, by running, Mark 10, 17. See *queshau*.

[Narr. *quognis*, run thou; *tarikh quauquauquān* (intens.), why do you run so? R. W. Old Alg. *keyatch*, 'quickly' (= *quogquish*?), Lah.]

**quogquotheau**, v. i. he threatens; suppos. *quogquotheau*, when he threatened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquotheau*, threat-

**quogquotheau**—continued.

enings, threats, Acts 4, 29. Cf. *queichtinuuh*.

**quohqunonou** (?), for ‘greyhound’,

Prov. 30, 31. See *quununou*; *quunonou*.

**quôhkquohquoanetáu** (?), n. an ass; pl.

+*oq*, Gen. 12, 16. Elsewhere the English word is transferred without translation.

**quohtinont**, forbidding (him); part. of *queichtinuuh* (q. v.).

**quompham**, v. t. he dips (it) up; infin.

*quompham-nat nippé*, to dip up water, Is. 30, 14. In Gen. 25, 30, the imperat.

2d sing. *quompetash* is used, from a form *quomphatam*, he dips (it)?

[Narr. *quamphash*, *quamphomiianea*, (take thou up; and) ‘take up for me out of the pot’, R. W. 36. Cree *kwóppahum*, he scoops or laies it out, Howse.]

**quomphippau** [*quompham nippé*], v. i. he dips up water; pl. -*aog*, ‘they drew water’, 1 Chr. 11, 18. Cf. *wutuhppau*, he draws water.

**quomphunk**, (inan. part. of *quompham*, that which dips or takes by dipping), a net. Adj. *quomphóngane anahausuonk*, network, 1 K. 7, 17, 41.

[Chip. *kwaubahwa*, he fishes with scoop net, Sch.; *ahkwabinahgun*, a seine; *kua br a gnu*, a scoop net, S. B. 2, 18; *a gu bi na gnu*, ibid. 2, 19; *a gwa bi na gnu*, Bar.]

**quoncasq**, n. a gourd, Jonah 4, 6, 10 (*quínevarusk*, ‘a bottle’), C.; i. e. made from a gourd?). From *quani*, long, and n. gen. *asq* (pl. *asqash*), that which may be eaten raw. Cf. *askatasq*; *monaskatasq*.

**quosháe**, -*øe*, -*aue*, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshóe naum*, he foreseeth, Prov. 27, 12; *quosháe missohhamewog*, they prophesy, Num. 11, 27; *quoshóau naawau*, he promises, Heib. 12, 26.

**quoshappu**, v. i. he is (remains) ready; imperat. 2d pl. *quoshappegk*, Luke 12, 40.

**quoshauwéheau**, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, *quaquash-wéheu* and *quaquash-*, as in Jonah 4, 7. With inan. obj. *quoshauwéhtum*, he makes (it) ready, prepares (it), and freq. *quequoshwéhtam*, *quaquoshwéhtam*,

**quoshauwéheau**—continued.

Jonah 4, 6; Prov. 30, 25. See *quoshwéonk*.

**quoshinum**, **quash-**, v. t. he takes (it) beforehand, has (it) in readiness; *quashinumurog uk-kómikquodtoh*, ‘they make ready their arrow’, Ps. 11, 2.

**quoshkinnum**, he turns over (see title-page of Indian Bible); ‘translated’.

**quoshdau**, v. i. he promises; infin. *quoshoónat*, to ‘vow’ (to say beforehand), Ecel. 5, 5.

[Abn. *ne-kéttišé*, je promets, je lui dis par avance.]

**quoshodtum**, v. i. he says beforehand, predicts, prophesies; imperat. *quoshodtush*, -*ođish*, prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk*, a promising, i. e. the subject of a promise, the thing promised; pl. -*ougasj*, ‘the promises’, Heib. 6, 12. N. agent. *quoshodtunneuen-in*, one who predicts something, a prophet, Deut. 13, 1; Matt. 13, 57. Cf. *kásukquom*, ‘a witch’.

[Cf. Abn. *këssigaiin*, divination, ‘fausses observations de futuro’, etc.; see Rasles under JONGLEUR, JONGLERIE.]

**quoshóe**. See *quosháe*.

**quoshoeau**, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8: *wame quoshahtaush*, ‘all things are ready’, ibid. v. 4.

**quoshomau**, v. t. an. he says beforehand to (him), promises (it) to (him): *kuq-quoshom*, thou promisest or hast promised (him), 2 Sam. 7, 28; 1 Chr. 17, 26; suppos. part. *quoshomont*, vowed, promising, Mal. 1, 14; Heb. 6, 13; *noh quoshomont*, one who is pledged, ‘betrothed’, Lev. 19, 20; Dent. 20, 7. Vbl. n. *quoshónáonk* (-*muraonk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *ne quoshoónuk*, that which is promised, being promised.

**quosquechin**. See *quosquechin*.

**quoshquodchu**, v. i. he feels cold, suffers from cold [shakes with cold?] (*quosquatcha*, C.); infin. -*chinat*, as noun, 2 Cor. 11, 27.

[Narr. *núck-quosquatch*, I am cold, R. W. Chip. *nín gíkadž*, I am cold, Bar.]

**quoshquassusu** (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

**quoshqussausu**—continued.

*quos(h)quiswan*, he circumcises (him), Ex. 4, 25. V. t. inan. *quoshkussum regaus*, he circumcised the flesh, Gen. 17, 23; suppos. *ne quoshkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quoshqussausuonk*, circumcision, Ex. 4, 26; John 7, 22.

**quoshwéonk**, an ‘alarm’, Numn. 10, 5, 6 (vbl. n. from *quoshauwéhean*, he makes or causes him to be prepared); a ‘note of preparation’; or perhaps directly from *qushchhean* (cans. of *qūshāu*, he fears), he makes afraid, alarms.

**quosquechin**, *quos-*, v. i. it ‘hangs over’ (extends beyond?), Ex. 26, 12, 13.

**quoushau** (?), *quoashau*, v. i. it spills, is spilled, Mark 2, 22; Luke 5, 37; inan. subj. *quoahéau* (?), it is spilt; suppos. *ne quoahéauuk*, that which is spilt, 2 Sam. 14, 14; *ukquouhkonuh*, ‘he spilled (it)’, Gen. 38, 9.

**qūshāu**, v. t. an. he fears (him), is afraid of (him), Prov. 14, 2; with affixes, *uk-qush-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *qush*; 2d pl. *qushéuk* or -*ək*. Vbl. n. *qusháonk*, fearing, fear, Prov. 14, 27; 20, 2; ‘reverence’, C.

[Narr. *ułek-qusha* [ułek-qush-uh], I fear him. Cree *goostichu*, he is afraid; *gōostayay*, he fears him; *goos-tum*, he fears it.]

**pushkeu**, v. i. he goes back, returns, 2 K. 15, 12; Josh. 10, 15; suppos. *quash-kök*, Jer. 40, 5; *uk-qushkenu*, I go back, turn back, Neh. 2, 15 (*uk-quishkem*, C.). Vbl. n. *qushkronk*, turning back, James 1, 17. Adj. and adv. *qushkéé*, backward, in return, Is. 1, 4.

[Cree *kér-ayom*, he returns; *kwiskissao*, he is turned over.]

**pushkodteau** (?), v. i. he passes over [fords?], goes across (ariver) [on foot?], Gen. 31, 21; Josh. 3, 17; 4, 10; *scip ne woh mo qushkodtéonuk*, a river that could not be passed over, Ezek. 47, 5; *qushdteaoq Jordan*, they passed over Jordan, 2 Sam. 2, 29.

**qusseáshko**, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasquaneat*, to swallow, Job 7, 19). V. i. *quseash-quatineau*, he swallows, Obad. 16. Cf. *misheáshka*.

[Abn. *ne-kossihada*, ou -*d8*, j'avale.]

**quussinausu**, v. adj. an. she is menstruous; as adj. and adv. -*sue*, Lev. 15, 19, 25, 26; suppos. *quussinusit*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *-susuonk*, menstruation, Lev. 12, 2.

[Narr. *queshenársui*, ‘a woman keeping alone in her monthly sickness’, R. W. 53.]

**quussuk**, n. a rock, El. Gr. 10; Ps. 78, 20; pl. + *quanas*, Ps. 78, 15; *ułtch quussuk-quan-óhta*, from (among) the rocks, Jer. 51, 25; dimin. pl. *quussukquane-ash*, 1 Sam. 17, 40. Cf. *hassun*; *umpsk*.

[Narr. *quissicquon*, heavy; *kuek-qüssicquon*, you are heavy; *quossék*, a stone. Del. *ksue-quon*, heavy, Zeib.]

**quussukquaneutunk**, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*quissukquannítouk*, C.).

**quussukquanush** (?), n. ‘the kite’, Lev. 11, 14; but *weenout*, kite, Dent. 14, 13.

**qut**, ‘conj. disjunctive’, but (El. Gr. 22), yet, and yet, except that (“*qut onch* sometimes is used for but, because, yet so, but also, but even, nevertheless”, C.); *qut motta*, but not, unless there be, Job 6, 6. See *kutnumma*.

**qutchehheu**, v. t. an. caus. he makes trial of (him), proves (him), tempts (him); imperat. *qutcheh*, prove thou (them); *qutchehéh*, prove thou me, Ps. 26, 2; prohib. *qutchehéuhkon*, do not tempt, Dent. 6, 16 (*qutche*, try thou; *uk-qutcháwam*, I prove, C.). Adj. and adv. *qutchehwáv*, -uhár, of temptation, tempting, Ps. 95, 8. N. agent. *qutcheh-ánu-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchhuuonk*, a trying, trial, temptation, Luke 4, 13.

**qutchéhtam**, **qutchtam**, v. t. he tastes (it), tries by tasting; pret. *uk-qutchtam-up*, I tasted (it), 1 Sam. 14, 43; suppos. *quadjlog*, *quijlog*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchetam-óuat*, to taste; vbl. n. *qutchetam-ónak* [the sense of] taste, C.).

[Abn. *ne-kstádámea*, je goûte, pour voir s'il est bon.]

**qutcheteau**, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *deóok*, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutcheteonk*, pl. *-ongash*, trials, attempts, C.

**quthum**, = *quttūhhām*, he measures or weighs (it).

\***quttāuuatu** (Narr.), sixpence or its value in bead money; otherwise *quttatashaiūm-seat*, six-penny's-worth, R. W. 128, 129.

**quttauēu**, **kuttauweu**, v. i. he sinks, goes down (in mire, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15); *ahque kut-tarēt*, let me not sink, Ps. 69, 14. Cf. -*quttānk*, the throat; *quttūhhām*, he weighs; *quttāuuuman*, he shows respect; *m'kattuk* (*makkuttuk*), the knee.

[Abn. *ne-ghetlāhamen*, 'je l'enfonce dans l'eau, et va au fond'; *ghedārra*, il enfonce dans l'eau.]

\***quttāuuemun**, 'to plant corn', R. W. 91. For *pauquttāuuemun* (?).

**quttaushau**, **quttuhshau**, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttuhshauog ouatāh quissik*, they sank to the bottom like a stone, Ex. 15, 5, = *quttanushao*, v. 10. From *quttanēu*, with *sh* of mischance. With inan. subj. *quttausheau*, it sank, 1 Sam. 17, 49; '*qutonkamōom kōmshām*', it sinks thy boat, Samp. Quimnap. 156.

**quttiantam**, v. t. inan. he honors, shows respect to (it).

**quttiānuumau**, v. t. an. he honors, shows respect to (him), Dan. 11, 38: *nak-quttiānuum ktassat*, I honor the king, Dan. 4, 37; imperat. *quttiānuum kash*, honor thy father, Ex. 20, 12; suppos. part. *noh quttiānuumont*, he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttiānuuhōonk*, (showing) respect, honoring; pass. *quttiānnitnuonk*, being honored, respect or honor, as referred to its object. Cf. *quāthum*, he fears, and see *quttauēu*, he sinks.

**quttompagħoṭeg**, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25,

**quttompagħoṭeg**—continued.

13: *quttompagħaṣtau*, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *qut-tompagħađoñk*, weighing, C. See *omp-skot*, a penny, and examples thereunder.

\***quttōw**, n. a log (?), C.

**quttūhhām**, **quthum**, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. *noh quadħuk*, he who measures; pass. part. inan. *quttuhħumuk*, *quthumuk*, measured, Jer. 31, 37; an. *quttuhħot*, *qutħħot*, (he is) measured, Dan. 5, 27; freq. *quaquthum*; suppos. *quaquadħuk* (-hook, Is. 40, 12); t. an. *quttuhħanuu-ju*, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttuhħoqe*, *quthumōe*, by measure, by weight. Vbl. n. *quttuhħamooñk*, measure, weight. Cf. *ogħetamnāt*, to count.

**quttūhhēg**, n. (suppos. inan. or instrumental of *quttūhhām*) that which measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl. +*ash*, 1 Chr. 23, 29; *quttuhħonk* (vbl. n. act.), a measuring, measure: *quttuhħongu-il*, by measure, 'in a measure', Is. 40, 12.

**quttuhshau**. See *quttanushau*.

**quttūhhwhōsu**, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl. +*ash*, 1 K. 5, 11; 18, 32.

Properly, v. i. an. he measures, is measuring (*nak-quttiāhhwhous*, I measure, C.). **quttukqsheau**, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. *quttukshunk*, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *makkuttuk*, the knee.

-**quttūnk**, n. throat; *ak-quttunk*, his throat. From *quttau-en*, it goes down (?). See *mukquttuk*.

[Narr. *qittuck*. Del. *qunta*, swallow it, Zeisb.]

## R

\***rame** (Quir.), within, in, Pier. 48, 49, and *passim*.

\***ramūk** (Quir.), as postposition and preposition for under: *nippe ramūk okke*, waters under the earth, Pier. 46. Cf. *rame*.

\***rout** (Quir.), fire; *rowtag*, Pier. 67. See *noħlau*.

\***rōwat**, **rouwat** (Quir.), of old (?): *nah rōwat*, of old (in old time), Pier. 29; *rouwat eo poħbe*, long ago (?), ibid. 36.

## S

**sabáe.** See *saupáe*.

**sabahég** (suppos. inan. of *saupahháau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sóbahég*, Gen. 25, 29; *sebaheg*, Judg. 6, 19, 20; adj. *sabahhépane*, 2 K. 4, 40; *neepatash sabahég*, 'seethe the pottage', v. 38. See *saupáe*.  
**sábasum**, v. t. he melts (it); infin. -*umunat*, Ezek. 22, 20; suppos. inan. or part pass. *sabasumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sabassumaoonk*, a melting, a furnace for melting; and suppos. instr. *sabasséy*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sábasumve*, molten, 2 Chr. 34, 4; v. adj. an. *sabasosu*, *sábohsosu*, he melts or is melting, Jer. 6, 29; inan. subj. *saboheteau*, it melts, is melted. (*noh sohpasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

\***sabuck**, n. gunpowder, C. See \**sáupuck*.

\***sáchim** (Narr.), pl. +*atiog*, n. 'king', R. W. 120. Vbl. n. *sachimdáonck*, 'a kingdom or monarchy', ibid. See *tah-satum*.

[Peq. *súnjum*, king, Stiles. Micm. *shahman*. Abn. *suýgmañ*, capitaine; *ne-sáñgmañi*, je suis capitaine. Del. *ságimau*, he is a chief, Hkw. Mass. *sachim*, *sagamore*, a king, Wood. The comparison of these forms shows the identity of the names 'sachem' and 'sagamore', the latter representing the 3d sing. indic. of the verb *soñkhuau*, or *sohkauan* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *sontim*.]

\***sachimmaacómmock** [for *sachimmoekomuk*] (Narr.), 'a prince's house', R. W. 120.

\***sáchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

**ságket**, *sáket*, *sáketog*, suppos. of *sohkéü*, *sohkéu*, or *suhkou*, he pours out, ejects: *noh sagkét*, he who urinates, 1 K. 16, 11; (*ságketag*) 1 Sam. 25, 34; 2 K. 9, 8.

[Abn. *ne-seghi*, mingo; *srgdi*, urina.]  
**sagkompanau**, -*pagunau*, v. t. an. he leads (them), directs (them), Is. 40, 11 (*nus-sogkompaginnuwam*, I lead, I rule,

**sagkompanau**, etc.—continued.

C.); pl. -*maog*, Matt. 15, 14; suppos. part. -*pagnuout*, when he leads, leading, ibid.; *sagkompagunuh*, he led (i. e. continued to lead) them, Ex. 13, 17, 18; *ahque sagkompaginmean*, Luke 11, 4, =*ahque sagkompagunainuean*, 'lead us not', do-not lead-thou-us, Matt. 6, 13. N. agent. *sagkompaginuen*, one who leads, a leader.

**sáket**, *sáketog*. See *ságket*.

\***sammee**, oil (?), C. See *pummer*.

**samogkinumuk**, suppos. pass. (inan.) of *summíguumuk*, that which is stretched out or held forth, as a staff, the hand, etc.

\***samp**. See *saupáe*.

**sampco**, v. i. he is a guide, he directs right; t. an. *sampcau*, he is a guide to (him); *nus-sampaocu*, I am a guide to (them), Rom. 2, 19.

**sampcavu**, v. t. an. he confesses to (him): *nus-sampcam*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampcantam*, he confesses (it); pl. -*tanwog*, Neh. 9, 2; v. i. *sampce-antam*, he is frank-minded (cf. Ahn. *sanihi*, 'franchement, sans feinte', under *sampwi*). (Primarily, he is honest or frank toward.)

**sampshanau**. See *sampushanau*.

**sampwe**. See *sampwi*.

**sampwenéhheau**, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *noh sampwenéhheont*, he who justifies, a justifier, Rom. 3, 26. Pass. *sampwenéhit*, he is justified, Rom. 3, 24. Vbl. n. *sampwenéhheonk*, justifying, justification (act.); -*éhittuank*, being justified, justification (pass.).

**sampweogquananuau**, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. *sampweogquananuont*, one justifying (himself), Job 32, 2. From *sampwe* and *ogquananuau*.

**sampweisseeahheau**, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. -*héoog*, they are made righteous, Rom. 5, 19.

**sampwi**, -*we*, v. i. it is (1) straight; (2) right, just, upright. *en samp-*

**sampwi**, -we—continued.

*we may-at*, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) *sampoi*, if it be right, Prov. 20, 11 [?]\*. Suppos. inan. *ne samp-way*, that which is right, 2 K. 22, 2. Adj. inan. *sampwe yeh*, Ezek. 45, 11. V. adj. an. *sampwesit*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *woh sampwesit*, he who is upright, Micah 7, 4. V. adj. inan. *sampohetou*, it is straight, upright; caus. *sampwehetou*, he makes (it) straight; *sampwehetoush kum-may*, make thy way straight; part. *sampweheau-un*, straightened. V. adj. an. act. *sampweusseit*, he does straight, uprightly. Adj. and adv. *-usseit*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampweusseonk*, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. *-ussean*, he who does right or justly, a just man. (Cf. Sansk. *simū*, (1) simili, aequalis; (2) aequus; (3) integer; *sampād*, perfectio, felicitas. Lat. *similis*; Engl. same.)

[NOTE.—Marked "No!" by the compiler in the manuscript.]

[Narr. *saūmpī*, straight. Quir. *sam-páio*, (it is) right, Pier. Abn. *sambígi*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *simmutz*, perpendicular; *simmutinam*, he erects it.]

**sampwushanau**, **sampshanau**, v.t.an. he guides (them): *ken sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshunout*, pl. *-oucheq*, they who guide, guides, Is. 9, 16. N. agent. *samprushanen*, a guide (= *sampwoshás-sean*, Ps. 55, 13).

\***sanaukamuck** (Narr.) n. land; *nis-sawnwukamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from — and *kómuk*, inclosed place. See *sonkin*, it grows, and cf. Abn. *ssaukan8r*, 'la terre produit'. Perhaps the same as *sowanohkomuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sowaniyeu*). Cf. \**ohteuk*.

B. A. E., BULL. 25—10

\***sannegkmonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanagkaonk*, C.

[Abn. *uenékk8aiom8*, I sneeze.]

**sanukkuhkau**. See *sunukkuhkau*.

**sasamátahwutteonk**, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-ongash*, 'scourgings', Heb. 11, 36.

**sasámatau**, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-sasamatoh*, I chastise; *nus-sásam-tahoom*, I punish, C.). Cans. *sasamatohchau* (-*ahhaw*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamatohhut*, when he is punished, Prov. 21, 11.

[Narr. *sasamitauhitch*, let him be whipped, R. W. 122. Abn. *n8-saumt-heah*, je le bats (légerement).]

\***sasaunkapámuck** (Narr.), n. 'the sasafras tree', R. W. 90.

[Abn. *sasüigshémuk8*, 'bois puant pour faire vomir'; *ma'k8anū*, bon à manger.]

\***sasémin-eash** (Narr.), pl. cranberries, R. W. 90.

\***sashkontowáonk**, n. 'a shrill tone, or voice', C.

**sasiogkish**, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of *sasiogke*, freq. of *siagke*, it is hard, difficult.

**sassadt**, n. 'a crane', Is. 38, 14. Cf. *tamug*, crane, Jer. 8, 7. See Cree *tháthícke*, tears, rends; and cf. *tannoki*.

\***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *touh-komukque puppinashimwog*, El.).

\***sassammaúquock** (Narr.), n. pl. eels, R. W. 103.

[Del. *schachanék*, an eel (cf. *schachachki*, straight; *wschacheu*, smooth, glossy, slippery), Zeisb. Gr.]

\***sassaqusháuog** (Narr.), v. i. they are slow; *nickqíssakus*, I am slow. See *sesegenam*, he is slothful.

\***saunketíppo** (Narr.), n. a hat or cap, R. W. 107.

\***sauoppunk**, a rod, Mass. Ps., Ps. 2, 9.

**saup**, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

**sauap**—continued.

[Narr. *sauop*. Abn. *séhet*. Micm. *shay*, ce matin; *shibonsk*, demain. Cree *wáppák-e*, tomorrow (*wípuw*, soon). Chip. *walang*, tomorrow; *jéha* (*shaiba*), in the morning. Del. *sclopok*, tomorrow morning, Zeish.]

**sauapé, sabáe**, it is softened, made soft by water; as adj. 'miry', Dan. 2, 43; *sauapé munamask* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sáhég*, that which is made soft, 'pottage', boiled food (perhaps from a causative form, *sauphéhán*, he makes it soft); hence *sappan* (modern *sappan*, *sepava*, *sepau*, Webst.) for *saupan*, softened. "The crushed corn is daily boiled to a pap called by them *sappan*."—Deser. of N. Neth., 1671. Cf. *sábasum*, he melts, softens by heat.

[Narr. *násánuq*, "a kind of meal pottage, unparched; from this the English call their samp", etc., R.W. 33. Abn. *násáuhán*, sagamíté; *utsáubé*, fais-en; *kesáuhg*, *sios-sáuhg*, bouillon de chair; *muúls-sáuhg*, bouillon de poison, etc. Chip. *nis-sábaur*, I am wet (with rain), Bar.]

\***sáupuck** (Narr.), n. gunpowder, R. W. 149; *sabuck*, C.

[Abn. *sá saúbigsáuk*, il fait des éclairs. Del. *sasappiwak*, lightnings; *sapiechté*, when it lightens, Zeish.]

**saushkisashaü, siashk-**, v. t. an. he scares, frightens (him): *kus-siashkisashch*, thou scarest me (by dreams), Job 7, 14.

**sauskshanittuonk**, vbl. n. being terrified, terror, fright; pl. *-ongash nukkóndéu*, terrors by night, Ps. 91, 5.

[Abn. *ne-séghesi*, je suis épouvanté.]

**sauhkhissa**, v. i. (adj. an.) he pants (is very weary, exhausted) (*saunhkhissineat*, to pant; *nus-sauhkhiss*, 1 pant, C.); suppos. *sáukkissit*, when he pants, Ps. 42, 1.

[Abn. *sañkstéssé*, il tombe en défaillance de marcher; *sañkstési*, — de chaleur, etc. Del. *schauxin*, to be weak, Zeish, Gr. 104.]

**sauunum**, v. i. he is weary, 'his strength faileth', Is. 44, 12; *nus-sauunum*, I am weary, Gen. 27, 46 (*pogkolche nus-souñum*, I am very weary, C.); suppos. *noh*

**sauunum**—continued.

*sauunuk*, he who is weary, Joh 22, 7. V. t. an. *sauunuaan*, he wearies (him). Vbl. n. *sauunumónk*, weariness, faintness, Lev. 26, 36.

[Narr. *nis-sówanis*, I am weary. Abn. *ne-saß-sáti*, je suis las de marcher; *ne-saß-arokki*, 'je suis fatigué du travaille', etc.; *säsi*, lassement. Del. *schauewi*, tired, weak, Zeish. Gr. 104; *schauevussu*, he is weak, Zeish. Voe. 28; *schauecabumé*, to faint with hunger, ibid. 55.]

\***sawhoog** (Narr.), loose, unstrung beads or shell money, R. W. 13L. (For *séwhóog*, they are scattered. See *sáhhám*.)

[Cf. Abn. *säsi*, 'nonchalament, sans l'accommode, sans le lier', etc.]

**séhhám**, *seôh-*, v. t. he scatters, disperses (them), Prov. 20, 8; Ps. 53, 5; Lev. 3, 2. Freq. *séahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *seáhham*, *seáhheau*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *nag seáhhróog*, they are scattered, Ezek. 34, 5; suppos. (pass.) *seahwhatteág*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *seáhham* and (intens.) *seakshau*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *seáhkonau*, *seáokau*, he habitually scatters, goes on scattering (them). (These forms are all causative. The primary verb is not used by Eliot, except perhaps in Luke 11, 23, *seáigeu* [= *se-á-e-i-u*], he scattereth.) See *naavigen*; *naaveen*.

[Narr. *sawhoog*, *sawhósachick*, (pl.) loose (scattered). Abn. *säsi*, 'nonchalament'; *säsi pitë*, 'mets cela dans le sac, sans l'accommode, sans le lier, simplement comme il est'. Del. *saschenem*, to scatter.]

**séauhtea**, *seaoh-*, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*nus-seáuhhtea*, I sprinkle, I scatter, C.).

**sebahég**, n. pottage, bouillon. See *sabahég*.

**séé**, it is sour; adj. sonr. 'séé wine', for 'vinegar', Num. 6, 3; Ps. 69, 21; *séé petukquunuk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *séog*, that which is sour, when sour; *nikkone séog*, 'leaven', Ex. 13, 7. Adj. *séane* (of unripe fruit), Is. 18, 5; Jer. 31,

**séē**—continued.

29, 30, (of drink) Hos. 4, 18. Cf. *singke*, it is hard, difficult.

[Cree *séwi ssu*, he is sour or salt; *sé-wáppusooy*, sour liquor, i. e. vinegar. Chip. (St Marys) *shéwun*, (Sag.) *seewan*. Menom. *shaywon*. Del. *shuwon*, Sch. 11, 478; *schuron*, Zeisb. Voc. 6.]

**seep.** See *sépu*, a river.

**seepsin, sépsin**, v. i. (he extends himself,) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. *sepish*, lie down; suppos. *sepsinon*, when I lie down, Job 7, 4.

[Abn. *suásadssin* (étendu) or *saín-sáts*. Del. *sopsin*, to be naked; *sopsu*, he is naked (?), Zeisb.]

\***segáu** (Narr.), a widower, R. W. See *sekonsq*.

[Del. *schikuwak* (pl.), widowers, Zeisb.]

**segenam**, v. i. he is indolent, slothful. More common in the freq. and intens. *segenam*, he is habitually idle, lazy; *mug segeganawog*, they are idle, Ex. 5, 8. Cf. with *ahque segenamak*, be not slothful or remiss (in a particular matter), Judg. 18, 9; *ahque segeganawok*, be not slothful (by habit), Rom. 12, 11. Adj. and adv. *-anwre*, Prov. 10, 4; Matt. 20, 3, 6. Vbl. n. *segeanamónk*, and *seseg-* (*ásekenemónk*, C.), slothfulness, idleness.

[Narr. *kus-sásaqus*, you are slow. Abn. *skšániik*, le dernier (?), or *suí' ghi ré*, 'il n'est pas ceinturé, il va à la negligence'.]

**seíp.** See *sépn*.

**seíppog** [*sécpoy*], n. 'salt water', James 3, 12. Elsewhere in Eliot's translation the English word 'salt' is transferred. **sekeneam, sekenam**, v. t. (1) he refuses, rejects; (2) he manifests aversion to; (3) he hates (it), Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. *noh sekenog*, he who refuses, hates, Prov. 15, 27. With an. obj. *sekneu*, he refuses, rejects, hates (him), Gen. 27, 41: *nus-sekneu*, I hate him, 1 K. 22, 8; 2 Chr. 18, 7; suppos. *noh sekneait*, pl. *-itehey*, they who hate (him), Prov. 8, 36. Vbl. n. act. *sekeneauónk*, hating, hated felt, 2 Sam. 13, 15; *sekeneausuónk*,

**sekeneam, etc.**—continued.

hatred in exercise, active hatred; pass. *sekeneauónk*, *-cauduónk*, being hated; hatred received, Gen. 3, 15; Eccl. 9, 1; recipr. or mutual, *sekeneauónk*, enmity, mutual hatred, Prov. 10, 12.

[Narr. *sékinum*, I have no mind to it; *nis-sékinug*, he likes not me; *sekianeu-hettuock*, they hate each other. Abn. *ne-sigáñdum*, je ne le veux pas. Del. *schinguúmen*, to hate something; *-galan*, he is hated, Zeisb.]

\***sekontowau**, 'lisping' [the lisps?], C. **sekousq** [for *sekousquid*], n. a widow (*sekúinish*, C.); pl. *-squaq*, Lev. 21, 14; 1 Tim. 5, 3; *nen sekousq*, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. *sekonsquash*, be thou a widow, Gen. 38, 11. From *asuhkan* (she comes after) or *sequanu* (she is left) and *squá*, a left woman, a relict. See *sequanu*.

[Narr. *segáu*, widower; *segonisquar*, widow. Del. *schikochquen*, Zeisb.]

**seóhhám**. See *sáham*.

**sép**, a river. See *sépu*.

**sepagenum, sepak-, sepak-**, v. t. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 105, 39. Suppos. *noh sepagenuk*, he who spreads, extends. Adj. *sepagn-unwre*, extended, spread out, Jer. 10, 9. **sepághunk**, n. a sail, Acts 27, 40 (*sepak-hunk*, C.). Suppos. inan. of *sepagken*, it spreads, that which extends or is extended. See \**seppegham*.

[Narr. *sepdkhig*, a sail; *sepaghoom-málu*, let us sail. Abn. *ne-sib'ghihima*, je vas à la voile.]

**sepagkeú** (pl. *-éog*), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. inan. *sepagkemaw*, *sepakemaw*, it is spread, it spreads, extends. Suppos. *sepakemónk*, if it be spread (as leprosy, Lev. 13, 22, 27).

**sepakehtamónk**, n. the firmament, Gen. 1, 7. (This verbal, from a form *sepakehtam*, was perhaps formed by Eliot.)

**sepakenum.** See *sepagnum*.

**sepe**, (it spreads out, extends; hence) it is long, a long time, Josh. 6, 5; Matt. 23, 14; 'a good while', Gen. 46, 29; *sepe mahche*, long after, Josh. 23, 1. Cf. *quuni*; *seseken*. (Cf. Greek *σπάζειν*,

**sepe**—continued.

to draw forth; *σπειδεῖν*, *σπειρᾶ-ειν* (*σπειδ-ειν*), to pour out a liquid; Goth. and Ang.-Sax. *spīwan*, *spīwanan*.)

[Cree *síp-iši*, he is durable, lasting. Abn. *síp-iši*, ensin.]

**sepepomantam**, v. i. he is long-lived, lives long, is 'stricken in years'. Gen. 18, 11; 24, 1. From *sepe*, and *pámantum* (he lives).

**sepham**, v. t. he offers, he sacrifices (it); v. t. an. *sephuman*, he offers or sacrifices (it) to (him). 1 Cor. 10, 20.

**sephausu**, v. i. he sacrifices, offers sacrifice; pl. *-uog*, Hos. 4, 13. Vbl. n. *-uonuk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-uoungash* (*síphausu*, it is offered or sacrificed, C.). N. agent. *sephausuau*, one who offers, a priest, Lev. 1, 9. N. collect. *sephausuenečáonk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under JONGLEUR, JONGLERIE.]

**sephausuu**, v. t. he offers or sacrifices to (him).

**sepohtaeu**, v. i. he is, or continues, long (in a place?); suppos. *uoh sepohtau*, 'when he had been there a long time', Gen. 26, 8. Adj. and adv. *sepohtée*, (long) continuing, Jer. 30, 23. Participle *sepahtau-un*, long continuing, 'durable', Prov. 8, 18.

\***seppaghām**, he sails, C. (i. e. *sepag-am*, he goes by spreading out, by a sail). See *sepaghank*.

**sépsin**. See *sepsin*.

**sépu**, **seíp**, **seep**, n. a river, Dan. 8, 3, 7; Gen. 2, 10, 14; pl. *-uush*, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See *sepr*. The inseparable generic name for river used in all compound words was *-tuk* (q. v.), from *tukka*, fluctuat, undat. *ut sepr-nd*, by the river; *nashane sepuruchtu*, in the midst of rivers, Ezek. 29, 3; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepueše*, *sepuras*, pl. *-étsish*, 'brooks', Joh. 20, 18.

[Narr. *síp*, R. W.: *sepe*, *sebe*, Stiles; dimin. *sepoše*, a little river; *sepómes*, a little rivulet, R. W. 88. Old Alg. *siplim*, a river (*sílikinan*, to pour out), Lah. Abn. *síp*, pl. *sípshur*. Cree *síppee*,

**sépu**, **seíp**, **seep**—continued.

pl. *-á*. Chip. *séhá*, *séppee*, pl. *-wan*. Del. *si po*, Zeish.]

**sequan**, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*séquun*, spring, C. and R. W.). Cf. *népim*. Adv. and adj. *sequáne*: of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. *sígšán*, with *síkkauis8*, 'le ruisseau est taré'. In the Catechismo Algonchino, p. 22 (qu. 28), *síkwauánik* (in the spring) is translated 'diffidente arborum humore', Fr. 'quand la séve coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i. e. when it thaws?).

[Quir. *seqnoks*, in summer, Pier. 28. Abn. *sígšán*, le printemps. Cree *síkwun*, it is spring. Chip. *séyrun*, spring. Del. *si quon*, spring, Zeish.]

\***sequanamáquock** (Narr.), n. pl. [*sequane-ánuung*, pl. *-quog*, early-summer fish], 'bream', R. W. The same species as *mishwúp-paúog*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'scuppaug' and 'porgy' (Pagrus argyrops, Cuv.).

**sequanau**, v. i. he remains behind, is left, (*neu webe uas-sequinit*, I remain alone, am left, 1 K. 18, 22); suppos. *uoh sequnut*, *-it*, he who is left; pl. *nag sequnutcheg*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (= *nashquuntcheg*, Neh. 1, 3). Inan. *sequenau*, it remains, is left; suppos. *ne sequunk*, *asquunk*, *ashquunk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashyshunk*, pl. + *ish*, what (things) remain, Lev. 27, 18. Cf. *nsuhkau*, (it comes) after; *nusquenau*, to remain alone.

[Abn. *skóñik pruššó*, he last comes, 'il vient des derniers'; *ne-nss8skuðnii*, je le suis, sequor. Narr. *segáño*, he is a widower [a relict], is left.]

**sequinittuonk**, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

**sequunnumau**, v. t. an. he leaves a remainder to (him); negat. *matta sequunnumauwo-m-og*, they leave not a remainder to (him), 2 Sam. 14, 7.

**sequttahwhau**, v. t. he remains (of a number), he is left, of (them), Deut. 3, 11. Otherwise written *ashqucht-*, *asqueteuh-*, *aspit-*, *ushquelt-*, etc. Suppos. pl. *nag sequttahwutchey*, they who are left of, the remnant of, Deut. 3, 11 (*asquttahwutcheg*, 1 K. 9, 21).

**sequtteamuk**, *ashqueteāmuk*, pass. suppos. inan., that which is left, the remnant; pl. —ish, the leavings, Ex. 12, 10; Matt. 15, 37.

**sesegebam**, v. i. he is habitually idle, slothful; freq. of *segenam*, q. v.

**seségk**. See *seséky*.

**[sesekeu**, v. i. he stretches himself (in bed or when lying down):] *muttu woh wuttit sesekein*, he can not stretch himself thereon, Is. 28, 20. Cf. *sesepeau*, he stretches himself (and remains stretched).

[Abn. *ne-sú ságheśin*, 'je m'êtérons, étant couché'. Del. *schachachgen*, straight along, Zeib.]

**sesékq**, *seségk*, n. a venomous serpent, 'adder', Gen. 49, 17; Prov. 23, 32; 'viper', Acts 28, 3; pl. —quioq. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoeic. Cf. *seseko*, 'he peeps' (as a bird), Is. 10, 14; *sauusay* (suppos.), when it 'tinkles', 1 Cor. 13, 1; and cf. *askök*, snake; *quegasu*, he 'hisses'. (Cf. Greek *ożet*; Tonga, *sisi*; Polish, *hszyk*, to hiss.)

[Narr. *síæk*, rattlesnake, R. W.; *sesicke*, Wood. Abn. *síiski*, serpent à sonnettes; *ssiggián*, la sonnette; *sésegð*, il crache.]

**\*sésep**, *qunusseps*, n. a duck, C. See \**quequécum*. This name perhaps signifies a diver. [Cf. Abn. *ntsapi*, 'je me plonge dans l'eau'; 3d pers. *tsaṣap8*, from which freq. *tsr-tsaṣap8* or *tsr-tsap8* would be regularly formed.\*]

[\*NOTE.—Marked "doubtful" in the margin.]

[Cree *síesep*, pl. —uk. Chip. *shée-sheep*, pl. —ug.]

**sesepeau**, v. i. he stretches himself, 2 K. 4, 34; suppos. *noh sesepeau*, he who stretches himself; pl. *nag sesepeau-cheg*, Amios 6, 7. From *sepe* (*sephen*, he extends), with augm. reduplication.

**sesepeau**—continued.

Cf. *kot-eu*; *sépsiñ*; *sesku*. (Sansk. *si*, jacere, dormire; *sepi*, dormire, jacere; *sepmu*, somnium.)

**shehteāeu** [for *nushéhdeu*], n. agent. a murderer.

**shpun-aw**. See *uspunanónat*.

**shuog**, for *nishuog*, an. pl. three, Jer. 36, 23. See *uñive*.

**shwe**, pl. inan. *shriuash*, for *nishwenash*, *nishrinash*, three.

**shwinchag**, for *nishwinchag*, thirty, Nunn. 31, 44, 45.

**shwosuk tahshe**, num. eight, El. Gr. 14; pl. inan. *shrosuk tahshinash*; an. *shrosuk tahstuq*, Gen. 8, 23; *shrosuk tahshquinogkod*, eight cubits (measures of length), Ezek. 40, 9; *shrosuk andtalashikguinapil*, (when) eight days old, Gen. 17, 12; *nabo shrosuk*, eighteen; *shrosuk tahshinchag*, eighty; pl. an. *shrosuk tahshinkodtug*, inan. *shrosuk tahshinkultash*. Otherwise written *nishwosuk*, from *n'shore* (*nishwre*), three, the third finger of the second hand, or 5+3.

[Narr. *shróosuck*, eight; *piuek-nabna shróosuck*, eighteen; *swowauk ta shincheek*, eighty, R. W. 41, 42. Abn. *utsuñsek*, eight. Old Alg. *uissuassou*, eight, Lah. Cree *swidse'ik*, eight. Chip. *shaus we*, eight; (Ojibwa) *nish wiš swi*. Del. *chausch*, Zeib.]

**shashkisashäü**. See *sunshkisashäü*.

**\*sickissuog** (Narr.), n. pl. elams, Mya arenaria or long elam (*sükkissüog*, C.). Peq. *sueksaruaug*, Stiles. For *sohkissu* or *suhkissu*, he spits, squirts water. Adj. v. from *sohku*, *suhku*, he spits. See *suuhku*.

**sinnukkutchahheau**. See *sunukkutchah-*

**siogke**, it is hard, difficult; as adv. *siogke nehau*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ne siogkok*, *sioguk*, that which is hard or difficult, 'a hard thing', 2 K. 2, 10; pl. —ish. Augm. (suppos.) *sa-siogokish*, (very) hard matters, Ex. 18, 26. Vbl. n. *siogkeyenouk*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkusu*, he is hard; *kus-siogkus*, thou art a hard man, Matt. 25, 24. From *soč*, sour (so,

**siogke**—continued.

Greek ὁξύς; Lat. acerbus, asper; Ang.-Sax. *sorhē*; Eng. sour, sore, sorrow). See *sasioygokish*.

[Narr. *siúckat*, hard; *siuekissúeg*, 'they are stout men', i.e. hard fighters. Cree *suságissu* (= *sa-siogkussu*?), he is niggardly. Chip. *sonagád*, it is difficult, hard, disagreeable; suppos. *senayak*, Bar. Abn. *saú'gheré*, cela est dur; prefix *saughi*.]

**siogkod** [for *siogkoht* (*siúckat*, R. W.), from *siogkohem*, v. i. inan. subj.], it is hard, difficult, Prov. 13, 15; Mark 10, 24.

**siogkowaonk**, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *nupwoámkn*. -sip, -sup, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *suapé* (q. v.). Cf. *nontsippam*; *missippam*; *kogkeissippam*; *ohksippam*, C.; *tápsippam*, etc. To this corresponds the inseparable *-uppa*, *-ippa*, 'to eat', which is found in a similar group of compounds. See *wut-tattumanat*.

[NOTE.—The entire definition is marked "Dele | to exude | *soh'-ippe*" | preceded by "or 'to sup' bouillon?" The following two incomplete definitions, *-sippa[eu]* and *sissipik-quoshau*, appear on a memorandum slip inserted in the manuscript.]

**[-sippa[eu]]**. Refer to *missippam*; *nus-suppig*; *suppiq-*(?). Cf. Chip. *-avbo*.]

[Cree *ménis-ápprooy* [*mén-i-sá-p-pwooy* (?)], berry liquor, Howse 19; *min-ápprooy*, berry juice, p. 179. Chip. *min-áhbo*, ibid. [*ni ippe* (?); *soh'-ippe*, juice (?), exude.] Del. *usup-pi*, 'sap of trees', Zeish. Voc. 13; *si spi gau*, it leaks, drops, ibid.

**[sissipikqonshan]**, 'he winketh with his eyes', Prov. 6, 13; *noh sasupikqudít*, he that winketh with his eyes, Prov. 10, 10; *wus-sáhpequáéh tam un*, he winked at it, Acts 17, 30; *suppikquehtám*, he shuts his eyes, Prov. 16, 30; *subpig-quacog*, they shut their eyes, Matt. 13, 15.]

[Del. *scho pin queel*, shut your eyes, Zeish. Voc. 29.]

**\*sitchipuck** (Narr.), the neck, R. W. See *mussittipuk*.

**skannem(in)**, pl. *skannémunash*, seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *wuskan-nému*, q. v.

[Narr. *skannémencash*, seed corn, R. W. 91.]

**\*skát** (Narr.), ebb tide; *mittáeskat*, a low ebb, R. W. 100.

[Abn. *ssí'kkat*, décroit.]

**-skeesuk**, the eye, the face. See *muskésuk*.

**\*skunk**. See *\*squeek*.

**sóanaiyeu**. See *sowaniyen*, of the south, southern.

**sóbâheg**, *sóbâheg*. See *sabahég*, potage, bouillon.

**sobososit**, suppos. and pass. of *sábosasu*, he melts (it). See *sábasum*.

**\*sóchepo** (Narr.), snow, it snows; *sóchep-wutsh*, when it snows, R. W. (*muhpáwí*, it snows, C.; *marpaw*, Wood). See *muhpaw*.

[Abn. *psan*, 'il nége'; *kesi'p8*, *kesip-saún*, 'il nége beaucoup', Rasles. Micm. *peshak*, it snows; *m8 peshan8k*, it does not snow. Cree *míspon*, it snows. Chip. *slgipo* (g hard), it snows, Bar. Alg. *sokipo*, il neige.]

**soggobtunkan-ompsk**, n. a flinty rock, flint, Deut. 8, 15; Ps. 114, 8 (*siogke*, hard?).

[Abn. *sagahañ*, 'bate-feu'; *sagahaña-peks8*, la pierre.]

**sogkemas** [*sogkem-oas*, biting creature; or *sogke-mosúhq*, biting fly], n.a 'gnat', Matt. 23, 24. See *mosithq*; *oehaus*.

[Abn. *ne-sagamek8*, elle me piqé. Chip. *sagimé*, a mosquito, Bar.]

**sogképo**, v. i. he bites; *sogképan* (*nus-sogkéróam*, I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-ooway*, *-waag*, they bite, Num. 21, 6, *pish wus-sogkép-woh*, he shall bite him, Eccl. 10, 8; *noh sogkénttög* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogkeu*, it catches hold, and *-uppa*, v. gen. he eats, he holds for eating or by eating.

[Abn. *ne-sághé*, je mords; *ne-sagomañ*, je le mords.]

**sogkodtunk**, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See *\*meninnunk*), Gen. 18, 8;

**sogkodtunk**—continued.

Prov. 30, 33; Joel 3, 18 (*sogkōdnuuk*, C.); pl. -*nyush*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *sohkodtiuum*, he draws forth, that which is drawn out.

[Abn. *ne-sereghinéhighé*, je tire le lait (v. g. de la vache).]

**sohgkunau**, v. t. an. he catches hold of (him), 1 K. 2, 28.

**sohgussohhou**, n. an earring, Job 42, 11; Prov. 25, 12; pl. +*nash*, Ex. 35, 22.

[Abn. *ne-sagheséhi*, pl. -*hšvar*, mes pendants d'oreille.]

**sókguttin**, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sohsogkuttin*; suppos. *sohsogkittik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sohsogkittikeu*, it hooks, Ex. 26, 37.

**soh-**, as a prefix, signifies forth from, out from, movement from the place where or in which the action of the verb begins. It is opposed to *pē*, *pā*, signifying approach to, or toward: *pe-yau*, he comes to; *soh-ham*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *si*, *sa*. Lat. *se*, sine, separative particle.)

**sohham** [*soh-oom*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sohhush*, go forth; suppos. *sohog*, if or when he goes forth; inan. part. *sohhannan*, gone forth. Vbl. n. *sohhaumónuk*, a going forth, departure, Heb. 11, 22.

[Narr. *sáwrahush*, pl. *sawhèke*, go forth; *wussauhemíttá* (?), let us go forth, R. W.]

**sohhoquaeu**, v. i. he looks forth, looks out (as from a door, or window), Judg. 5, 28 (*sonkooquaeu*, Gen. 26, 8). See *nuhquainat*; *uhquie*.

**sohhowunau**, v. t. an. he puts, brings, or thrusts (him) out; infin. -*wunónai*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sohhawuttau*, he brings or puts (it) out. Cf. *sohruuum*.

[Narr. *kus-suwcháki*, do you put me out of doors?; *nis-suwchóuncukewó* (?), he puts me out of doors.]

**sohkau**, *soñqhuau*, v. i. he overcomes, prevails, has the mastery: *nus-songueh*, I have prevailed, Gen. 30, 8; *kum-*

**sohkau**, *soñqhuau*—continued.

*nirhemé sohkau*, thou prevailst forever, Job 14, 20; suppos. *noh sohkog*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sohkauau*, *soñqhuauau*, he prevails over, has the mastery of (him); suppos. *noh sohkauont*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *ng sohkauoncheg*, Rev. 15, 2.

[Cree *sákoo-hayoo*, he overcomes, subdues him; *sákoo-tow*, he overcomes it, Howse 165. Chip. *nín gé shágooje-óy*, I have overcome them, Jones in ibid.]

**sohkenum**, *sok-*, *sök-*, v. t. he pours forth, pours out; — *nippe*, he pours out water, Num. 24, 7 (*sakumum*, Mass. Ps.); imperat. 2d sing. and pl. *sohkinush*, -*oök*, pour out; suppos. *noh sohkenuk*, he who pours, 2 K. 3, 11. From *sohkeu*, it pours, with the formative '*num*', denoting action of the hand. See *sokanon*; \**sókenug*, etc.

[Abn. *ne-ssguemen*, je verse, manu.]

**sohkenumau**, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeú**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *sokemá*, it is poured out, 1 K. 13, 5. From its base, *sohk*, *sook*, are formed t. inan. *sohkiuum*, he pours (by hand); *sokanou*, water pours, it rains; *suhkou*, *subquontum*, he spits, urinates (expels water), etc. Cf. *sonku*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *sié*, emittere, inspergere, humectare, irrigare, perfundere; *shíkára*, pluvia tenuis; Old Germ. *seiljan*, minigere; *seich*, urina.) See *sokanon*.

[Abn. *ssgheránn*, il plent.]

**sohkom**, v. t. inan. he overcomes, prevails over (it); — *otum*, he took the city, Judg. 9, 45; — *muttaask*, he overcomes the world, 1 John, 5, 4; imperat. *sohkash machuk*, overcome evil, Rom. 12, 21. See *sohkau*.

**sohkomáü**, v. t. an. he feeds (him), provides food for. See *assamaü*.

**sohkósu**, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *noh sohkausit*, he who is victorious, Rev. 3, 5. Vbl. n. *sohkósuonk*, -*kausonk*, mastery, victory.

**sohkunkquodt**, as n. height; adv. in height(measureofaltitudeorelevation); *ne sohkunk, ne sohkunkquok*, its height, Rev. 21, 16; Ex. 25, 23 [i. e. suppos. that to which it has grown, gone up to?]. From *soukin* (?). A great number of forms, of several roots, are employed by Eliot to express 'height', 'in height', and 'high'. Besides those noted are *ne sohkonkog*, the height of it, 1 K. 6, 2; *ne ushpohtag*, Ex. 37, 1, *ne ushpühtag*, v. 10, and *ne oshpohtag*, v. 25; *ne kódtunk-quog* (of a small object), Ex. 30, 2; *ne auahque spoutag*, — — — *spauhogkog*, — — — *spongok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spigains*, la cabane est haute; *ni éspigauuk*, voilà de combien (elle est haute).]

**sohmágunum**. See *summágunum*, he stretches forth, holds out (his hand or something with his hand).

**sohq**. See *sakq*, saliva, spittle.

**sohqshanau**, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkout sohkrushóau*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohshadtoh*, he teareth (it); *sokshadtoh*, Deut. 33, 20; suppos. *sohshadtoh*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adtan-un*, it is (violently) broken or torn in pieces, Is. 30, 14.

**sohquennum**. See *sohquennum*.

**sohquettahham**. See *sohquettahham*.

**sohquhkawau, scoquhk-**, v. t. he continues tearing or rending (him); with the characteristic *-uhk* of continuing action.

**sohqui**, (it is) in small pieces, fine, in dust or powder; adv. *sohque puppissi*, 'small dust', Is. 29, 5; suppos. *ne sohquag*, that which is in small pieces, in dust or powder, Deut. 28, 24. Adj. inan. *sukquiyue*, in powder, 2 Sam. 22 43. See *pasquay*.

**sohquennum, sohquen-**, v. t. he breaks (it) in pieces, he pulls (it) to pieces, Mark 6, 41; Is. 5, 5; Jer. 1, 10. From *sohqui*, with trans. formative *-num*, denoting action performed by the hand.

\***sohquompoo?** (?), a coward; *-ompawonk*, cowardice, C.

**sohqussum**, v. t. he cuts (it) small, makes it small by cutting: *sohquum-un*, he cuts it in pieces, 2 K. 24, 13; *us-sohepus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

**sohquttahham, sohquet-**, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small. The formative *tah-hum*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquttahhamunash*, they (grains of corn, ls. 28, 28) are broken; otherwise *sohq*, *sukq*. Adj. and adv. *sohquttah-hae*, pounded; pl. *sohquttahhash*, whence the adopted name *succotash*. Cf. *poh-quinnu*.

[Cree *séekwa-tahúum*, he beats it into smaller pieces.]

**sohqutteahháu**, v. i. he is faint-hearted, cowardly (*sohqutteahhane*, adj. faint-hearted, C.); pl. *-hioq*, they are faint-hearted, Jer. 49, 23; suppos. *-hout*, when he is faint-hearted, Dent. 20, 8. Cf. *sequttahchau*, he remains.

[Abn. *skéhé*, il a peur (v. g. des tourments), il craint le châtiment, etc.; v. i. *séghesi*, il a peur; an. *séghes8*, il craint. Cree *séggisa*, he shrinks, he is afraid; *séghayou*, he frightened him; *sákoo-tay-agoo*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from *'uy* (*m'tuh*, El.), 'heart' (?).)]

**sohsúmómow**, v. pass. inan. it shines (forth), emits light, is bright (cf. *wah-sunumunuwat*, to shine): *wequí sohsúmómow pohkewahtu*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsunuwíe*, shining (forth); — — *wequí*, a shining light, John 5, 35; — — *kelassont*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsúmónk*, a shining-forth (used by Eliot for 'glory'): *wat-touohkomawakque sohsúmónk*, his-forest glory, 'the glory of his forest', Is. 10, 18. (In preparing a list of words selected from Eliot's Bible Mr Duponceau, misled perhaps by the order of words in this verse (Is. 10, 18), inserted *sohsúmónk* for 'forest', and on his authority it appears with that meaning among the 'Select Worls

**sohsúmomo**—continued.

from Eliot's Translation', incorporated into the index of Mr Pickering's edition of Eliot's Grammar.)

**sohsumwáe.** See *wóhsunúe*, adj. bright, shining.

**sohteáü** [*soh-ohteaü*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *ne sahteag*, the extending of it, its length; *ne sahteag kah ne koskug kah*, *ne sohkunk*, 'the length and breadth and height of it', Rev. 21, 16; *o'taeu nesatrag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *soheteonuk*, length, measure of length, Eph. 3, 18.

**sohwunum**, v. t. he puts forth (his hand or something with or in his hand), Gen. 38, 28. Cf. *suumágutum*. **sohwushau**, v. i. it goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).

**sohwútchuan**, v. i. it flows forth, flows out from: *nippe sohwútchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *soh* and *wutche-u*, it proceeds from. Cf. *pumítehau*.

**sokanon** [it pours], it rains; as n. rain, Matt. 7, 25 (*sookunou*, Mass. Ps., Ps. 105, 32; *sokenoni*, it rains; *xun sokénon*, does it rain?; *onnöhquot*, raining, C.); suppos. *sokanouk*, *sokenuk*, when it rains, Deut. 32, 2: *uashpe pahkontau muheche sokanouk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanon motau*, it rained fire, Luke 17, 29, with *sokunum nastau*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanuteau*, he causes it to rain, Ex. 9, 23. From *sohk*, *sokeü*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative or generic is *-non*, *-nnon*, or *-man* (Abn. *-rañu*; Del. *-lau*). It is found, besides in *sokanon*, in *mogkin-nom* (*mogke-non*), it rains excessively; *nishiunou*, it rains much; *nishkenon*, it mists or drizzles; *ahquonon* (*ahque-non*), the rain ceases, it holds up; and in its suppos. form in *onnohqut*, 'raining', (when it rains), C., = *ánaquat*, 'rain', R. W. See *sokennen*. (Cf. Sansk. *unná*, madidus (*und*, madidum esse); *ray*, ire, Goth. *raun*, currere, fluere.)

**sokanon**—continued.

[Narr. *sókenuu*, ánaquat, rain; *sóke-uitch*, when it rains; *nishánum*, a great rain, R. W. 81, 82. Abn. *sógheráu*, il plent (probably from *soh-kenum*, to pour forth; but cf. Sansk. *śiká*, pluvia tenuis, from *śié* and *śik*, irrigare, humectare; *śéut*, effundere; *śyut*, stillare, fluere); *kisraū* il a plu; *ē'k8raūn* (*ah-quunum*, El.), il cesse. Cree *kimme-wau*, it rains (cf. Old Alg. *kimimau*, Lah.); *séke-stum*, he spills it; *séke-puthu*, it spills; *sékoo-nuu*, he empties it; *séke-nuu*, he pours it. Del. *sókelau*, it rains; *k'schilau*, it rains hard, Zeisb. Chip. *kimirau*, *giniwau*, it rains (*sigi-nau*, he pours it out, spills it, Bar.).]

**sokemō.** See *sohkeü*.

**sokenippash**, imperat. 2d sing., for *sóki-nush nippé*, pour out water, Ezek. 24, 3. \***sókenug** (Narr.), 'a heap' (of corn); suppos. inan. of *sohkenum*, that which is poured.

**sokenum.** See *sokennen*.

**sokhippag**, imperat. 2d pl. 'draw out' water, John 2, 8. See *wuttuhppa[enat]*.

**sonkashkod** [*sonk(in)-(u')ashkod*], n. the coming up of grass; *nahohtíen sonkashkod*, 'the second growth', Amos 7, 1.

**sonkehteau**, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-aumít*, Job 38, 27.

[Cree. *sák-étin*, it is (come) forth.]

**sonkin**, -un, v. unipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. *uish sonkinash*, they spring up, Matt. 13, 5; suppos. *sankuk*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *säukei'rar* (le blé) poussie, parait. Del. *seken*, pl. *sekenoll*, Zeisb. Gr. 162.]

**sonkippog**, -uppog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. + *ash*, 'the cold waters', Jer. 18, 14. From *sonkui*, cool, and *-pog*, water.

[Narr. *saunqui'ni*, is the water cool?; *saun kopatigot*, cool water, R. W. 34.]

**sonksq**, **sonkusq**, **sunkisq**, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 15; Nah. 3, 4: *kehesisq*, *keheli-sunkisq*, chief mistress, great queen, Esth. 1, 12. [*soiighuau*, or

**sonksq.**, etc.—continued.

*sohkun*, and *squa*; cf. \*sáchim. ] Often written *sunk-squaw* and *sunk squa*.

[Narr. *sunks*, the queen or sachem's wife; pl. *sauucksquímog*, R. W. 120; *sunk squah*, Stiles.]

**sonkun.** See *sonkin*.

**soñqhuau.** See *sohkan*.

**sonqui.** (it is) cold, cool, Matt. 24, 12; v. adj. an. *sonquesu*, he is cold (*sonqui*, -*quen*, cold; *ohke sonkui*, the earth is cold; *nus-sonkuis*, I am cold; *annum sonkuesu*, the dog is cold, C. In the last example *sonkuesu* is not appropriately used; *sonqui* denotes, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. *tohkaev*; *tohkoi*.

[Narr. *saunqui nip*, is the water cool? R. W. 34.]

**sontim**, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1; *nus-sontinom ketassot*, 'my lord the king', 2 Sam. 15, 33; pl. -*móog*. Vbl. n. *sontimooonk*, sover eighty, C. See \*sáchim; *sohkan*.

**sowaniyeu**, *sóanaiyeu*, *sowaniu*, it is southward, to or at the south (or, more exactly, the southwest), Gen. 12, 9; 13, 1, 14; Job 9, 9. Adj. and adv. *sowanne*, southern, of the south, Matt. 12, 42; pl. *sowanish*, *sowanish*, things of the south, Ps. 89, 12; 1s. 43, 6: *sowanohke* [*sowanohke*], the south country, Gen. 24, 62; *sowanohkomuk* [*sowanohke-komuk*], 'south land', Josh. 15, 19 (i.e. inclosed land, field).

[Narr. *sowaniu*, the southwest (see note to *sowansh-in*). Del. *schavaneü*, southerly, Zeisb. Gr. 164.]

**sowansh-in**, the wind blows from the south; *sowanish* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *toucittin*, the south wind; *sowanishen*, the southwest wind blows. "This is the pleasantest, warmest wind in the climate, most desired by the Indians, making fair weather ordinarily; and therefore they have a tradition that to the southwest, which they call *sowanini*, the gods chiefly dwell; and hither the souls of all their great and good men and women go."—R. W. 83.]

**sowansh-in**—continued.

Quir. *perón kon soñundáóuk*, 'in another country to the southward', Pier. 28.]

\***sowwanänd** [*sowwane-(m')ánit*], 'the southern god', R. W. 110. See note on *sowanishi-in* above.

**sóhq**, **sohq**, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *suhkon*.

**sóhqkuhkom**, v. t. inan. it bursts (it) in pieces (as wine a bottle), Mark 2, 22; Luke 5, 37.

**sohkenum.** See *sohkenum*.

**sókussun-it** (?), v. (when he began to) amend, recover from sickness, John 4, 52, = *sóksehp*, Mass. Ps.

**sóquhkaaua.** See *sohquhkaaua*.

**sówampágunehég**, n. a sling, 1 Sam. 17, 40; pl. + *ash*, 2 Chr. 26, 14.

**spadtauwompaéu** (for *usp-*), he looks upward, Is. 38, 14 (infin. -*pinneat*); imperat. *spadtauompsh*, 'lift up thine eyes' (look up), Is. 49, 18. See *ush-puhquáinat*.

**spuhhóo.** See *uspuhhóo*.

**spuhhówáe.** See *uspúhhawáe*.

**spuhhówáonk**, vbl. n. See *uspöhawáonk*, a refuge.

**spuhquáeu.** See *ushpuhquáinat*, to look upward.

**spukquodt**, as n. the taste or flavor of a thing, Ex. 16, 31: *ne dshpuquok*, the taste of it (when tasted), Num. 11, 8; Job 6, 6.

[Narr. *teíqua aspückquat*, what does it taste of? Abn. *srí-pśgáat*, cela a bon goût; *mtsí-pśgáat*, cela a mauvais goût. Cree métho-spúkkoos, he is well-tasted; mütche-spúckrum, it is ill-tasted. Del. *machtshípoquot*, it tastes ugly, Zeisb.]

**spunaónat.** See *uspínuónat*.

**squa**, female; as n. one of womankind, a female; pl. *squaag*, women, 1 Tim. 5, 14 (where the prefix *nunk* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiyena*, she is female, Gen. 6, 19. In comp. *nunksqua*, agirl; *sonksq(ua)*, a queen, etc. (eshqua, C.). With the termination denoting a living creature (-*as* for *ódas*); *squás*, *squáus*, a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mittamwus(sis)*, mulier, uxor. See *nompaas*, a male.

**squa**—continued.

[Narr. *squâws*, pl. -suck, woman, women; dimin. *squâsse*, a little girl (*squawhes*, Stiles). Cree *iskwâyoo*. Del. *oehqueü*, woman; *och quetschitsch*, girl, Zeisb.]

\***Squántam**. “They acknowledge a God who they call *Squantum*, but worship him they do not.”—Josselyn’s Voy. “The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*.”—Higginson’s N. E. Plantation. The name is clearly the contracted form of *musquantum*, he is angry. “If it be but an ordinary accident, a fall, etc., they will say . . . *musquántum manit*, God is angry.”—R. W. 109.

**squáshim**, **squóshim**, a female quadruped, Deut. 7, 14; adj. *squáshimwe*, Lev. 4, 28, 32; 5, 6. Cf. *nomposhim*, male quadruped.

[Narr. *squáshim*, R. W. Del. *oehquéchum*, Zeisb. In the Abnaki, Rasles says “the small animals (including the otter, the marten, etc.) were distinguished by *naúbékik8*, male, and *skézik8*, female; the moose and both species of deer by *aiáube*, male; *hérar*, female, and the lynx, ‘lion’ [*panther*], hare, and some others by *naúbéssem*, male, and *skétssem* [= *squáshim*, El.], female.”]

**squehtahwhau**. See *seqettahwhau*, he is left, remains of.

**squi**. See *másqui*, red, bloody.

\***squunc** (mod. *skunk*), Josselyn’s Voy. 82, 85.

[Abn. *ségañk8*, bête puante. Chip. (*St Marys*) *shi kaug*, (*Gr. Trav.*) *shegog*. Peq. *ausounch*, Stiles.]

**squóntam**, **squont**, **squoant**, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (*usquont*, a door, C.); pl. -amash, Acts 16, 26 (*ushquontamash*, Job 38, 10). Adj. and adv. -anme, the door of, or by the door: *watch squontane kek-it*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *sequonau*, to be left (see *sequonau*). Cf. Chip. *ishkwândem*, ‘door’, with *ishkwândán*, ‘he leaves it’—the opening left in (building) the house.

**squóntam**, etc.—continued.

[Narr. *squauñtânummek*, at the door, R. W. 51. Chip. *ishkwândem*, Bar.; (*Sag.*) *spron dem*, (*St Marys*) *ish kwón dium*, Sch.]

**squóshim**. See *squishim*.

\***squúta** (Narr.), fire, R. W. 47 (*squitta*, a fire spark, Wood). Cf. *nashquetteau*; *nastan*. (Sansk. *ósha*, actio urendi, ardor; *ush*, urete.)

[Abn. *skótái*, -tar, feu; *skotašia*, il y en a. Cree *esk'owdáyoo*, (there is) fire. Muh. *stauw* (?). Edw.]

\***stoh**, **eshtoł** (Muh.), no, not, Edwards; *eschtu*, Gallatin Voe.

\***succotash**. See *sohquattahham* and cf. \**msírkquataš*, corn boiled whole.

\***suckauanañsuck** (Narr.), n. pl. the black shells. From *sicki* and *wañwsuck* (R. W.), shells, i. e. shell-fish.

\***suckaúhock** (Narr.), ‘black money’. “They break out of the shell [of the *poquahock*] about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney, which is to them precious.”—R. W. 104, 130. From *sicki*, black, dark-colored, and *hogki*, shell [cf. *mowhackees*, Wood, from *moi*, black, and *hogki-ash* (pl.)].

\***súcki** (Narr.), black, dark colored, purple. V. adj. an. *suckéu*, he is black, a black man. “They call a blackamoor *suckáutakone*, . . . for *sucki* is black, and *wáutacone*, one that wears clothes.”—R. W. 60.

[Del. *suckéu*, v. adj. (it is) black, Zeisb.]

**suhkou**, v. i. he spits, Mark 7, 35 (*suhiquinneat*, ‘spitting’, C.; but it is in the form of the so-called infinitive, to spit; *nuteeskóuous*, I spit; *nis-suke*, I am mischievous, spiteful (?), C.). The primary meaning appears to be to eject, discharge liquid; hence *noh ságket*, *noh ságketog*, qui mingit. See *sohq*, saliva. V. adj. an. *suhkesu*, he is a spitter, he ejects water (*sükissu*, -og, C.; *sickissu*, -og, R. W., long clams, ‘spitters’).

[Abn. *sëssek8*, erachat; *sësseg8*, il crache; *ne sësek8*, salive; *ne-seghi*, mingo. Del. *n'sis suk*, spit, Zeisb.]

**sukoshkodtaeu** (?), adv. stooping, croneching, Gen. 49, 9.

**sukquiyue**, adj. and adv. in fine powder, in small pieces. See *sohpni*.

**sukqusha-og**, v. i. they are broken, Dan. 11, 22.

**sukquttahham**, v. t. he beats (it) small. See *sahquttahham*.

\***súmhup** (Narr.), n. pl. + *pañog*, beavers, R. W. 95. Cf. \**amisgue*; \**náosup*; *tummiuk*. *náosup* and *stúchup* probably correspond with Abn. *náse-mesk8*, the female, and *atsi-mesk8*, the male beaver. **summágunum**, *sohm-*, *samogkin-*, v. t. he stretches forth, holds out (his hand or something in or with his hand), Is. 5, 25; Gen. 22, 10; Ex. 15, 12 (*nus-sunmagkinuitchéan*, I stretch out my hands, C.). Suppos. *sunmaginuk*, when he held out (his hand, Josh. 8, 19). Pass. *menutcheq ne samogkinuk*, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *sunmagohsteau*, (his hand) is held out, Is. 14, 27. With inan. obj. and an ending, *sunmagunuuuan*, he holds out (his hand) to or against (him), Is. 5, 25. From *soh-* and *mágo* (he gives, presents), with formative (-*num*) denoting action of the hand.

**sun** is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?' *sunnamatta*, 'is it not?'; *sun wumeyen wan-nesen*, is it well to do good? etc., Mark 3, 4; *sun ne god*, etc., am I a god? 2 K. 5, 7; *sunnamatta yen . . .*, is not this . . . ? Job 4, 6.

[Cree *nah*. Chip. *na-*]

**sunkisq.** See *sonksq.*

**sunk-squaw.** See *sonksq.*

\***sunuádin**, *nanúmmatin* (Narr.), the north wind, R. W. From *sowane-adt* (*sowan-it*), to or toward the south (?). \***sunnúckhig** (Narr.), a falling trap for wolves, loaded 'with a great weight of stones', R. W. 143; a crushing instrument. From the same root with the following words.

\***sunnúckhig**—continued.

[Del. *sill ki te he men*, to squeeze close, to press, Zeisb. (cf. *achsün-hittchican*, a steel trap (?), Zeisb.).] **sunukehteau**, **sunugqueht-**, **sanuk-**, v. cans. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sanukehtamuk*, that which is crushed, Is. 59, 5. With an. obj. -*tahheu*, *-tahrhau*, he crushes (him), makes a weight to fall upon (him); *sunugquehtuhunnean*, fall (ye mountains) on us, Luke 23, 30. The primary verb (*sunukken* (?)), it falls heavily, it oppresses or presses down) is not found in Eliot.

[Abn. *ne-sekkikamen*, je le foule; *ne-sekenemen*, je le serre, manu; *ne-seg8s-kiku8uñ*, je l'écrase.]

**sunukkuhkau**, **sanuk-**, v. t. he crushes (him) (by a falling weight [*hassun*, stone]) is implied, or by force from above); *nus-sunukkuhkuk*, he crushes me, Jer. 51, 34.

-**sup.** See *-sip*.

\***suppawn.** See *saupáo*.

**suppequash**, n. pl. tears. See *mus-suppiy*.

**susséqunum**, v. t. he anoints (it), Lev. 8, 10; t. an. *susséquinan*, he anoints (him); *nus-susséquin*, I anoint (him), Ps. 89, 20. Vbl. n. *sussequéonk*, anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. -*quittuonk*, being anointed, 1 John 2, 27. Cf. *sohkenum*, he pours out.

[Cree *sóoskoosu*, he is smooth; *sóoskwow*, it is smooth.]

**sussippoeu**, -*poi*, it is on one side of, on the border of: *sussippoeu Lebanon*, on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; *negit sussippoi*, . . . *og-komau*, on the one side, . . . on the other, Ezek. 41, 2; *sussippoe squont*, 'the sides of the door', ibid.

**sussippoñkomuk**, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; *sus-*  
*suppoñkomuk*, Lev. 14, 37.

## T

't. See *adt.***tabach**, 'let it suffice', Ex. 44, 6; imperat. 3d sing. of *típi*, q. v. See *wame*.**tabepco**. See *tapepu*.**tabhum**. See *taphum*.**tabuttantam**, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tanwe*, he thanks (him) (*kut-ta-botonish*, I thank you, C.). Adv. *-tanwe*, *-tanwe*, thankfully (*tabuttantamwe*, C.). Vbl. n. *-tanbonk*, thanksgiving.[Narr. *taúbot neanawáyeán*, I thank you (?), R. W. 30.]**\*tackqíuwock**, n. pl. twins, R. W. 45 (*togquos*, *ogguos*, a twin; pl. +*uog*, C.); *togquonuwaog*, they are twins (?), Gen. 25, 24; cf. *tagwahsu*, Gen. 38, 27. [Abn. *tugíšišt*, tous deux, 'ensemble-ment'; *tugíssák*, ils sont jumeaux. Del. *tacquivi*, together, Zeisb.]**tadtamswau wuhkassoh**, he pares his nails, Dent. 21, 12. See *tumuaussum*.**\*tah**, in dialect of the Vineyard, at or on, = *adh*, at (Eliot).**-tah**. See *méyah*, the heart.**tahnóche**, adv. in vain, causelessly, Ex. 20, 7; Lev. 26, 16; Prov. 26, 2; 'vanity', i. e. of no account, Is. 40, 17 (*tohnóche*, vainly, C.).[Chip. *anisha*, vainly, without effect, for nothing, Bar.]**tahshé**. See *tohsú*.**tahshin**, v. i. he lifts himself, raises himself: *nut-tahshin*, I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshin kuhhoq*, lift up thyself, Ps. 94, 2. Pass. *kuttah tahshénou*, thy heart is lifted up, Ezek. 28, 2.**tahshinum**, **tohsh-**, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tashun-*, Mass. P's.); imperat. *tahshinush kenutcheq*, lift up thy hand, Ps. 10, 12; suppos. *noh tahshinuk*, he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshen-um*.) With an. obj. *tahshinai*, *tohshinai*, he lifts (him) up; pret. *tahshinohp* [-*oþ*] *askak-oh*, he lifted up the serpent, John 3, 14; suppos. part. *tahshinont*, when lifting (him); pass. *-ini-muk*, when he is lifted, John 12, 32.**tahscotam** [v. i. (?)], as n. a king; pl. *-mavag*, Gen. 35, 11. Vbl. n. *tahscotamzónk*, a kingdom; pl. *-ongush*, Zeph. 3, 8; Matt. 4, 8. Adv. *tahscotamné, -tanwe*, of a king, Hag. 2, 22; Ezek. 26, 16. See *ketassat* (*keh tussafam?*); *\*sáchim*.[MARGINAL NOTE.—"Lifted up?"—cf. *soutim*.]**tahtippadtau**, v. t. he quenches or cools (it)?; — *nean*, he cools my tongue, Luke 16, 24. Cf. *whrippattauñut*.**tannadtuppo**, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18; Ezek. 34, 14. Vbl. n. *-paonk*, pasture, pasture, Ezek. 34, 14; 45, 15.**tannag**, n. a crane, Jer. 8, 7 (see *sassalt*). From *tanni*, harsh, hoarse, a tearing sound. See *tunnogki*.[Narr. *taúurk*, pl. +*kaúog*, R. W. 87. Abn. *tariégan*, pl. *-aiik* (cf. *taraghí*, déchire, imperat.). Del. *tal le ka*, Zeisb. S. B. 29.]**\*tanne ontowáonk**, 'a hoarse voice', C. See *tunnogki*.**tannegen**, **tannekin**, **adtannegen**,**dtannegen**, v. i. it brings forth, produces, yields (as the earth plants, a tree fruit), John 12, 24; Matt. 7, 17; 13, 26; suppos. *tannegik*, *-kik*, *dtanneguk*, Gen. 1, 29; Luke 13, 9; *ne tanegik*, that which grows, is produced, fruit. With an. obj. *tannéu*, he grows; pl. *dtanetuoq*, Ps. 92, 13.**tunnogki**, v. i. it is torn; adj. torn: *tunnogki petnsquisháonk*, a torn coat, C. From *tanni*, it tears, makes a tearing sound. With *tanni*, *tunnogki* (Abn. *taraghí*), it 'tears', *tunnag*, 'crane', cf. Sansk. *dar* (af), 'lacerare, dilacerare, findere'; Gr. δέρω; Russ. *deatj*, scindere; Goth. *gu-tar*; Ang.-Sax. *ter-an*, *tir-an*; Sw. *tära*; Dan. *tåre*, to tear; and Greek γού (a sound, a grunt), γριζεῖν, γριγλῆν, γέρανος, a crane; Lat. *grus*, *gruere* (Engl. 'the crane crunketh'); grummire, to grunt; Ang.-Sax. *cruen*; Dutch and Germ. *kraan*; Sw. *trana*; Dan. *trane*, a crane.[Narr. *tunócki*, *tanoéksa*, it is torn or rent, R. W. 134. Abn. *taraghírré*, cela est déchiré (ou crevé); imperat. *taraghí*,

**tannogki**—continued.

déchire; *tarak̄sas*, (le loup) hurle.  
Del. *ta hukat*, cracked, split, Zeisb.]

**tannogkinnum**, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative -num, denoting action performed by the hand.

[Narr. *kum-mache-tannakúnum-ons*, I have torn it off for you. Abn. *nedaraghinahad8u*, I tear (my dress); *ne-taraghene-men*, je le crève de la main.]

**tannogsheau**, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From *tannogki*, with sh, characteristic of forcible or violent action.

**tanohketeaonk**, *adtan-*, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (*ad*)*tanohketeau*, he plants, cultivates. Suppos. inan. *adtunohketeauuk*, when planted, cultivated; used for 'garden', Gen. 2, 9.

**tanohtóadtu**, v. i. he casts lots, determines by lot, gives or takes by lot; pl. +og, Ps. 22, 18. Vbl. n. *-taouk*, determination by lot, Num. 26, 55; Prov. 18, 18. See *adtóau*, he buys.

\***Tantum.** "The Penobscots call their god *Tantum*!"—Capt. J. Smith. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*!"—Higginson's N. E. Plantation. Probably contracted from *keihlánittáum*, 'my great god'. See *Kieltanit*; *manit*; *Squantum*. **tanupogguhhamónk**, vbl. noun, a threshing floor, Jer. 51, 33. From *adtua(nn)* and *poggohlam*, a place appropriated for or to threshing; = *ahut-tanupoggohnamuk*, 2 Sam. 24, 21.

**tapantam**, v. i. he is satisfied, contented, lit. enough-minded, Deut. 33, 23; imperat. 2d sing. *-mak*, be ye content with, Luke 3, 14.

[Del. *tipeluduan*, Zeisb.]

**tapeneam**, v. t. he accepts (it), receives (it) with satisfaction, Eccl. 9, 7; imperat. 2d sing. *tapeneash*, Deut. 33, 11; 3d sing. *tapeneq*, let him accept it, 1 Sam. 26, 19. With an. obj. *tapeneamu*, he accepts (him), is satisfied with (him); suppos. part. *tapenewáont*, Esth. 6, 6. Vbl. n.

**tapeneam**—continued.

(pass.) *tapenenumaoak*, acceptance, being accepted.

[Del. *tepihálu*, it is enough, Zeisb.] **tapenum**, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *noh tapenuk*, he who is able; pl. *neg tapenueky*, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From *tópi*, with the characteristic -num of action performed by the hand: he is enough-handed.

**tapepu**, **tabepw**, **tapupw**, v. i. he is satisfied with food, enough-eats [*tipi-uppw*], Nah. 2, 12; *pish tabepaog*, they shall be satisfied, Ps. 22, 26.

[Chip. *ain-dibissin*, I ate enough, Bar.]

**taphéau**, v. caus. an. he makes (him) satisfied, satisfies, contents (him); pass. he is satisfied, made content, Prov. 14, 14; suppos. part. *taphent*, when satisfying, Prov. 6, 30. With inan. + an. obj. (traditive) *taphéau*, he satisfies (him) with (it), makes (it) satisfy (him); *nut-taphéau*, I satisfy (them) with, Ps. 132, 15; Jer. 31, 14.

**taphum**, **tabhum**, v. t. he buys, i. e. makes satisfaction for (it), Gen. 47, 20; 1 K. 16, 24. With an. obj. *taphou* (?); *nut-tapash*, I bought (them), Luke 14, 19.

**tápi**, **taipi**, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *nut-tapet*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *tabach*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *tarp*, satiare; Greek *τέρπω*.) See *wane*.

[Narr. *tnábi*, it is enough. Abn. *tébat*, c'est assez. Micm. *tebia*, assez, Maill. Del. *tepi*, Zeisb.]

**tapupw**. See *tapepu*.

\***taquáttin** (Narr.), it freezes; *síip taquáttin*, the river is frozen; *auke taquáttsha*, the ground is frozen, R. W. (*togquáttin*, it congeals, stiffens, Ex. 15, 8). From *tohkoi* (*takki*, R. W.), it is cold. (Cf. Sansk. *traç*, tegere; Lit. *dengiù*.)

[Abn. *tag8alm*, cela est gelé, figé; *tag8ats8*, il est gelé. Cree *ta'k'ow*, it is cold; *auk'wutla*, it is frozen. Del. *tax quat ten*, frozen; *ta tax can*, thick, stiff, Zeisb. S. B. 29, 30.]

\***taquonck** (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from *tahkoi* (*tahki*, R. W.), freezing, when frost comes.

[Abn. *tagāñgs*. Cree *tākāwīkiu*, it is autumn. Powh. *taquiock*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachquoacu*, Zeish.]

**tashkuhkkom**, **task-**, v. t. he treads upon (it); freq. *tattushkuhkkom*, Ilos. 10, 11 (infin.); suppos. *tattushkuhog*, when he treadeth out (the corn, Deut. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkuau*; freq. *tattushkuhkuau*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infin.) Luke 10, 19.

[Abn. *ne-dakeskūmen*, je le foule aux pieds. Cree *tākooskum*, he treads on it, -*skum* "implying with certain roots the use of the leg or foot", Howse, 87.]

\***tashp̄oonk**, **tasp-**, n. a table, C. [This has the form of an active vbl. n., and can not mean 'table', though it may signify a meal, eating what is held up; from *tahshe-uppoa*.] Eliot transfers the word 'table' without translation.

\***tashunum**. See *tahshinum*.

\***tatakkommāu-og** (Narr.), n. pl. porpoises, R. W. 103. From *tatagkom* (he keeps striking), with -*māu*, generic for 'fish'; the fish which keeps striking (the water).

\***tatāgganish** (Narr.), v. t. (imperat. 2d sing.) 'shake this', R. W. 54. Cf. *tatānimu*.

\***tataggoskituash** (Narr.), n. pl. 'a fresh meadow', R. W. [*tataggū-oskeht-uash*, shaking grass (?).]

[Chip. *totgān*, 'a trembling piece of ground in a marsh or swamp', Bar. Del. *tatayān*, stiff, close (?).]

**tatta**, I know not, I can not tell, John 9, 12; 20, 13 (*tatto*, Mass. Ps.). Augm. of *toh*, 'it may be', an adv. 'of doubting', as Eliot calls it (Gr. 22).

[Narr. *tattū*. Abn. *tañnega*, je ne sais, qu'en sais-je? Del. *taktiani*, Hkw.; *taktani*, 'be it who it may' (adv.); 'I don't know where'; *atta*, 'ta, no, not; matta tani, in no way, Zeish, Gr.]

\***tattagkomāü**, v. t. an. (freq. of *togkomau*) he strikes him repeatedly, beats (him); *went-tattagkomāü*, they beat him, Acts 18, 17; suppos. *tattagkomont*, when he beats (him), Luke 12, 45.

**tattagkomāü**—continued.

With inan. obj. *tattogkodtam*, he beats (it); suppos. *noh tohtogkodtōy*, he who beats (it), 1 Cor. 9, 26. See *togkodtam*. **tattamwohtāü**, v. t. (caus.) he incloses (it) with; pl. *tañlog quissukyanash*, they set in (it) stones; pass. inan. *hasutash tattauwohtai-uvash . . . ul pohequag*, 'stones inclosed in ouches', Ex. 39, 10, 6. Vbl. n. *tattauwohtauonk*, setting, inclosing, Ex. 28, 20.

**tattauñum**, v. t. he shakes (it), Acts 18, 6. The formative -*num* implies action performed by the hand. Caus. *tattauwohlecan*, he makes (it) shake, causes (it) to shake; *tattauwohleash kuhhog*, shake thyself, Is. 52, 2.

**tattehtaü menutcheg**, he smites (him) with the fist, Is. 58, 4; suppos. (*noh*) *tāl-teadt*, he who smites (him) with, Is. 3, 17.

\***tattupunnohkōnat**, v. i. (infin.), to spin, C. See *tuppiñohleau*; *tattuppan*.

[**tatuppagin**, v. i. it rolls (on its axis or about itself).] From *tatuppe*, all the same, motion about a center without advance (?). V. adj. -*giñusu*, it is rolled together or on its axis; pl. -*suash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance ?), *tatuppagshau*, it rolls itself or is rolled; suppos. -*shuak*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tuppiñohleau*; *tattuppan*.

[Abn. *ne-datebipśdšu*, je roule (v. g. pierre, arbre, etc.); *ne-datebenemēn*, je le roule. Cree *titppē-pothu*, it turns (on its axis).]

\***tatuppañtuock** (Narr.), v. i. pl. they are weighing (with scales or balances), R. W. 136.

**tatuppe**, v. impers. it is equal; as adv. alike, equally, Job 21, 26; *ne tatuppe*, *ne tatup*, 'like, so', El. Gr. 22 (*tatuppiyēu*, just so; -*gēu*, equally, C.). Adj. *tatuppeyēu*, pl. -*yēunish*, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. *tatuppeyēuω*, he is (or it is) the same as, equal to: *wame wyanustatuppe morkehtuω*, all flesh is (the same as) grass, Is. 40, 6; pl. -*yēunog*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. -*yēuakish*, things when equal, Ps. 17, 2. From *tāpi*, it suffices, by intens. reduplication.

**tatuppe**—continued.

[Narr. *nētātup*, 'it is all one'. Abn. *tēbūsl̄*, à l'égalité, également. Cree *tābiskonch*, alike; *e-āp-itsh*, the same. Chip. *tibishku*, equal, like, similar, Bar. Del. *tpisqui*, exactly so, Zeib.]

**tatuppehtéau**, v. caus. inan. he makes (it) equal, equalizes (it), Ps. 33, 15.

[Abn. *tērbūghenāst̄*, il le divise également.]

**tatuppequānum**, v. t. he rolls (it) along. Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequānumuk*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *-wugishand -wugipush*, 'chariots'; Ex. 14, 9. Suppos. inan. *tatuppequashunk* (from *tatuppequashean*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

**tatuppin**, n. a thread, Cant. 4, 3. See *tutuppu*.

\***taubút**, **taubót** (Narr.). See *tabuttan-tam*, he is thankful.

**taūmaog**. See *taumaoag*.

\***taūnek** (Narr.), n. a crane. See *taumaoag*.

**tauwomaog**. See *taumaoag*.

**taupi**. See *tápi*.

\***taúpowaw** (Narr.), 'a wise speaker'; pl. *taupowaoag*. "Their wise men and old men (of which number the priests are also) . . . they make solemn speeches and orations or lectures to them, concerning religion, peace or war and all things."—R. W. 64, 112. Probably from *tápi* (*taibi*, R. W.), and perhaps the same as v. caus. *taphéu*, *topchheu*, he gives satisfaction, satisfies, says what is enough. Cf. *pauwau*, a priest.

[Cree *típwayoo*, he true-says. Chip. *tápwa*, he true-speaks (*nín débwe*, I speak truth, Bar.)]

\***taut** [*tautan*], pl. *tautauog* (Narr.), the name of a species of fish, 'sheep-heads', R. W. This name, in the plural, is now popularly given to the *Labrus americanus* Bloch (*Labrus tau-toga* of Mitchell).

**tauumaog**, **taūm-**, **tauom-** (?), n. a street, Dan. 9, 25; Rev. 21, 21; *taumaoag*, into the street, Josh. 2, 19.

[Narr. *cutan-may* would be 'old way' or 'long used way' (?). See *cutanis*.] **taúwohpahham**. See *tonopham*.

**tauwutchashunk-ish**, 'breaches'. Amos 9, 11. See *tonentchathamaonk*.

\***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, =*u narhe*, El.

**teág**, as n. thing, object (chose); *ne teág . . . mattu teág*, or *mattenteág*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teág peynik*, a very little thing (suppos.), Is. 40, 15.

**teaguas**, pl. *-assinish*, n. things, matters, which are not tangible or material, Is. 42, 9; *ne teaguas*, something (spoken, Luke 11, 54). Augn. *tantequa-niash* (with *wame*, all), things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teág* seems to be property, possession, something had: *ne ohtunk*, what he hath; *ne ohtaq*, what is (se habet). See *ohtauauat*; *ohtuk*.

[Narr. *teáqa*, what is this?; *teáqa naúntick ewò*, what comes he for?; *teáqa em-náttine*, what look you for?; *teág yo angwähättick*, what hangs there?; *nil-teaguash*, my money, R. W.]

**teágua**, **teaguash**, pl. things, possessions; used by Eliot for 'money'; Gen. 23, 13; Matt. 17, 27, etc.

**teagwe**, **teague**, adj. and adv. 'any', Rev. 7, 1; *teague*, . . . *ne teague*, of money, . . . of anything, Deut. 23, 19. As an interrog. what?: *teague wói mishoutowai*, what shall I cry? Is. 40, 6. See *chágwas*.

**teanuk**, adv. presently, El. Gr. 21; quickly, immediately, Gen. 18, 7; Acts 10, 29, 33.

[Narr. *teíno*, 'by and by'. Micm. *tenuk*, d'abord; *tenke&iacute;*, premièrement, Maill. Quir. *chârque*, quickly.]

**teaogku**, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tihóquj*]. See *nogque*.

**teashiyeonk**, **teateash-**, vbl. n. a family, Deut. 29, 18; Jer. 33, 24 (*chashiyeonk*, *teashinimúonk*, C.).

**tenogkequas**. See *tinogkukquas*.

**tetequshin**, v. i. it trembles, 'pants' (of the heart, Ps. 38, 10). From *tatugkom* (see *tatugkomau*), he beats, with *sh*, characteristic of violent action.

**tiadc̄he**, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*wachēt*, immediately, Mass. Ps., John 6, 21).

-tin, -tinne. Eliot calls these "supplementary syllables of no significance", etc. See *wuttinne+*, *wuttit-*.

\***tinnogkohreas**, n. a toad; pl. + *suog*, C. **tinogkukquas**, *tenogkequas*, n. a frog; pl. *suog*, Ex. 8, 2, 10; Ps. 105, 30 (*tinogkōhquas*, -*suog*, C.). Cf. \**kopianus*; *mohmoskuheas*. From a verb signifying to jump, with *ds* (*ōdas*), animal; the creature which moves by jumping. See *tannag*, crane ('croaker'?).

[Abn. *arikd̄as*, il saute.]

**tiohqui**, *tiuhque*, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*nuttiohque*, 'in short'), i.e. I am brief, I will speak briefly, C.). V. adj. an. *tiuhquas*, he is short, of low stature. V. cans. inan. *tiuhquehēan*, he shortens (it), makes (it) short: *kut-tiohquehē-ōh*, thou makest (it) short to him, Ps. 89, 45.

[Narr. *tiuguónpusu*, he is short, R. W. 60. Quir. *taioquiah*, is short (of life), Pier. 39. Abn. *taúkséss*, il est court; *taṣa'kṣöt*, cela est court. Del. *tuqnetto* (a.v.), short, Zeisb.]

**tiohquonque**, (it is) low; suppos. *tioh-quonquodt*, when it is low, Is. 32, 19.

-**tipimon** (?): *nut-tipimou*, my shoulder-blade, Job 31, 22. See *mohpeyk*; *mut-tugk*.

**tipukok**, suppos. when it is dark. See *\*tūppaco*.

**tisasquodt**: *mahche tisasquodt*, after (the season of) mowing, Amos 7, 1.

**tōanneu**, v. i. he gapes, yawns (*nut-toiññneem*, I gape, C.); with an. obj. *tōannehtau*, he gapes at (him); *nut-tōannehtongquog*, they gape at me, Ps. 22, 13.

**togguhwhonk**, *toguh-*, *togwonk*, vbl. n. (from *toghum*) the pounding (of corn, etc.); hence a mortar or place for pounding: *ut togguhwhonganit*, 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhwongane*, of grinding, of a mill; *toguhwānganōmusk*, *togruunk-nompsk*, a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

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**togguhwhonk**, etc.—continued.

[Narr. *täcknek* or *wéskunek*, 'their pounding mortar', R. W. Abn. *tugšat-haiyan*, la pile. Del. *tuchquoahowau*, Zeisb.]

**toghum**, *togguhhum*, v.t. he grinds (it) (*toggahum-un-at*, to grind, C.); *wut-toghumun-eau*, they ground it, Num. 11, 8.

[Narr. *tackhūmuin*, to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *sd̄d'khšamen*, il pile quelque chose dans la pile (blé, viande, etc.).]

**togkodtam**, v. t. he strikes (it) with a stick or some implement, Ex. 7, 20; Num. 20, 11; suppos. *noh togkoltog*, he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtam*, *tat-tugk*, he strikes repeatedly, beats (it); suppos. *noh tohtogkodtlog*, he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtuonk*, a blow, a striking, Ex. 21, 25; freq. *tohtogkodtuonk*, *tatogk*, a beating, Deut. 17, 8; 21, 5 (pl. *tattagkodtuongash*, 'stripes'), Ind. Laws). With an. obj. *togkomati*, he strikes (him); suppos. *noh togkomont*, he who strikes or may strike, Ex. 21, 12, 15; freq. *tottagkomati* (q. v.), he beats him. Vbl. n. act. *togkomati-waonk*, a blow given, Ps. 39, 10; pass. *togkomitteauank*, a blow received, a being-struck, Job 23, 2. See *togku*.

**togkodtēg**, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-ēgash*, *-ēganish*, Ps. 59, 7. From *togkodtam*. (Cf. Sansk. *tuñ*, ferire, vulnerare, tremere; *tuñ*, pulsare, ferire; *tañ*, percutere, ferire. Hib. *tathaim*, 1 kill; *tathog*, 'a slap'. Cf. Lat. *tignum*, with Ind. n. gen. *-uhtug*, wood, a beam, a stick.)

[Narr. *n'tutakc̄om-muckqu* *euò*, he struck (beat) me, R. W. 148. Abn. *ne-dákhāmen*, je pile (quelque chose); *ne-dagamai*, je le bats (v. g. lapide); *ne-tughi'tsu*, je frappe avec cela. Cree *tákatum*, he stabbeth (?) it; *táká-chégáyoo*, he stabbeth; *ootómmahun*, he beateth it; *ootómaheggyn* (a beating instrument), a hammer, tomahawk; but cf. *tummehtam*, *tummiqquohewau*. Miem. *taktem*, je frappe. Powh. *tockahucks*, pickaxes; *tomahacks*, axes, J. Smith. Del. *tangamuk*, he stabbed or pierced;

**togkodtēg**—continued.

*tan ga mend*, pierced; *tangandican*, *tangamican*, a spear, Zeisb.]

**togkogku**, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkōykem*, I stop, C. With *ksh*, characteristic of sudden or violent action, *togkogshān*, it was stopped, stayed, Num. 16, 48, 50, =*togkogpushonow* (pass. form), Num. 25, 8, =*on-tappa*, Ps. 106, 30. Cf. *togkushin*.

[**togku**, v. i. he strikes (with some instrument), deals a blow;] infin. *togkonut* *qussakquash asuh kōunkputtash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togkū*, it strikes; suppos. *togkunk* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. +ash, Ezek. 26, 9 (*togkong*, C.; *tockueke*, a hatchet, Wood); freq. *tadlikōnat*, to beat, C.

**togkuhwosu**, v. i. he is grinding, he grinds, Judg. 16, 21; pl. -*ōnuog*, Matt. 24, 41. N. agent. *-whosutu*, a grinder; pl. -*euog*, Eccl. 12, 3.

[Abn. *ta'gšahūs8*, on le pile; *dakšassi*, il pile dans la pile.]

**togkun**, v. i. it holds, 2 Chr. 4, 5. See *toghunnun*.

**togkuppinau**, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohogk-*, *tattagk-*; *wutohogkuppiuo-uh*, they bound him, Judg. 15, 13; suppos. part. *tohogkuppiuot*, Matt. 12, 29. Double trans. *togkuppinauau*, he binds (him) fast to (him). From *toghunnun*, he holds fast; with the characteristic of binding or tying (-pi).

[Cree *tähkoop-issoo*, he is tied up; *-ittlyoo*, it is tied up (*iäppər*, a line or cord). Chip. (suppos.) *tahkoobzood*, bound fast, John 11, 44.]

**togkushin**, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle); *ishkont kus-set togkushin qu-sukquani*, lest thy foot 'dash' or strike with violence on a stone, Matt. 4, 6. Cf. *togkogku*.

**togkussittassun**, v. i. he stumbles, John 11, 10; pl. -*uniwog*, they stumble, Rom. 11, 11 (*nut-togkissitassin*, I stumble, C.). From *togkushin* and *m'set* (*mussuet*), the foot.

**togquáttin**, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See \**tugquáttin*.

\***togquos**, a twin, C. See *oggus*; \**tuck-giuwock*.

**toguhwhonk**. See *togguhwhonk*.

**togwonk**. See *togguhwhonk*.

**toh**, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an annex 'to every person and variation in the optative mood', signifying 'O that it were!' (*utiam*); would that, El. Gr. 34, 65: 'no-waadehanan *toh*', I wish I keep him'; (3) with the suppos. mood, in what manner, how: *ahqu-teuak toh uastanög*, take heed how you hear, Mark 4, 24; *toh dñkyue ne uassu*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *uttoh*.

[Moh. *taugh*, *tankh*, Edw. and Prayers, 1, 6, 7.]

**toh**, **tohhen**, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*évo-un*], who?, does that of the animate. In some dialects, for example the Cree, *tohhen* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tohneit*; *tohnuh*; *tohwatch*, etc.

[Narr. *tou wuttin*, where lives he?; *tuckowékin* [*toh kowékin*], where dwell you?; *tahéna* [*toh henion*], 'what is his name', how is he called?; *tahéttamen* [*toh hettamun*], 'what call you this', how is it called? Abn. *tañni aiañian*, quo vadis?; *tañni së'man*, unde venis?; *aren-aibes tañni*, combien d'hommes!; *tañna*, quiconque. Miem. *dô*, "note interrogative, comme num, ou ne, en latin"; interrog. pron. (an.) *tän*, pl. *tunik*; (pret.) *tanak*, pl. *tanukik*, celui que; (inan.) *tän*, pl. *tänel*; (pret.) *tänel*, pl. *tänukel*, ce que; "tän est aussi adverbe de temps, et signifie quand"; "est encore adverbe de lieu, et signifie où, en quel lieu, en ce lieu", Maill. Cree *tänä*, interrog. pron. an. which; pl. *tän-áneker*; inan. *tän-euah*, pl. *tän-ánehee*, Howse 189 (but in the examples, p. 280, the inflections are transferred to the verb or verbal to which *tän* is prefixed, its use corresponding with that of *toh* (indeed.), by Eliot). Del. *tu*, *tani*, where? Zeisb.]

**tohkaeu**, adv. 'in cold weather', Prov. 25, 20. See *tohkoi*.

**tohkekom** [= *tohkoi'-k-əmən*, it comes cool (?)], n. a spring (of water), a fountain, Lev. 11, 36; pl. -*kominash*, Josh. 15, 19. Adj. and adv. -*kominuc*, of fountains, Cant. 4, 15; Neh. 3, 15; *tohkekommupóy*, springs of water (-*pog*), Num. 19, 17; Josh. 15, 19.  
[Abn. *tekibé*, eau froide; *tekipighe*, fontaine. Cree *täke-gáum*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tack-keebua*, Sch. n., 462; *takigami*, spring water, Bar.; *tákagjúni*, the water is cold, S. B. Shawm. *tílk-ec-kíum-ee*. Miami *taw-kéng-gaw-me*.]

**tohkequn**, *tuhkekun*, v. i. it is heavy, Prov. 27, 3; Job 6, 3; 23, 2; pl. +*ash*, Matt. 23, 4; *tukkekhaqunash*, they are heavy (for me), Ps. 38, 4; suppos. *tuhkequog*, when it is heavy, Ps. 38, 4; *ne tuhkequok*, the weight of it, 1 K. 10, 14; *unntuhkequane*, by weight, of the weight of; pl. -*ash*, Num. 7, 86.

[Narr. *quassácupn*, heavy; *kuk-qíssuck-quñ*, you are heavy (cf. *quassuk*, a rock). Abn. *tekiq8r*, il est pesant; *tekiq8ñ*, cela est pesant. Del. *tak-achsín* (heavy stone), lead, Zeish.]

**tohköi**, v. impers. it is cold, cold is; as n. cold, Job 37, 9; John 18, 18; *kane tohköi*, the cold of snow, Prov. 25, 13; suppos. (concrete) *tohlag*, when it is cold, Job 24, 7; pl. -*gish*, Nah. 3, 17 (*macheke tohköi*, it is very cold (weather), C.). The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *togquáttin* (Narr. *taquáttin*), it congeals, it freezes; \**taquónök*, and with these *togogku*, it is stopped, obstructed.

[Narr. *tahki*, *tátakki*, 'cold weather'; *tahkëes*, cold [cool, dimin. (?)]; *taki-típpocut*, it is a cold night. Abn. *tag-sáuh*, *tkáü*, (la sagamité) est froide, cela est gelé, figé; *tekíghen*, la terre est froide; *tekiteba'kat*, il fait froid la nuit, etc. Cree *ták'ów*, it is cold. Del. *tekek* [suppos. = *tohlag* (?)], cold, Zeish. Gr. 42. Chip. *tík ka gú mi*, 'the water is cold', S. B.]

**tohkokquok**, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. *taúocks*, cold weather.]

**tohkônogque**, conj. although, El. Gr. 22; *tök-*, Job 13, 15.

\***tohkosin**, v. i. [he raises himself (?)], he climbs; *nut-tohkas*, I climb; *tohkosin-ueet*, to climb, C.

**tohkotaaau**, v. t. he climbs upon (it): — *metug*, he climbed the tree, Luke 19, 4; pl. *tohkotaauág weetuómehta*, they climb up upon the houses, Joel 2, 9; — *kussampsáigén-ut*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tohkoataunk*, a ladder, Gen. 28, 12 (*tahkoasoruntuk*, C.). With the characteristic of forcible or violent action (*sh*), *togkoshaua*; pl. *togkosháug*; *hassanéutunk*, they scale the wall, Joel 2, 7. Cf. *toaken*, 'he wakes', rises (?).

[Narr. *n'taquatchuráumen*, 'I go up hill'; *taquatcháwash*, go (thou) up hill, R. W. 76.]

**tohnheit**, conj. if, El. Gr. 22; *tohnit uenag*, if it be so, Dan. 3, 17.

**tohnoh**, adv. interrog. whence? Gen. 42, 7; — *vh ah*, whither can he go? John 7, 35 (*tonoh*, whither, where; *tonoh-witch*, whence, C.). See *toh*, *tohhci*.

[Narr. *táuna eo-wdium*, whence came you? *tannuck kuttíme*, whither go you? R. W. 28 (cf. p. 73). Abn. *tañi &c'wan*, unde venis?; *tañi aicáian*, quo vadis? Micm. *táu*, où, en quel lieu, en ce lieu. Cree *tán-itte*, what place? where?; *tán'ítte ástche*, from which place? whence? Del. *ta tale*, where? Hkw.]

**tohqunnum**, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. -*uuwog*, Is. 5, 29. Vbl. n. *tohqunnumóonk*, a seizing, 'prey', Ezek. 19, 3. With an. obj. *tohqunai*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *wutohqu-óuh*, they caught him, Mark 12, 3. From *togquin*, *tohquon*, it holds, with formative -*num*, denoting action by the hand. Cf. *togogku*; *togushin*.

[Cree *tákwa-num*, he grasps, holds it with the hand; *tíkwáatum*, he holds it in his mouth. Abn. *ne-kérhañ*, 'je prens (v. g. une marte) dans l'attrape'; *keráhigan*, attrape (aux ours).]

**tohsahke**, adv. whilst, so long as, 1 Cor. 8, 13. Cf. *nisohke*.

**tohshinum**. See *tahshinum*.

*tohsú, tohshéu*, adj. or, as Eliot classes it, a 'distributive pronoun', signifying how much: "pl. *tohsuog*, *tohsuash*, how many", El. Gr. 8. Elsewhere (p. 14) he gives "*tohsú*, or *tahshe*, which is varied [in the pl.] *tohshog*, *tohsúash*, or *tohshinash*", as an 'additional' or 'word suppletive, which signifieth nothing' added to the numerals from 5 to 9 (inclusive), and 'which receiveth the grammatical variation of the things numbered, animate or inanimate': *napanua tahshe*, five; an. pl. *napanua tohsuog*; inan. pl. *napanua tohsuash* [or *tohshinash*]; *yeu tohsheu*, for so much?; *nux*, *ne tohsheu*, yes, for so much, Acts 5, 8; *winneuce tahshe*, twice as much, Job 42, 10; *nequt pasukaoe tahshee*, a hundredfold (times so much), Luke 8, 8 (*tahshe*, so much; *ne tokehít*, so often, so many times, C.). Pl. an. *tohsuog*, how many (persons); inan. *tohshinash*, *tahshinash*, *tohsuash*, how many (things); *ne adtahshe*, *ne ahbut tahshe*, [that which is to or at so many] so many as, the sum of, 2 Sam. 2, 23; Mark 6, 56; 2 K. 4, 8; suppos. inan. *ne adtahsik*, the whole number, the sum, Rev. 13, 18 (*ne andtahsinit*, 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *ne adtahsilettl*, they being (when they were) so many, as many of them as, Judg. 3, 1; 1 Tim. 6, 1. As a 'suppletive' to the numerals from 5 to 10, the signification of *tahshe* (*tohsú*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tahshín*, he lifts himself, raises up, and *tahshínum*, he holds up or raises (his hand or something in his hand). With an inan. subj. *tahshín* becomes *tahsheu*, it lifts, or is lifted up. The Algonquian system of numbers was *quinary*, and borrowed doubtless from the fingers of the hand. At five (*napanua*, *nahe napanua*, or sometimes *napanua tahshe*), one hand was put up (*neepo*, *neepan-un*, stood upright); at six, 5+1, one finger of the second hand was raised, *nequttu tahshe*, and so on.

[Narr. *tashin com-mésim*, how much shall I give you?; pl. inan. *tashinash*. Abn. *késsaknaša*, on *tuñni* *késséhihidit*,

*tohsú*, etc.—continued.

combien sont ils?; *késsenšrañaša*, ou *késsenšar*, combien . . . de ces choses?; *ni ak'šinu*, voilà tout, voilà toutes (des poires); *negštañis*, six; pl. an. *negšdañskéssak*; inan. -*késsenšr*. Micm. *tuch*, combien?; *tachigek*, combien sommes-nous?; *tachigigik*, combien sont-ils? etc. (comme un verbe); an. pl. *ajšyau déchigik*, six; *déch* s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from *táhlo*, number (?), are formed *it-tusau-uk* (an. i.), they are, or number, so many; *it-táhlin-wah* (inan. i.)", etc.; *nickoot-wássik*, six. Del. *tschitsch*, more, again; *ta tchen*, how much? Zeisb.]

*tohwutch*, *tohwaj*, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12: *tohwutch koueyag*, why sleep ye? Luke 22, 46. *tohway* is the indefinite and suppos. form. From *tob* and *wutche*, what from? wherefore?

[Cree *tán'wiche*, what from? why? Narr. *tawhitch*.]

*tohwuttintúpánoh*, 'he cared for (them)': *mut* . . . *tohwuttintúpanóoh*, he 'not . . . cared for (the poor)', John 12, 6, = "matta wutche tohen *tupponumop*", Mass. Ps. (Eliot has *mattha toh-hentupánumáwan shepsol*, 'he careth not for the sheep', John 10, 13, = *mattha tupa-nunoan shepsol*, Mass. Ps.).

*tomeū*, v. i. he escapes, saves himself, goes clear (infin. *tonum-at*, to escape, Ezra 9, 8). Caus. an. *tonuhéan*, he causes to go clear, saves, delivers. 1 Sam. 23, 5; imperat. 2d sing. + 3d. pl. *tonuwrch*, save thou them, 1 Sam. 23, 2; suppos. *noh mos nut-tonuhik*, he can deliver me, 1 Sam. 17, 37. Caus. inan. *tonuretean*, he saves (it), 2 K. 13, 25.

*tomogkon*, v. i. it is flooded, there is a flood. As n. a flood, Gen. 6, 17; Job 22, 16; Matt. 7, 25; the rising of water, flood tide (*nippe támogkon*, water flows, C.; *tonmogkon*, *tonmog*, Mass. Ps.). Pl. *wadehuash sagkodtunk tomogkonash*, the mountains flow with milk, Joel 3, 18. Suppos. *tomogkog*, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tamóecum*, flood tide; *tuumacoks*, upon the flood (i. e. when water

**tomogkon**—continued.

is rising), R. W. 100. Abn. *tumágan*, la marée monte; *tumagaghé*, marée montante.]

\***ton** (Muh.), a connective, and, moreover (between clauses); *don*, Ps. 19, 1, 2, 11, also Watts' Cat. 25, ans. 3, and Lord's Prayer in [Quinney's?] Assembly Catechism 5, 6.

**tonkqs.** See *atlonkqs*, kinsman or kins-woman.

**toshkeonk** (?), vbl. n. a 'crashing' noise, a crash, Zeph. 1, 10.

**touappu** [*touen-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned; *uwi-neechanog touappnog*, my children are desolate, Lam. 1, 16.

**toueu, touweu**, v. i. it is solitary, deserted, unoccupied: *ot touwu*, 'in the desert', Ps. 78, 40. Hence suppos. *touwug*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *touwiechen*, it is open (e. g. the way), Zeish. Gr. 168.]

**touiésu**, v. adj. an. he is solitary, deserted; as n. (*touüüs*, *touüüs*), an orphan, a fatherless child, Ex. 22, 22; Deut. 14, 29; 27, 19.

[Narr. *touiuwock*, fatherless children, R. W. 45.]

**touishin, touwushin**, v. i. inan. subj. it is desolate, it lies waste: *ohke pish touishin*, the land shall be desolate, Mic. 7, 13; suppos. *ac touuhshik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishinu*, *touwushinu*, Job 15, 34; Is. 35, 1.

[Del. *tav wie chun*, it is open, Zeish.]

**tóountomuk.** See *óoutómuk*, the womb.

**touohkomuk** [suppos. inan. or pass. part. of *touohkeu*, from *toueu-ohke*, deserted place, 'wild land' (?)], n. the desert, the wilderness, a solitary place, Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23 (*tonohkümuk*, C.); pl. *-ukpumash*, Is. 48, 21. Adj. and adv. *-ukque*, of the wilderness, etc., not cultivated, Deut. 32, 10; 2 K. 4, 39; Is. 10, 18.

[Del. *tuchanigü*, woody, full of wood, Zeish. Gr. 165; *we-ke-ne*, the woods, Zeish. Voc. 30.]

**touóhppeu**, v.i. he goes in (or into) water, John 5, 7 (*tauhpé*, Mass. Ps.); suppos. *tauhpít*, when he goes into water, ibid. v. 4.

**touóhpheau**, v. t. (caus.) he casts it into (the water); pl. *-teaq en kehtah-háinit*, they cast (it) into the sea, Jonah 1, 5.

**touopham, taúwohpahham**, v. t. he puts (it) in water, 'seethes' it, Ex. 29, 31; Num. 6, 19 (*nuttuohpumukash*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *neppattau*.

[Abn. *tsaṣapš*, il se plonge dans l'eau. Narr. *tonwopskhómuk* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

**tóuppuhhosu**, v. adj. an. he is put into water; suppos. *uh lítppuhhosit*, lie (or an. obj., as *weyuu*, flesh) when put in water, 'sodden', Num. 6, 19.

**touweu.** See *touen*.

**touwushin.** See *touishin*.

**towutchathamconk**, 'a breach' (in a house), Amos 6, 11. See *tawatchashunk-ish*.

\***touwúttin** (Narr.), the south wind (?), R. W.

\***toyusk** (Narr.), n. a bridge, R. W. Cf. *taskonk*.

[Del. *ta yach quoau*, Zeish.]

**tóanneu.** See *phawn*.

**tóhpu.** See *tapu*.

**tokeu, tóhkeu**, v. i. he wakes from sleep, Ps. 78, 65; pret. *unt-tokep*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tokish*; suppos. *tokeit*, when he wakes, is awakened, Zech. 4, 1; *tokón*, when I wake, Ps. 17, 15. With the characteristic (*sh*) of suddenness or involuntary action, *tookshen*. V. t. an. obj. *tokinan*, he wakes, awakens (him); *unt-tokeu-uk*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tákish*, wake thou, pl. *tákike*; *kítomgáá* [kitutumua, El.] *tokáu*, as soon as I wake; v. t. *tíkinish*, wake him. Abn. *ac-tákíea*, je m'éveille; *ac-tákki-müü*, 'je l'éveille, moi parlant', etc.]

\***ton.** See *mutton*, the mouth.

**toneque**, it slips, is slippery; as adj. and adv. Jer. 23, 12; imperat. 3d sing. *tonequa*, let it slip or be slippery, Ps. 35, 6.

**tonequshin**, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *nusset tonukqushik*, when my foot slips, Ps. 38, 16. With an. subj. *tonequissu*, he slips, is slipping. (*Toonukqusste kap-*

**tomequshin**—continued.

*pot*, slippery ice, C.; but the adj. should be *tameque* or *tamekqushinu*.)

**tonuppasog**, n. the tortoise, Lev. 11, 29.

[Abn. *təreh*; pl. *-bak*, tortue. Del. *təolpe* [*tilpe*, Hkw.]; *tida*, *tarpa*, Campanins (unde deriv. *terrapin*); *tad pe*, a water or sea turtle, Zeish.]

**topu**, **tohpú**, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *top*, 'dew', Cant. 5, 2; suppos. *tohpuiwadt*, when there is frost, Ex. 16, 14. Cf. *muhpái*, it snows (C.).

[Narr. *tōpu*, a frost; *missitōpu*, a great frost. Del. *tu pan*, frost, Zeish. S. B. 12; 'it freezes a white frost', Zeish. Gr. 161.]

**toskeonk**, vbl. n. a fording place (?): *ut*

*toskeonganít*, at the ford, Is. 16, 2. Cf. \**tugíshk*, a bridge; see *poiquag*.

[Narr. *wint-toekemini*, to wade; *tocé-ketnek*, let us wade.]

**towu**. See *ptowu*, he flies.

**-tugk**. See *muttugk*, *m'tugk*, the shoulders, i. e. the upper part of the back.

**tuhkekqun**. See *tohkequn*, heavy.

**tuhkekun**. See *tohkequn*.

\***tuhkés**, adv. by this time, Mass. Ps., John 11, 39; = *yey aquompak*, El.

**-tuk**, n. generic for 'river'; found only in compound words, as *kishketuk*, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; *nóahuk* (*nóeu-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kehteih-tukqu*, at the great river, Gen. 15, 18. So, *quinn-tuk-ut* (hodie, 'Connecticut'), at the long river; *missi-tuk* ('Mystic'), the great river, etc. It is a contraction, or perhaps the suppos. form, of a verb *tukko*, signifying it waves, flows in waves, fluctuatus est. The pl. *tukkwog* is used by Eliot for 'waves', Ps. 65, 7; 89, 9; Mark 4, 37, etc. (*keitoh wuttak-anoh*, the sea whose waves, etc., Is. 51, 15). Beckwelder confounds this word, which, for the Delaware, he writes *hittuck* and translates 'a rapid stream', with *m'htuk* (*m'htug*, El.), a tree, Hist. and Lit. Trans. Am. Philos. Soc. 1, 61. *tukko* itself is either a derivative form or nearly related to the primary verb *tojku*, he strikes. It has apparently dropped an initial syllable, *ont*, the characteristic of involuntary

**-tuk**—continued.

motion or change of place (see *ontapin-neát*), which syllable is restored to its derivatives: *keh-tontukquog*, 'the mighty waves', Ps. 93, 4; *mish-ontukae kehtoh-han-it*, to 'the troubled [great-waved] sea', Is. 57, 20; *kehtahhan-ontuk*, a wave of the sea, James 1, 6; *ketahhamuppog tukooangk*, the waters of the sea (when they) are troubled, Ps. 46, 3. See *sepu*.

[Abn. *tegs*, flot, pl. *teg's'ak*; *kesaitegs*, grand flot. Chip. *tigou-üg*, waves, Luke 21, 25.]

**tummehtam**, v. t. inan. he severs (it), cuts it off, Prov. 26, 6; Jer. 10, 3; imperat. 2d sing. *tummehtash*, *tummehtash*, Matt. 5, 30; Luke 13, 7: *tummehtamuvog up-pukuk*, I Sam. 31, 9, = *tummuusumuvog up-pukuk*, 2 Sam. 20, 22, they cut off his head; suppos. *támetáhhog*, *tumah-tahhog*, when he severs, cuts off, Is. 66, 3; suppos. inan. and pass. *tummehtahanuk*, when it is cut off, being cut off, Deut. 23, 1; Job 14, 7. With an. obj. *tummehtahchau* (*tummetah-*, *tammattah-*, etc.), he cuts (him) off: *nut-tummetah*, I cut him off, Lev. 17, 10; suppos. part. noh *tumetahwhont*, he who cuts off, Is. 51, 9.

**tummigquohhau**, -wōu, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tineqlässin*, 'to cut off or behead', R. W. Abn. *ne-temigśčtchau*, *ne-temikssau*, *ne-temigśčharau*, je lui coupe la tête. Powh. *tomahacks*, axes, J. Smith (see *togkoltēg*). Del. *temahican*, hatchet; *tenūtchen*, cut off, Zeish.]

\***tummóckquashunck** (Narr.), n. a beaver coat, R. W. See *tummaúk*.

**tummuuhhouau**, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: — *onkquatunk*, he earns wages, Hag. 1, 6; suppos. noh *tumhouadt*, he who earns (it), ibid. Vbl. n. *tummuuhhouaonk*, desert: *kut-tumhouuaonganawash*, your deserts, Ezek. 7, 27. Cf. *attuumunum*, he receives it.

**tummunk**, n. a beaver; pl. *-unkwaog*, El. Gr. 9 (*tāmink*, C.; *toumungue*, Stiles). This name is evidently a verbal from the base *tummu*- (he severs, cuts off), from which are formed *tummuusum*, *tummehtam*, *tummiqquohhau*, etc., and signifies 'the cutter'. "His teeth . . .

**tummūnk**—continued.

be sharpe and broad, with which he cuts downe trees as thicke as a man's thigh, afterwards dividing them into lengths," etc., Wood. See *\*anisgue*.

[Narr. *tummōck*, pl. + *quālog*; (also) *nōosw̄p-paūog*; *sīmhp-paūog*, R. W. Abn. *temā'ksh*: le mâle, *atśimesksh*, fem. *nas̄mesksh*. Del. *tamāque*, Hkw.]

**tummussum**, v. t. he cuts off; as used by Eliot it has the same signification as *tummehtām*, q. v.\* Withan. obj. *tummus-sahwhāū*, with nearly the same signification as *tummehtahwhāū*. Freq. *lād-tanswai wuhkassoh*, he cuts his nails, Deut. 21, 12.

[\*MARGINAL NOTE.—"The difference is that one is severed by repeated blows (-*ehthawon*), the other by simple cutting (-*ussum*). See Howse 87 et seq."]

[Abn. *ne-temesemēn*, *ne-temesəñ*, je le coupe.]

**\*tunnock** (Narr.), whither? See *tohnōh*.

**\*tūppaco** (Narr.), 'toward night': *ote-mudippocat* (suppos.), 'toward night'; *nanashowā-lippocat*, midnight, R.W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tipukok*, -*ok*) in the compounds *pohkenittipukok*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pajech nōc-lipukkok*, till midnight (*nouttippahkod*, 'late at night', C.); *nōctipukoklāu*, at midnight. *tūppaco* signifies it is dark, or the time of darkness, and has the same base with *pohkeni* (q. v.), if not formed from it directly by the prefix *adt* or *ut* (*adt-pohk-eni*).

[Abn. *taini édši tebi'kat*, quel temps de nuit?; *titebshkshibeban*, la nuit (passée), de totā nocte dictior; *is tébkshibik*, cette nuit. Mičm. *tepkshūgēt*, lune, mois. Del. *tpocu*, Zeib. and Hkw. Cree *tib-biskow*, it is night. Chip. (St Marys) *tēb ik ud*, (Gr. Trav.) *tebik* (*tibikad*, night, Bar.). Alg. *tibikat*, il est nuit.]

**\*tuppanum**, v. t. he cares for [takes care of (?)] it, Mass. Ps. See *tohwut-tintápiñoh*.

**tuppinōhōteau**, **tuttup-** (freq.), v. i. he twists, he spins (caus. he makes to turn around), Ex. 35, 25; neg. pl. Luke 12, 27; Matt. 6, 28. From *tuppin*, *tutuppin*, it turns or winds (about its axis). Adj. and adv. *tuppenohhdé*, spun or twisted, Ex. 35, 25. See *tutupengiu*; *tatuppe*; *tutuppin*.

[Abn. *ne-datbabéremēn*, je dévide, je fais peloton.]

**tuppuhquam-ash**, n. pl. beans, 2 Sam. 17, 28; but "beans-ash", Ezek. 4, 9; lit. creepers, or twiners: *tuppidquamo*, 'it winds about', twines. Probably the Phaseolus vulgaris L. (common pole bean), as *manusquashdash* (bush bean) is the var. manus. See *\*manusquashdash*.

[Abn. *á'tebá'kshar*, fèves, faséoles; *da'tebakshnemēn*, il l'entortille. Mod. Abn. *ad-ba-kwa*, bean, Osunk.]

**tuppuksin**, v. i. he encamps, pitches tents (makes a ring); pl. *-siuwog*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *taubukkussik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppusinechataónu*, to encamp against; *wuttpusinechataónu*, they encamped (against) them, Judg. 6, 4. Vbl. n. *-sinuaouk*, a camp, Num. 2, 3; Ps. 78, 28.

**\*tupsaa** (Peq.), a rabbit, Stiles.

**tussonkquonk**, n. a saw; pl. *-augash*, 1 Chr. 20, 3. See *poksunkquonk*.

**tuttpinnōhōteau**. See *tuppinōhōteau*.

**tuttuppin**, **tatuppin**, v. i. it turns or winds itself about, it twines; as n. a (spun or twisted) string, thread, cord, Judg. 16, 9, Josh. 2, 21, =*tuttpinnuoah-tog*, v. 18, suppos. of *tuttpinnuoah-teau*, q. v.

[Abn. *atepshdšar*, entortillé. Cree *tē-ippe-puthu*, it turns (on its axis); *iáppee*, a liné, or cord.]

## U

**ubbuhkumun:** *wutch ubbakumunit*, from the kernel (of the grape), Num. 6, 4.

Cf. *appihquóu*; *appihquóo*.

**uhhussauwaonoge** (?) , checkered, I K.

7, 17; —— *quomphongute amakansuonk*, 'nets of checker work'; lit. 'checkered net work'.

**-uhkón.** See *uhkon*.

**úhkos.** See *míhkox*, a hoof, a nail.

**uhpegk, uhpequan,** n. (his) shoulder. See *mohpegk*.

\***uhpúckachip** (Peq.), n. gull, Stiles.

**úhpuonkash, úhpooonk**, pipes and tobacco, C. 162; *hopnónek*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkéhópnouat*, to be drunk, C. 189. See *wittanádug*; *wittoołpoanuwéowish*.

[Del. *ho pot euu*, pipe; *hobboüü*, he smokes, Zeisb.]

**uhquáe,** adj. (1) at the point or extremity of; (2) at the end, border, or extreme part (*ahquáe*, on the other end, C. 235); *ukquáe wutauwuhkoo*, the end or tip of his staff, Judg. 6, 21; *ut ahquae*, at the ends, Ex. 39, 15; *wohkuukquáay*, Ex. 39, 16 (see *wíhkóeu*); *uhquár Moab*, upon the border of Moab, Num. 21, 15; *uhquide wutogkawánit*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *ut ohquáe*, on the edge of, Ex. 26, 4; *qut asquim oħquaeu*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahque*.

The radical *uhq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *úhkos* (*míhkox*), the nail of a man or hoof of an animal; *uhqua*, a fishhook (*míkys*, *uhks*, *uhkaa*, an awl), etc.; *wutuhquab*, his skin; *onkquáesog*, claws, etc. See also *wehpshik*; *wíhkuhquáshik*; *appihkuk*, the head; *wassákyun*, the tail; *kuhkuhquen*, uppermost; *uakque*, 'sore', extreme.

[Quir. *matta īakquino*, he is without end, Pier. 15; *veaseth not*, ibid. 40.]

**uhquáe, uhquáeu**, n. the foreskin (prepu-  
tium), Gen. 17, 11, 23, 24, 25, = *un-*  
*quien wutuhquab*, 2 Sam. 3, 14; *quosh-*  
*qussuk awreyas ut uhquáe*, he was cir-  
cumcised in the flesh of his foreskin,

**uhquáe, uhquáeu**—continued.

Gen. 17, 24; pl. *uhquaiyeuash*, 1 Sam. 18, 25, = *coquigene waduhquabeyenash*, 1 Sam. 18, 27.

**uhquan, ukquon, uhquoañ**, n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*uhquón*), pl. *quānash*, C. 159; *węy-*  
*ause uhquonash*, flesh hooks, Num. 4, 14. See *onkquinesog*.

[Narr. *hoquaña*, pl. *oħnash*, R. W. 104. Del. *aman*, fishhook; *hoequoañ*, pot hook, Zeisb. Voe.]

\***uhquantámwe**, adv. cruelly, C. 227.

**úhquanumauónat**, v. t. an. subj. to be an object of aversion or abhorrence to; *ohquauamau*, he is loathsome (intransitively), Prov. 13, 5.

**úhquanumónat, ahquan-, óhquán-, unkquan-**, v. t. an. to abhor, to hold in abhorrence: *matta utahquuumusog*, I will not abhor them, Lev. 26, 44; *nay utunkquauumukquog*, they abhor me, Job 30, 10; *pish kutahquauumukou*, it shall abhor you, Lev. 26, 30; *wutunkquauumónat*, they abhor him, Prov. 24, 24; *yeng pish uhquauumogig*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquauau*, he forsakes, abandons, and *jish-*  
*outau*, he despises, rejects, hates. See *unkque*.

**úhquanumukquok**, n. an abominable thing, an abomination, Lev. 20, 13; pl. *nakquauumukquash*, 'abominations', abominable things, Dent. 32, 16. See *unkquauumuaonk*, sorrow.

**uhqueu.** See *uakque*.

\***uhquompánuomadtúonk**, as adv. ' harshly', C. 228.

**úhquontamuónat**, v. t. inan. subj. to be abhorrent to, to be an abomination to: *pish kutihquontamuónash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

**úhquontamuúnát, óhquánit-, óh-**  
**quont-**, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquauamau*, he forsakes): *úh-*  
*quontamuún*, he abhorred it, Deut. 32, 19; *pish kutihquontamuún*, you shall abhor it, Deut. 7, 26 ( *pish kutihquontamuún*

**úhquontamunát**, etc.—continued.

*oash*, they (inan.) shall be an abomination to you, Lev. 11, 11); *óhqouinttamwoh*, they abhor (it), Ps. 107, 18; *óhqoundamóny*, if you abhor (it), Lev. 26, 15. **úhquosket**, **unkquasket**, **-quoshkéh**, -keht, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4; *watomquosketuawonk*, their poison, Ps. 58, 4; *unkque unkquoshkéh*, 'the cruel venom' (of asps), Deut. 32, 33.

**úhshuáonk**, **úhsua-**, **ushuwa-**, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-ongash*, Acts 6, 14; 21, 21 (*us-huwaonk*, an example, C. 116; *uhshuwaonk*, Danforth, Oggins, Knott, 52). See *usseonk*.

**úhtappattauánat**, to go out (as fire), to be quenched (see *tahíppattau*): *nastau matta úhtappattau*, fire is not quenched, Mark 9, 44; *matta uoh úhtappattauónuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta uoh úhtappattauónua*, (it) can not quench (it), Cant. 8, 7.

**úhteá**: *nastau úhteá*, the fire goes out, Prov. 26, 20. See *uhnamunát*.

**-uhtug**, in compound words, for *mehtug*, tree, wood.

**ukkosue** [*uhq-usu?*], adj. pertaining to the organs of generation: *ukkosue pom-puhchaeigeum*, the virile organ, Deut. 23, 1.

**ukkósuonk**, n. the pudenda, Lev. 18, 7, 8, 9; *ukkósuongauit*, 'by the secrets', Deut. 25, 11. Perhaps from *kezheáonut* (to give life to): *kezheu*, he created (Gen. 1, 21), gave life to.

**ukkutshaumun**, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.

[Narr. *cuhsháusha*, R. W. 82.]

**ukkuttuk**, (his) knee. See *mukkuttuk*.

**ukoh**: *uen ukah*, I am, Ex. 3, 14. See *ko*.

**ukquanogquon**, n. a rainbow, Rev. 4,

4; 10, 1.

**ukqunonukquónonk**, n. (his) lock of hair; long lock, Num. 6, 5. See *qanónuh-quauu*.

**ukquttuk**, (his) throat. See *mukqutuk*.

**ummánunnéhtaunnat**, v. caus. to appease, to make calm: *ummánunnéhtaunnat*, he appeaseth (strife), Prov. 15, 18. **ummequnne**, adj. feathered, Ezek. 39, 17. See *méyuu*.

**ummissies**, **ummissés**, n. (his or her) sister: *ummissiesin*, our sister, Gen. 24, 60; (constr.) *ummissésoh*, his sister, her sister, Ex. 2, 4; *kummissis*, thy sister (father's daughter), Lev. 18, 11; *weesumussoh*, (his) younger sister, Judg. 15, 2. Cf. *wetumpas*, (his) sister, by father or mother; *wetahntu*, *wetuksquoh*, sister.

[Narr. *weésunuis* (and *w'ticks*), a sister, R. W. 45. Muh. *umase*, an (my) elder sister, Edw. 91, = *umees*, ibid. 87.

Del. *mis*, eldest sister, Zeisb. Voc. 5.]

**ummittamwussenat**, v. i. to take a wife.

**ummittamwussoh**, n. constr. the wife of; his wife, Gen. 11, 29. See *mittamwus*; *wusso*.

**ummittamwussu**, he took a wife, Gen. 25,

1: *ummittamwuscheant* (part.), taking a wife, Ex. 21, 10; *uniske n ummittamwussit*, if or when he takes a new wife, Deut. 24, 5. See *wetanomónat*.

**ummittamwussuhkauau**, he took a wife for (his son, Gen. 38, 6).

\***umugkonaítituonk**, n. permission, C. 203.

\***umukquinumúnat**, to rub, C. 207.

\***umukquompā**, adv. valiantly, C. 234. Cf. *kénomp*; *ungquomp*.

**unántam**. See *audintam*.

\***ungowá-ums** (Peq.), 'old wives', Stiles;

Fuligula glacialis Bonap., or long-tailed duck; old squaw. (Called '*hah-ha-way* by the Crees; *cucáwech* by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables '*ogh-ough-egh*, '*ogh-ogh-ogh-ough-egh*'. Cf. *unkque* and derivatives.

**ukhamunát**, v. t. to cover, to put a covering over, or upon, Ezek. 38, 9; *ukhamurog*, they covered (the ark), 1 K. 8, 7; *ue ukirhuk*, for covering, that which may cover, Hos. 2, 9. See *puttuhumunat*; *wattunkhumunat*.

**unkquamónat**, **-anat**, **onquomonat**, v. i. to suffer pain, to feel pain: *wahhog pish onkquamónua*, his body shall have pain, Job 14, 22; *untongquonowm*, I am in pain, I feel pain, Jer. 4, 19; *untongquonumunin*, we are in pain, Is. 26, 18. See *kehkehlísh*, sore.

[Narr. *uchésanumun*, *uchesannuáttam*, I am in pain, R. W. 156. Cf. Cree *árkooosu*, 'he is sick'; *árkoohayoo*, 'he hurteth him', Howse 79.]

**unkquananumwoonk**, n. sorrow, Job 41, 22; Ecc. 1, 18 (*onkquananumwoonk*, Lam. 1, 12); *mish-nukquonumwoonqanit*, in great extremity, Job 35, 15. See *onkquananumwoonk*; *onkquonumwoonk*.

**unkquánumwinneat**, v.p. to be grieved or afflicted, to be in affliction, Is. 14, 3; *nag mishe unkquánumdog*, they are in great affliction, Neh. 1, 3; *onkquananumwit*, when he was in affliction, 2 Chr. 33, 12; caus. an. *uhquananumchehónut* (*unkq-*, *onkq-*), to cause to be afflicted, to afflict; *onkquananumchehit*, he afflicts, makes me afflicted, Is. 58, 5; *uhquananumchehun*, afflicting, making afflicted, Is. 58, 5; *wutáhque onkquananuarchen*, he did grievously afflict her, Is. 9, 1. See *ühquananumbónut*.

**unkquasket**. See *ühquosket*.

**unkque**, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *ühquáde*): *unkque kechisuongash*, 'sore boils', Job 2, 7; *wutáhque* (*wutáhque*, Jer. 4, 8) *onkquananuarchen*, he did grievously afflict her, Is. 9, 1; *uhqueu*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *uhquáv*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *uhquáde*.)

[Cree *úwkoošu*, he is sick, Howse 79 (see also pp. 152-153). Mod. Abn. *a-kwan*, bitter, acrid. Del. *achewon*, strong, spirituous; *achowat*, hard, painful, troublesome, Zeisb. Gr. 167.]

**unkquenehuwaonk**, n. severity, Rom. 11, 22.

**unkqueneunkquok**, *ohq-*, that which is grievous, Rev. 16, 2; *unqueneunkquod*, it is grievous, Gen. 41, 31; Jer. 30, 12.

**unkqueneunkquussue**, adj. an. terrible (in action), Neh. 9, 32; *ohqueneunkqus*, Cant. 6, 4; *kutunkquaneuhkuusuongash*, thy terrible acts, Ps. 145, 6.

**unkquenneunkque**, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*onkqueneunkque*, C. 168; *unkqueneunkque*, terribly, ibid. 230). See *unkque*. **unkquenneunkquodte**, *uhqun-*, adj. = *unkquenneunkque*, Jer. 14, 17; Nah. 3, 6.

**unkquenumukquonk**, n. pl. 'abominations', abominable things, Deut. 32, 16. See *ühquananumukquok*.

**unkquontámwoonk**, *uhquan-*, n. an abomination, abominable wickedness; pl. *-ongash*, 1 K. 14, 24; Deut. 23, 18.

**únkquosket**. See *ühquosket*, poison, *unnag*, if it be so: *woh unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *ánnag*; *unnhebñut*.

**unnaiineat**: *ne wunnegeu* *unnaiineat*, 'it is good so to be', i.e. in such a state or condition, 1 Cor. 7, 26 (*unnaiat*, to become, C. 181). Cf. *nuttiniin*; *wuttin-iin*. See *unnag*.

**unnaiyeuonk**. See *ünniyęonk*.

\***unnammíyeue** (?), adv. inwardly, C. 228.

**unnantamwoonk**, n. thought, purpose, intention, opinion, Dent. 15, 9; Job 42, 2; 1 K. 18, 21; *unnanamaonk*, Job 12, 5 (*unnantamwoonk*, C. 213); *nuttenantam*, my will; *nuttenantamóonk* (q.v.), his will.

[Narr. *üteatamnowonek*, 'that is my thought or opinion', R. W. 65.]

**unnantamúnát**, *anantamunát*, v. t. to think, 2 Cor. 3, 5; to suppose, 2 Sam. 13, 33; to purpose, to will, to have in mind (to suppose or imagine, C. 211): *nuttenantam*, I think, Acts 7, 40; I suppose, Luke 7, 43; *sun kuttentanum*, thinkest thou? Job 35, 2; *unnantam*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *nuttenantam*, I will (it), Matt. 8, 3; *ne unantamup*, that which I have thought, Is. 14, 24 (*ne pakontantamup*, that which I have purposed, intended, ibid.); *unnantamohp*, I thought, Num. 33, 56; *ahque unantamak*, do not (ye) think, Matt. 5, 17; *matta ne anantam uen*, *qut ken ne unantam*, 'not as I will, but as thou wilt', Matt. 26, 39; *yey anantam*, 'having this confidence', when I thought thus, 2 Cor. 1, 17; *ne anotog*, 'according to his will' (what he may will), Dan. 4, 35; *horaneh anantogeh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *anintam*.

In form this verb is a frequentative or intensive from *anantamán*, or *anantamúnát* (Narr. *ütnanantam* or *neantam*, I think; *tocketéantam* and *-tanantam*, what do you think? R. W. 64). The latter is not found in Eliot's transla-

**unnantamúnát.** etc.—continued.

tion and perhaps was not in use, but it serves in forming a great number of verbs expressing states of the mind, mental operations, passions and emotions, etc. Among the more important of these are the following: *ahquontamúnát* (*ahque*, not to think of), to forgive; *kodlantamúnát* (*sé kod*), to desire; *matchewantamúnát* (*matchet*, bad), to think evil of; *mehquantamúnát* (*mehquann*, he finds), to remember; *mis-santamúnát* (*missi*, much, greatly), to think much, to meditate; *monchawatamúnát*, to be astonished; *musquantamúnát* (*musqui*, red or bloody), to be angry; *muskonantamúnát* (*muskóan*, he boasts), to be boastful, to be very glad; *nawtontamúnát*, to devise, to meditate upon; *neantamúnát*, to grieve, to be sorry; *onquontamúnát*, to recompense, to avenge; *pabaktantamúnát* (*pabak-tum*, he trusts), to trust; *pakdantamúnát* (*paguoche*, perhaps), to intend or have a mind to; *peantamúnát* (*pá, let me*), to pray; *poantamúnát*, to beirthful, to make sport; *tabuttantamúnát* (*taipi*, *tápi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *waantamúnát*, to be wise; *wannantamúnát* (*wanne*, negat.), to forget; *weekontamúnát* (*weekone*, sweet, pleasant), to be pleased, to be glad; *wenttantamúnát*, to be troubled; *wun-dantamúnát* (*wunne*, good), to bless.

From the same root appear to be derived the names given by the Indians to their gods. "They do worship two gods, a good god and an evil god. The good god they call *Tantum* and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The latter name, applied to the same evil deity who was called *Hobhamouk* or *Hobhamoco* (Lechford's Pl. Dealing 52), appears to be the contracted 3d pers. sing. indicat. present of *musquantamúnát*: *m'squantum*, 'he is angry', or literally, 'bloody-minded'. The composition of *Tantum* is less obvious.

[NOTE.—The last paragraph of this definition is marked "No" in the margin. It was probably the compiler's intention either to rewrite or to omit it.]

**unnantamwe**, adj. willingly, Judg. 5, 2; 1 Chr. 29, 6.

**unnanumónat**, v. t. an. to permit (*unnanúkkóuat*, to permit; *unnamuch*, permit me, C. 203); *unnanumít*, if (he) permit, 1 Cor. 16, 7; *unnantog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unnantamúnát*.

**unnaunchemokaonk, aunch-**, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. -ongash, 1 Sam. 11, 6.

**unnaunchemokauónat, aunch-**, v. t. an. to tell news to, to communicate new information; *aunchemokauonat*, 'to carry tidings to', 1 Chr. 10, 9; *nutti-nanchemenkauonáoh* *wunnaunchemokauonk*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *aunchemokauonit*, let me bear tidings to (him), 2 Sam. 18, 19. V. i. *aunchemokauonot* (?), *aunchemakaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchemokon*, thou shalt bear tidings. 2 Sam. 18, 20; *padaninchemaoit* *Saul*, when tidings came of *Saul*, 2 Sam. 4, 4 (*unnoheihnuineat*, to tell); *nuttiún-chim*, 1 tell; *muoooram*, we are told, C. 213). See *anna*; *aunchemokau*; *hen-nui*; *unnon*; *wunnaunchemokauonk*.

[Narr. *aunchemokaw*, tell me your news; *unchemokauhattíteu*, let us discourse or tell news; *tocketráunichim*, what news? (what tell you?); *cuttanchemokónus*, I will tell you news; *cum-muantanchemokónus*, I have done (telling) my news. R. W. 62.]

**unne, aune, áne**, may have been, originally, an indeclinable adjective and adverb, expressing likeness or resemblance, the relation of the individual to its kind, or of species to genus, etc. (*ne ünní*, that is proper or right, C. 174; *ueníh* or *sampwi*, right, ibid. 174; *uttoh ünni*, what manner, ibid. 176; *nahnunne*, adv. especially, ibid. 228; *yeyunni*, thus, ibid. 234; *en unni*, Mass. Ps., John 3, 9, = *en nnih*, El.); it is not found, however, in this form in Eliot or the vocabularies, but is used largely in composition and as a verb substantive: *ne-ané*, so, such, of this or that kind, whence *nan* and *ne-nan* (q. v.), the same; *áunag*, if it be so, when it is so; hence, as a noun, an event, an occurrence (possible or

**unne**, etc.—continued.

actual), that which is or may be so (see *áunay*); and with *ne*, *wéánnak*, the color, appearance, or other specific quality of an object; *wíwe*, 'that is', id est, Rom. 9, 8; *mnáánnéat* (q. v.), for *unne-ayinéat*, to be so, i. e. of such kind or condition. -*in* or -*en*, as a suffix of animate nouns, has the same meaning, referring an individual to the species or kind, and constituting nouns general [?] or appellative [?], as *wut-tau-n-oh*, his or her daughter, the daughter of; *wut-tau-n-in*, a daughter, any daughter; *wut-tau-n-éank* (collective), the daughterhood, or the whole of the daughters; *alchaeu*, a hunter, i. e. some particular hunter; *adecha-n-in*, a hunter, i. e. any hunter, one of the hunter kind.

**unneapeyan**. See *enneahpeyan*, he sojourns, stays.

**unnehenát**, *unhenát*, v. i. to act, to conduct one's self.

**unneheónat**, *unheónat* (*neheonat*?), v. t. an,\* to conduct one's self toward or with respect to another, to act toward, to do or deal with; *ne anowadl wuttia-heinat ummissiinnimúmoh*, that 'which he thought to do unto his people', Ex. 32, 14; *toh wuttihéinat*, (what do you wish) me to do to him? Mark 15, 12; *uuúdhunu*, he dealeth (treacherously), Is. 21, 2; *womausonk ne áuhu*, *ne pish kuttihnu*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *toh kittinhesh*, what have I done (do I) unto thee? 1 K. 19, 20; *mutta ne pish kuttihem*, 'thou shalt not do so unto' (God), treat him so, so deal with him, Dent. 12, 31; *ne unrhé*, so deal (thou) with me, 2 Chr. 2, 3; *ne nutñhenn ne áuhit*, I will do so to him as he hath done to me (I will do it that he may have done or may do), Prov. 24, 29; *wuttihéonanónut ne ahikqucoq*, we to do to him as he hath done to us, Judg. 15, 11; *ne unrhé*, so deal thou with me, 2 Chr. 2, 3 (*ne unheop*, as I dealt with (him), ibid.); *unchúk*, *unnehuk*, *unnehenk*, *nag*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unnehúk mank nag*, 'so do ye to them', Matt. 7, 12; *wusstíttumónk un-*

**unneheónat**, etc.—continued.

*uehach*, let judgment be executed on him, Ezra 7, 26; *matchenuehímat*, to act evilly toward, to treat badly: *kum . . . matchenuehcaumuu*, we will deal badly with thee, Gen. 19, 9; *kuoneuhikypn*, (he may) do thee good, Deut. 8, 16. *Inan*, *uttoh antunkup*, what he did to (it), Deut. 11, 4.

[NOTE.—"Is this a verb causative from *oane* (*naa*), with verb subst.? See *áunay*."]

[Del. *lihu*, do it to him; *lihineen*, do unto us, Zeish. Voe. 9, 20.]

\***unnehtongquat**, n. a story, pl. — *ash*, C. 163.

**unnequánumunát** (?), v. t. to roll, or move by rolling (?): *unnequánumok*, roll ye (great stones, Josh. 10, 18); *wuttinequánumuu*, he rolled (a great stone, Mark 15, 46).

**unneu**, adj. an. anyone, = *howan* (?): *toh pish unne uampohamauu*, what shall one (i. e. anyone) answer? Is. 14, 32 (*ne unnh*, I am he, Mass. Ps., John 9, 9, = *noh neeu*, El.; *tonah unnh*, where is he (this man), ibid. v. 12).

\***unniinat**. See *unniinéat*.

\***unniissúonk**, n. a color, C. 163; but *wosketompae unniissónk*, mankind, C. 167.

**unniitchuan**, v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7; *unniitchuanuh keitahhanuit*, they (rivers) flow to the sea, Eccl. 1, 7. See *autchewam*; *wuttihawan*.

**unniyéuonk**, *unnai*, n. a matter, affair, case, business, Deut. 17, 8; *kuttinniyéonk*, 'thy matters', business, 2 Sam. 15, 3; *sungash*, 2 Sam. 19, 29; *wuttiniyéongash*, his business or matters concerning him, his affairs, 2 Chr. 19, 11; *wunnohteue unniyéungash*, 'conditions of peace', terms, Luke 14, 32; *matcheniyéonk*, 'evil case', bad state of affairs, Ex. 5, 19 (*pommijene unniyéonk*, rude behavior, manner, way, state, condition, C. 174); *wunayeu unniyéonk*, a good cause, ibid. 216). From *unnehnát* (?).

**unnohkon**, -*uhkon* (?), (it) is cast, is thrown down, Job 18, 8; Prov. 16, 33.

**unnohkónat**, v. t. an. to cast down, an. obj.: *wuttinnohkonuh olkeit*, he cast him down to the ground, Dan. 8, 7 (*kup-*

**unnohkónat**—continued.

*penuhkoneh*, thou castest me down, Ps. 102, 10). Cf. *nəkənónat*; *penohkónan*. **unnóhteamunát(?)**, **unnuht-**, v. t. inan. to cast (it) down: *unnóhtheash*, cast (it) down, Ex. 7, 9; *kuttónnuhtteam*, thou castest it down (to the ground), Ps. 89, 44; *unnóhteau n̄pprogokonuk*, he cast down his rod, Ex. 7, 10. Cf. *nəkənónat*; *penohkónan*.

**unnohteauónat**, v. t. an. and inan. to cast or throw (an. obj.) to or into: *unnohteág naataut*, they cast (them) into the fire, 2 K. 19, 18.

**unnomái**, a reason, the reason, 1 K. 9, 15 (*ennomai*, Samp. Quinnpp.; *unnommai*, *ennomaiyenonk*, C. 158).

**unnónat**, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *anuo*; *hennáu*; *unnaunchemakauónat*; *untinónat*.

**unnontowáonk**, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1: *kuttæ unnotawoank*, 'the voice of speech', Ezek. 1, 24; *kuttinnontowonk*, thy speech (manner of speech), Matt. 26, 73.

**unnontukquohwhónat**, v. t. an. to owe to another, to owe (*ummohtukquahwhitneat*, to owe (to be in debt); *kuttinuhtukquhe*, I am in your debt, C. 203): *ahque toh nuontukquáwhutteg*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kittónnontukquohhuk*, how much dost thou owe to, Luke 16, 5; *amuntukquhronche*, one who owes, Matt. 18, 24; *namamontukquohhaeraen*, -in, a creditor, Luke 7, 41. See *naamontukquohhónat*.

**unnóhamauónat**, v. t. to sing (songs) to: *nuuñhamonk . . . wuske unnohamauonk*, sing ye to (him) a new song, Is. 42, 10; *anóhamont ketóhamonongash*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketóhamon*.

**unnóhamunát(?)**, v. t. to sing (songs). See *anóhamunat*.

**unnóhomáonk**, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketóhomáonk*.

**unnóhqueu**, so far distant, at such a distance, Acts 28, 15 (*uttah unnuhkíhqueu*, how far? C. 228, =Narr. *tounúckqueue*, R. W. 74). See *nohqueu*.

**unnówáonk**, n. a commandment. See *wuttinnówaonk*.

**unnówónat**, to speak to, to tell, to command. See *anuo*; *nənónat*.

**unnugkení**, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *kēnai*. **unnuhquainat**, v. i. to look (toward or at), = *nuhquainut*, q. v.: *unuhquash ketahhaniyen*, look toward the sea, 1 K. 18, 43.

**unnukquominneat**, v. i. to dream, Gen. 41, 17; *unukquon*, he dreamed, Gen. 41, 1, 5.

**unnukquomoonk**, **-muonk**, n. a dream, Deut. 13, 1; Dan. 4, 5, 6 (-*quandbóonk*, C. 163); *nuttinukquomoonk*, my dream, Dan. 4, 7, 8; *unugquomonk*, Gen. 41, 15.

**unnukquomunát**, v. t. to dream: *nuttinugquomun*, I dreamed (a dream), Gen. 41, 15. Cf. *kodtukquom-unut*, to be sleepy, C. 209.

**unnukquomuwaen**, n. one who dreams, a dreamer, Deut. 13, 1.

[**un]nussu**, (he is) shaped or formed, made like, made such as [*unussu*]: *toh unussu*, what form is he of? 1 Sam. 28, 14; *motta nuwahteaou nearussit*, 'I could not discern the form thereof' (an.), Job 4, 16; *ne anussit God*, in the form (likeness) of God, Phil. 2, 6; *mhuhogkat nussu*, 'in bodily shape', Luke 3, 22. See *neane*; *neanak*; *nussu*.

[**un]nussuonk**, n. form or shape (of an. obj.?): *wuttinussuonk*, his form, Is. 52, 14; *ut neheronche wuttinussuonkuit*, in his own image, Gen. 1, 27. Cf. *neanak*.

**unuhquainat**. See *uhquainat*.

\***ununánumdōe**, adv. mildly, C. 229.

\***ununumauwonate**, to give (to), C. 192. See *aninuw*.

\***uppaquóntup** (Narr.), the head, R. W. 58; *nuppaquóntup*, my head, ibid. See *uppuhuk*.

**uppasq (?)**, n. 'the horse leech', Prov. 30, 15.

**uppeanashkinonog**, n. pl. flags, rushes, Is. 19, 6.

**uppéshau**, n. a flower, Ex. 25, 33; Job 15, 33; Is. 40, 7 (*uppéshou*, C. 168); pl. *uppéshauanush*, *uppihóónush*, Ex. 25, 31, 34; 37, 17; *sonkih uppishauanish*, it bloomed blossoms, Num. 17, 8. From *peshawonat*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *péshau*, a flower, James

**uppéshau**—continued.

1, 10; *pesháñash*, flowers (without the prefix), 2 Chr. 4, 5. See \**peshai*, blne. **uppisk**, his back; *uppisquani*, at his back, behind him. See *uppusk*.

**uppohechanitch**, n. (his) finger, Ex. 8, 19. See *pohemanitch*.

**uppóhquós, obbohquos**, n. a tent (awning or covering), Ex. 40, 19; *ne áñhiquóšik*, its covering, Cant. 3, 10; *abohquos sokanom*, a covert from rain, Is. 4, 6. See *appuhquón*, he covers.

**uppónat, uppunát**, v. t. =*apwonat*, *appróvónat*, to bake or roast. See *appasú*; *aprión*; *nadtappo*.

-**uppo**. See *nadtappo*.

**uppcosu**. See *appasú*.

**uppóteau**. See *ahpóteau*.

**uppcounneat, uppwunueat**, a radical verb meaning to feed one's self, to eat; it is not found in Eliot or Cotton, but from it many derivatives are made. See under *nadtappo*.

**uppuhkuk**, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; 'scalp', Ps. 68, 21. See *mapahuk*; \**upparuán*.

**uppuhkukwash**, n. pl. 'head tires', Ezek. 24, 23.

**uppuhkukquanitch**, (his) finger tip (finger head), John 16, 24 (*uppuhkuhquánitchéyat* (obj.), my fingers, C. 239).

**uppuhkukqut**, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10; — *ahtohtagish*, 'bonnets', Ex. 28, 40.

**uppuminneonash**, n. pl. =*appúminneónash*, parched corn.

**uppunonneonash**, n. pl. parched pulse, 2 Sam. 17, 28.

**us**, imperat. 2d pers. sing. from *ussindú*, say thou: *mag us*, say to them, Lev. 18, 2; Zech. 1, 3.

**ush**, imperat. 2d pers. sing.: *ush Pharaoh*, 'get thee to Pharaoh', Ex. 7, 15.

**ushpohtau**. See *dshpohtag*.

**ushpuhquáinat, aspuhq-, ishpuhq-, spuhq-**, etc., v. i. to look upward, Ps. 40, 12; *spuhquáin*, he looked up, Mark 6, 41; *nutishpoquáin*, I look up, Ps. 5, 3; *aspuhquait*, when he looked (up), Mark 8, 24. See *uhquáinat*; *spadluwompáeu*,

**ushpunnamunát, ashp-**, v. t. to lift up, to hoist up: *ushpunnumirog seágħunk*, they hoisted up the sail, Acts 27, 40;

**ushpunnamunát**, etc.—continued.

**ushpupahettit wunnuppachuuonh**, when they lifted up their wings, Ezek. 10, 16.

[Del. *a spe num men*, to lift up, Zeib. Voc. 38.]

**\*ushpunaonk**, n. event, C. 166; *spin-utongash*, 'diseases', Matt. 4, 23.

**ushpushenat, ushpenat**, v. i. to mount upward, to lift one's self up (?); *ushpeu*, he went up, Gen. 35, 13; *ushpeog, ushpushog*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *uspmo*, it was drawn up, Acts 11, 10; *mutuh chikkinasog ushphálhítit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *aspoh we*, 'ascend, to go up' (?), Zeib. Voc. 14.]

**ushquehtahwah**. See *seqtahwhan*.

**ushquontósineat** (?), to sew: *uttocheycu . . . adt ushquontósinuk*, 'a time to sew', Ecel. 3, 7 (*asíquam*, he sews (it), Mark 2, 21; *kutashquam*, thou sewest up (my iniquities), Job 14, 17; *ushquantásinuonag*, 'to sew one's clothes', C.); *matte usquosinah*, (it) was without seam, John 19, 23. Cf. *aséquam*.

\***us-huwáonk**. See *uhshuáonk*.

**uskon**. See *wuskón*.

**uspħowáonk, ushphouáonk, spúhhawáonk**, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19; *spáhhawáongánuon*, he is a refuge, Ps. 9, 9; *uspħħawawgħuqanuash*, they (inan.) shall be a refuge, Num. 35, 15.

**uspħħaw**, **ushp-**, **sp-**, v. i. to flee for refuge: *ushpuhħawash ohket*, flee thou away to the land of . . . , Amos 7, 12; *spħħawwaq*, they fled, Josh. 8, 15.

**uspħħawáe, spúhhawáe**, adj. of refuge, Num. 35, 11, 12; — *ayeonuk*, place of refuge, Is. 4, 6.

**uspunaonat, ushpun-, aspun-, ash-pun-, spun-, ushpunát**, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *toh kutash-punum*, what aileth thee? Judg. 18, 23; *toh kutuspinam*, 2 Sam. 14, 5; *toh ushpunum missinnumog*, what aileth the people? 1 Sam. 11, 4; *tohsipinu*, what aileth thee (her?), Gen. 21, 17. The forms of this verb are irregular. It is generally used intransitively after an animate subject, which in the English transla-

**uspunauónat**, etc.—continued.

tion becomes the object. Occasionally the animate form (*ushpunónat*) is introduced, as in Ecel. 3, 19: *ne ashpunahettit . . . wesketaoupaog, ne wutushpunónaww puppinashimowg, pasuk ushpunáog wame*, 'that which befalleth . . . men [which men may encounter by chance], befalleth beasts, even one thing befall- eth them [all]'; *tatuppe uspinaógo wame*, 'one event happeneth to them all', Ecel. 2, 14; *uug wame . . . ushpnuaoq*, 'chance happeneth to them all', Ecel. 9, 11; *ne ushpunadit mattuwog, ne nutshpinon*, 'as it happeneth to the fool so it happeneth to me', Ecel. 2, 15; *tohrutewane yea spinnang*, why is all this befallen us? Judg. 6, 13; *matta wahteanu uttöh ashpiáni*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpunaadit toh kod shpunaati*, 'let come on me what will', Job 13, 13. Cf. *miskaánuú*.

[Narr. *tahaspuáyi* (= *töh asp-*), what ails him?; *tocketáspuam*, what ails you? *tocketuspunnaatámaqún*, what burt hath he done to you? R. W. 157.]

**usquesu wanne teag**, he leaves nothing undone, Josh. 11, 15: *woh wo kusséqueus- sunwu*, you should not leave (it) undone, Luke 11, 42. Cf. *aske*, it is raw (unfinished), and *seqmav*, he remains.

\***usquont**, n. a door; pl. + *āmash*, C. 161.

See *squitam*.

**usquontósu**. See *ushquontásinneat*.

**usseen-in**, n. a doer, one who does, James 1, 25.

**ussénát, asénát**, v. t. to do, to perform, to accomplish, to execute, Ps. 149, 7; Matt. 6, 1; 5, 17; *usse, ussu*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne nutussen*, 'that do I', Rom. 7, 15; *uttöh kodusse matta nutussein*, what I would (wish to do) that do I not, ibid.; *ussei, usit, aset*, when he does, if he does, Matt. 7, 24, 26; *töh asév*, what I did (might be doing), Neh. 2, 16; *noh asit*, he who performeth, or executeth (suppos.), Is. 44, 26; Ps. 146, 7; *ussish*, do thou, Ex. 20, 9; *ne ussek*, that do ye, James 2, 12; (negat.) *ussekon*, thou shalt not do, Ex. 20, 10; (pass.) *uttö aséinit*, whatever was done, Gen. 39, 22; *ne asemuk*, what is done, Ecel. 8, 17; pl.

**ussénat, asénát**—continued.

*asemukish*, (things) done, Ecel. 8, 16 (*nuttissem machuk*, I commit evil, C. 186).

[Decl. *tüssu*, he doth; *tüssi*, do it, Zeisb. Voc. 9. Cree *a'cheeo*, he moves, has the faculty of moving, Howse 32; *is-puthu*, it so moveth, ibid. 80.]

**usseonk**, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *úhshuáonk*.

**usseu**. See *usseuáat*.

**ussinát, wussinát**, v. i. to say, to tell: *wussinat ushpe wussissatnul*, 'to pronounce with his lips', Lev. 5, 4; *nussin*, I say, Gal. 1, 9; *kussin*, thou sayest, Matt. 27, 11; Mark 15, 2; *wussin*, he saith, Zech. 1, 3; *nussim*, if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kussim*, when thou sayest, Job 22, 13; Is. 47, 8; *woh nussin*, shall I say? Heb. 11, 32; *töh kussinwə*, what say ye? Matt. 16, 15; *uttöh asean* (?), whatever thou mayest say, Num. 22, 17; *us*, say thou, 2 Sam. 13, 5; *uug us*,\* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *nussip*, I said, Ecel. 3, 17, 18; 7, 23; (an.) *kutássesh*,\* thou sayest to me, Ex. 33, 12 (?) (*nissim*, I say; *nuttinuawap*, I said; *teguu kissim*, what you say?; *nissimun*, we say; *nissimumiñuy*, we said, C. 207; *töh kuttinuawam* or *kussin*, what do you say? ibid. 217). [The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *nauro-nüt* and *annaowmat* (*unulnat*) supply the other tenses and persons.] Cf. *noð-nüt*; *uttinámat*.

**ussinónat** (?), v. t. an.=*uttinónat*, to say to, to tell: *ussegk*, tell (you) me, Gen. 24, 49; *ussch*, tell thou me, 1 Sam. 14, 43. (See examples (\*) under *ussinát*.)

**ussish[au]ónat**, v. t. to run to, toward, into: *ussishónat*, to flee to, Jonah 1, 3; *woh nutussishon*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussishau*, he ran to (them), Gen. 18, 7, (him) 1 Sam. 3, 5; *ussishau urumopskauh*, he ran to meet him, Gen. 29, 13; *aháó-sukque* (*ahauksukque*) *ussishatog*, they run to and fro, Joel 2, 9; *nd ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *ussishash*, flee thou to, Num. 24, 11; *ahauhsukque ussishunk*, run ye to-

**ussish[au]ónat**—continued.

and fro, Jer. 5, 1; 49, 3; *na ussishash*, run thou to, 'escape thither', Gen. 19, 22; *na ussishan*, (he) runneth into it, Prov. 18, 10; *kutushishauuuwa*, ye run to (it), Hag. 1, 9; *ussishan* (*ussenu-ussishan*), he runs alone, 2 Sam. 18, 24, 26; *usshauog*, they run together to, Acts 3, 11; *negushout* (*negonne-ussishout*), running before (another), 2 Sam. 18, 27. See *pomushan*.

[Cree *il-iss'emo*, v. i. he flees, speeds thither; *il-iss'awayoo*, v. t. he dispatches him thither, Howse 172.]

**ussowenónat**, **usso-**, v. t. an. to name, or give a name to (an. obj.); pass. *usso-wenittineat*, to be named: *wuttisowenuh Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kuttisorenu*, 'thou shalt call his name Jesus', Luke 1, 31, =*rah kuttisawen Jesus*, Matt. 1, 21; *nag kuttisawenukquog*, they named thee, Jer. 30, 17; pass. *nutussawenittreamu kóresnouk*, we are called by thy name, Jer. 14, 9.

[Cree *wéethayoo*, he names him, Howse 46.]

**ussowenónat**, v. t. to call by the name of, to give the name of to (an. and inan.); *ussoveneg*, call you me by the name of, Ruth 1, 20; *ussovenau*, he called her name . . . , Gen. 3, 20. Cf. *hettam*.

[Narr. *tahéna* (*toh hennan*), what is his name?; *tahossonétam* (*toh ussoretum*), what is the name of it?; *tahéttamen*, what call you this? R. W. 30.]

**ussowessu**, adj. (is) named, Gen. 27, 36; *toh ussoren*, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb (*ussorenstéinát?*), to be named or called: *kuttisowis*, *kuttisores*, thou art named, Gen. 17, 5; 35, 10; *tol kuttisoris*, what is thy name? Judg. 13, 17; *asowesít*, when he is named, being named, 2 Sam. 13, 1, 3; *ussovese*, call his name, name him (?), Hos. 1, 6, 9 (from *ussovesé-nat*, v. t. an. (?); *ussoveséóóg*, if you should call me, Ruth 1, 21).

[Narr. *otússavese*, I am called; *toke-tussawéitch* (*toh kutusoris*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "*matnoressúoneckane*, I have no name; *nowiánechick nowísuonck*, I

**ussowessu**—continued.

have forgot my name, which is common amongst some of them."]

**usscowessenat**, v. t. an. to name, or give a name to (inan. obj.). Pass. *ussovenittineat*, to be named.

**usscowessenat**, v. i. to be called, or to have the name of: *ussovesu Jakob*, he is named Jacob, Gen. 27, 36; *pish kuttisores A.*, thy name shall be A., Gen. 17, 5; *pish kuttisoresu J.*, thou shalt be called J., Gen. 35, 10; *pish ussoren*, his name shall be called, Is. 9, 6; *kutussawésinuwa*, ye are called, or named, 2 K. 17, 34 (*assoresit*, called, C. 184). Cf. *hettam*.

**usscowetamunát**, **usso-**, v. t. to name, or give a name to (inan. obj.), *nominare*: *wutussorenatum ne ohke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussovetum Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh kutussawetum table*, what you call table? C. 184).

[Cree *wectum*, he names or tells it, Howse 46.]

**ussu**. See *usseenát*.

**ut**, (1) (-ut) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by: *unuwayut*, in his way, Is. 42, 24; *kiske mayut*, by the wayside, Gen. 38, 14, 21; *neune mukkies-ut*, as (like to) a little child, Luke 18, 17; *ut Damaskus*, at Damascus; *ut synagog*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut otanit*, Acts 8, 8; *ut kehtah-hamit*, Is. 43, 16; *en vekit*; *en ohkeit* (or *ohket*); *ut manaat*, Acts 9, 25; *ut wuhhogkat*, Mark 5, 29. See *alt*.

[Cree *ittá*, adv. there, thither, Howse 33.]

**utchuan**. See *anitchewan*; *wutitchuan*, etc.

\***utchukkúppemis**, n. cedar (tree), C. 164. See *chikkup*; \**mishquáwtuck*.

**utchuwompan** [= *otche-wompan* (?)]. See *odchuwompag*.

\***uttae**, adv. woefully, C. 230.

**uttinmonauónat**, v. t. an. and inan. to say a thing to, to tell something to: *wuttinmonneau*, they told it to (him), John 12, 22.

**uttinónat** [= *umúnat* (?)], v. t. an. to tell, to say to; *uttio*, I say to (this man), Matt. 8, 9; *kuttiush*, I say to thee, John 13, 38 (*nissim*, I say; *uttinuwawep*, I said, C. 207); *wuttinuh*, he said to him, John 8, 25; 9, 35 (*wuttinuh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *wuttinúuh*, they said to him, John 8, 25, 39 (*wuttinapah*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttuush*, 'I say to thee', ibid. 3, 5); *uttinuash muttaok*, I say to the world (these things), John 8, 28; *kuttiuonuunuwé*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *yeu kuttiunununaman*, this we say unto you, Acts 4, 15.

[Narr. *téqua utlúnnawen*, or *ntéávum*, what shall I speak? R. W. 64. Cree *itirayoo*, he so says, Howse 42.]

**uttiyeu**, adv. where (El. Gr. 21); *uttigen* áne, wherever, Deut. 28, 37.

[Narr. *túckiu*, *tíyu*, where, R. W. 49; *túckiu sachim*, where is the sachim? ibid. 48.]

**uttiyeu**, 'pron. interrog. of things', which; pl. *uttiyenash* (El. Gr. 7); *uttigen*, which (who) of these, Luke 22, 24, 27; an. pl. *uttiyeug*, whom, Luke 6, 13.

**uttoh** [*ut-toh*], adv. to what, whereunto, Matt. 11, 16; whither, Cant. 6, 1; to what, how; *uttoh eu wunneyen*, how beautiful! ibid. 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh unni*, what manner; *utókan asuh matta*, whether or no, ibid.; *uttoh umuhkáhquat*, how far? ibid. 228). [A curious analogy might be traced between *ut-toh* and Engl. whi-ther (Old Germ. *hue-dar*, Goth. *hru-thar*; Slav. *kotorii*; Sansk. *katurá* (Bopp. 69, 1-2), from *ku*, interrog., and *tara*; Greek *-τέρος*, Lat. *terminus*, *trans*, *transgredi*. Cf. *tat*, Bopp. 161.]

[Del. *enda*, Zeish.]

**uttac̄he**, adv. in due season, seasonably, Ps. 104, 27: *wutch uttac̄heén kah ah-quompi*, 'for a season and a time', Dan. 7, 12; *papamne ahutac̄che wayout*, at the time of the going down of the sun, Josh. 10, 27; *nó uttac̄he*, as often as, 1 Cor. 11, 25, 26; *tohattac̄he*, how long, Num. 14, 11. V. subst. *uttac̄cheyenou*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquompi*; see *oach*.

## W

**w̄**. The inseparable pronoun of the 3d pers. sing. and pl. Before *v* it coalesces with that letter, and the sound of *w̄* is substituted. Before a vowel 't' or *ut* is inserted for euphony, as *ohtomp*, a bow, *wutohtomp*, his bow.

**waábe**, adv. above, Is. 6, 2; Ex. 40, 19; *wutch waabe*, from above, Ps. 78, 23. Prep. *waábe wussissittanít*, above his lip, or to his lip above (?), Lev. 13, 45.

**waabéiyeu**, adv. upward, Ezek. 41, 7.

**waábenat**, **waapenat**, v. i. to rise, to go upward; *waabit*, if or when he rises up, Job 31, 14; *waapin*, there arises or arose (a new king, Ex. 1, 8); *ωwaobenaónt*, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *waapenauk*, *waobenauk*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *na pish waapemaw*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *nippeash waapémawash*,

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**weábenat**, **waapenat**—continued.

the waters rise up, Jer. 47, 2 (*wussíppi woppinnok*, thin air, C. 176).

**waabese**, adj. an. above, Lev. 14, 5, 6.

**waábeu**, **waápu**, it 'raised itself up', 'went up', Dan. 7, 5; Gen. 2, 6: (with an. or inan. subj.) *noh waabit*, which goeth (may go) upward, Eccl. 3, 21 (*nawábem*, I arise, C. 180).

**wáadjishadt**, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

**wáadjishunk**, n. a coupling, joint, Ex. 26, 4 et seq.

**wáanegugish**, pl. precious things. See *waonégugish*; *wunnegik*.

**waántamoonk**, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5: *nawáintamoonk*; my wisdom, Prov. 5, 1; *awaantamoonk*, his wisdom, 1 K. 4, 30.

- waantamünát**, v. i. to be wise (conjugated in El. Gr. pp. 25-27, as example of verb subst.): *nawauñutum*, I am wise; *kawuñutum*, thou art wise; *waantam noh*, he is wise; *waantam*, 'in his right mind', compos mentis, Luke 8, 35; *waantamwog*, they are wise; *waantash*, be thou wise; *waantaj*, let him be wise; *waantamon*, when I am wise (or if I am wise); *waantamun*, if thou art wise; *waantog*, if he be wise; negat. *waantamünát*, not to be wise.
- waantamwe**, adv. (El. Gr. 22) wisely, 2 Chr. 2, 12; Prov. 17, 2.
- waantamweyeuonk**, pl. -oungash, a proverb, proverbs, Prov. 1, 1. See *nupruáonk*; *sugkawuunk*; *wanuupwronk*.
- waapenat**. See *wadabenat*.
- waápenumunát**, v. t. to raise up, to lift up: *waápanum* *pogkounak*, he lifted up the rod, Ex. 7, 20; *waapiuk* *wuttiuonokkou*, when he held up his right hand, Dan. 12, 7.
- waapinónat**, v. t. an. to raise up, to lift up, an. obj.: *waapiin* *wusken*, raise thou up the lad, Gen. 21, 18.  
[Cree *o'opuhoo*, he raises himself (as a bird). Howse 84.]
- waápu**. See *wadabenat*.
- waashanau**, v. t. an. he hangs (him): *ne waashanok*, hang ye him thereon, Esth. 7, 9; *awaashaniñh*, they hanged him, Esth. 7, 10; *nah awaashaniñh*, they hanged them, 2 Sam. 21, 9. With inan. obj. *widóhhshdóong* they hanged (it) upon, Ezek. 27, 10; *waahshdúto ohke*, he挂neth the earth upon (it), Job 26, 7. See *kechegmabuun*.
- waashau**, **woushau**, v. i. he hangs, he is hanging: *noh wónshan*, he who hangs (on it), Gal. 3, 13; *nag woushuog mehtugqut*, they hang on the tree, Josh. 10, 26; *wooshunk*, if it hung (on his neck), Matt. 18, 6; *waashunk*, Luke 17, 2; *wohroñihshunk* *onkrhounk*, 'hangings', Ex. 26, 36.
- waashpu**, **waushpu**, **wowushpu**, adj. an. delicate, effeminate: *noh watahpit*, he who is (may be) delicate, effeminate, Deut. 28, 54, 56. See *worushpoonk*.
- waban**, n. wind, Num. 11, 31; 1 K. 18, 45; Ps. 78, 39 (*wápan*, C. 158); *anrépiñ*, the wind ceased; *ut mo mishaurepín*, there was a great calm, Mark 4, 39.

**waban**—continued.

[Narr. *watipi*, pl. *witupuash*; *mishúpan*, a great wind. "Some of them account of seven, some of eight, or nine [winds]; and in truth, they do . . . reckon and observe not only the four, but the eight cardinal winds", etc., R. W. 83, 84. Peq. *wattum*, wind, Stiles.]

**wabesénat**, **wabesinnek**, v. i. to fear, to be afraid: *wabesu*, (he) feareth, is afraid, Prov. 14, 16 (*natwábes*, I am afraid, or I fear; *naarwábenum* or *no-wápanum*, we fear, C. 179, 191); *wabesnog*, (they) were afraid, Is. 41, 5; *wabek*, fear ye, Ex. 20, 20; *alque walock*, fear not, Matt. 14, 27; = *wabesdeok*, Is. 44, 8. See *quíhtum*; *quíshatú*.

**wabesuonk**, n. fear, 2 Cor. 7, 11 (*wapsuontamoonk*, 'afraid', C. 217). See *nunukquassulúwask*.

**wabesuontamoonk**, n. fear, fright (*wapsuontamoonk*, 'afraid', C. 217).

**wabesuontamunat**, v. t. to fear or be afraid of (inan. obj.), Deut. 28, 58; 3d pers. *awabesuontamunat*, Is. 31, 4. Cf. *quíhtam*.

**wadehábuk**, **wadchaubuk**, **wutchau-buk**, n. a root, Deut. 19, 18; Matt. 13, 6; Rom. 11, 16, 18 (*wutcháppchik* or *wottap*, C. 164); in compound words, *-adchah-buk*, *-adcháibuk*. V. subst. *anadchahálnukang*, they shall take root, Is. 37, 31; *ung awadchahukaoog*, they have taken root, Jer. 12, 3; *pish cuadchahbukod*, it shall take root, 2 K. 19, 36. See *wutchau-nuom*.

[Narr. *wattáp*, a root of tree, R. W. 89. Abn. *sadabi*, -ábak, 'racine à canot' (petites, *Sabaliscar*). Mod. Abn. *wat-dip*, root to sew with. Del. *tschuppic*, root, Zeisb. Voc. 12.]

**wadchanauónat**?), v. t. to have in keeping, to have possession of (an. obj.): *wadchanum flocksg*, 'he had possession of flocks', Gien. 26, 14. See *ohtanumút*.

**wadchanittuonk**, n. (the state of being kept), salvation, safety, Is. 59, 16.

**wadchanónat**, v. t. an. to keep (a person or an. obj.), to keep securely, to protect (conjugated in El. Gr. 28-58): *ko-wadchansh*, I keep thee; *na-wadchan-nog*, I keep them; *na-wadchanukquog*, they keep me (I am kept by them); negat. *wadchanounat*, not to keep, El.

**wadchanonát**—continued.

Gr. 58; pass, *wadchaniténáit*, to be kept; *wadchanónáit*, not to be kept, El. Gr. 62, 63; *nawadchanit*, I am kept; *wadchanau*, he is kept; *wadchanuw*, they are kept; suppos, *wadchauiteau*, when I am kept; *wadchanít noh*, when he is kept.

**wadchanumunát**, v. t. inan. to keep (it), to own or possess (conjugated in El. Gr. 25, 27); to save, Matt. 18, 11: *uw-wadchanum*, I keep (it); *kaowadchanum*, thou keepest it; *uwadchanumua*, he keeps it; *kowadchanumua*, ye keep it; *wadchanuw*, they keep it; imperat, *wadchanish*, keep thou (it); *wadchanitch*, let him keep (it); *wadchanuutuh*, let us keep; *wadchanumak*, keep ye. Suppos, *wadchanumou*, if I keep; *wadchanuaw*, if thou keepest; *wadchanuk*, if he keep (*noh wadchanuk*, he who keeps or possesses; *God wadchanuk kesuk kah ohke*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanuw*, if we keep; *wadchanuwág*, if ye keep; *wadchanumahet-tit*, if they keep. Negat. *wadchanumant-wit*, not to keep.

[Narr. *wadchanumama*, keep this for me, R. W. 52.]

**wadchanuwaen**, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wánchezanat*, a guardian (of a child); pl. *wánchezáumachick*, R. W. 126.]

**wadchaubuk**. See *wadchabuk*.

[**wadchinat**] v. i. to come or proceed out or from: *mnshaunash wutjishaash*, boats came from (Tiberias), John 6, 23; *otshoh toh kod wutjishont*, it ‘bloweth where it listeth’, John 3, 8; *toh wadchit*, whence he was (might come from), Judg. 13, 6 (*wosketomp wachit Pharisest*, ‘a man of the Pharisees’, Mass. Ps., John 3, 1); *ne wadchich*, ‘whence I am’, John 7, 28; *noh wajehayout Godut*, ‘he which is of God’, John 6, 46; *neg wadchitcheq Christ*, ‘they that are Christ’s’, Gal. 5, 24; *nish wutchiqewash Jehorah*, these things ‘are the Lord’s’, Deut. 10, 14; *ne . . . otchenu mittamwossiss-oh*, (of) ‘that made her a woman’, i. e. that he from-ed a woman, Gen. 2, 22; *wajhet mittamwossissit*, ‘born of a woman’, Gal.

**[wadchinat]**—continued.

4, 4; *howau wadchegit Godut*, ‘whosoever is born of God’, 1 John 3, 9; 5, 4; *noh wutchu . . . nish name*, ‘of him [as cause or source] are all things’, Rom. 11, 36; *wutchiqewas*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *meuhkesmonk wutchiqewas* *Godut*, power belongeth to God, Ps. 62, 11; *wuhhogkat wutchiqewas* (*nish*), to me belong (these things), Deut. 32, 32; *genish wajehayú-ugish*, ‘these things which concern’ him, Acts 28, 31; *kuauu kuchaiimura wutchi agnu*, neen *wachai wokkumatié*, ye are from beneath, I am from above, John 8, 23. From *wutchu*, *inch*. Cf. *omnuit*.

[Narr. *tunua wutshaúock*, whence come they? R. W. 29, and see other examples under *\*óteshem*. Del. *wimischum*, -chen, the wind comes from (a particular quarter), Zeisb. Gr. 161, 182; *wutschíhillen*, it comes from (somewhere), ibid. 182.]

**wadchu**, n. a mountain, Ps. 78, 68; pl. -ash, Job 9, 5 (*wadchú*, -ash, C. 158); *nishadchu*, a great mountain, Rev. 8, 8; *misadchu kah wadchu*, mountain and hill, Luke 3, 5; *wadchukantu*, ‘in the hill country’, Josh. 13, 6.

**wadchue**, adj. mountainous: *en wadchue ohkeit*, ‘to the hill country’, Luke 1, 39. **wádchuemes**, n. dim. a hill (small mountain), Is. 40, 4; pl. —ash, Is. 42, 15; *wadchurémesh*, little hills, Ps. 114, 4.

**wadhuppa[enat]**. See *wattihuppa[enat]*. **wadohkinneát**, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; *neg wadohkitcheq*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *wotokmeat*.

**wadsh**, **waditch**, n. a (bird’s) nest, Ps. 84, 3; Num. 24, 21; *wutch awadhat*, from her nest, Prov. 27, 8.

[Del. *wach schie chyg*, Zeisb. Voc. 31.] **wadtan**, **wodtan**, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *wuttunkin*(ouat), to bend a bow.

**wadtanatonkqussuonk**, n. (the making a sound,) the voice, Is. 40, 6: *awalt*, his voice, Is. 42, 2; -nog, they make a noise (of the sea), Is. 17, 12; (of

**wadtauatonkqussuonk**—continued.  
wheels), Ezck. 3, 13; *wadtauatonkyassue wussoetush*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *unkquenewunkquodte wadtauatonkqussuonk*, a dreadful sound, Job 15, 21.

**wadtaumáókish**, things which belong to, have influence on, or concern, Luke 19, 42; *ne wadtumauanag wahhogkut*, that which does not concern himself, Prov. 26, 17. Cf. *pissauamáóonk*.

**wadtch.** See *wadsh*.

**wadtonkqs.** See *adtonkys*.

**wadtutchuan.** See *wattitchawan*.

**waeendotumunát**, *waeenot*-, v. t. inan. obj. to praise or commend: *waeendotumuray*, they praise (it), Ps. 89, 5; *waeendotumurehettich*, let them praise (it), Ps. 148, 5; 149, 3; *waeenotum magugish*, 'it boasteth great things', James 3, 5. With an. obj. *waeenotumuninog nay*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *kawoucenótumauonumirw*, we commend (her) to you, Rom. 16, 1. See *waéenónamat*.

**waéenónamat**, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *woweenomonaat*; *waeenowak*, praise ye (him), Ps. 150, 1, 2, 3; *waeenomonch*, let him praise (him), Ps. 150, 6; *woweenomuh*, (they) commanded her, Gen. 12, 14; *awoweenomuh*, he approved him, Acts 2, 22; *waeenoman wahhogkuh*, he praises himself, Ps. 36, 2; *waeenowant wahhogkuh*, 'boasting himself', Prov. 25, 14. See *wánnóhnikauónat*.

**waéenu**, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4; *ne wekyshik wacenu*, on the edge of it round about, Ezek. 43, 13; *véenu*, Gen. 31, 8 (*waene*, *rewéne*, prep. about, C. 225, 234). See *wayeág*; *venuhkauónat*; *venushean*.

**waheónat**, v. t. an. to know (a person, or an. obj.), to recognize: *waheau*, he knew (them), Gen. 42, 8; *wahenh*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *neen nowách*, I know him, John 7, 29; Gen. 18, 19; *matta pasuk nowaheoh*, I do not know one, Is. 44, 8; *kawéhush*, I know thee, Gen. 12, 11; Ex. 33, 12; *kawahéimurw*, ye know me, John 7, 28; *noh matta wahhédog*, ye (may) not know him, ibid. (*kawahish*, I know thee;

**waheónat**—continued.

*nowach nosh*, I know him; *nowahédog*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *wahéonat*, *wahéonol*, *wahteuwahéonat*, etc.).

[Narr. *máttá nowáuone*, *máttá nowáhen*, I knew nothing, R. W. 51 (cf. *máttá nowahéoh*, 'I know not', Gen. 4, 9). Del. *no won huk*, he knows me, Zeisb.]

**wahheonk**, n. knowledge (of persons), Phil. 3, 8.

**wahheunát**, v. i. to be known (by others), John 7, 4; *waheonau*, he is known, Prov. 31, 23.

**wahsukeh.** See *wasukeh*.

**wahteaonk.** See *wahteonk*.

**wahteaúnat**, v. t. inan. to know or have knowledge of, to understand, Ecel. 1, 17; 7, 25 (-ounat, C.); 'to perceive', Deut. 29, 4; *wahtraoun[at] wane-gik kah machuk*, knowing (to know) good and evil, Gen. 3, 5; *wahteu*, he knoweth, understandeth (it), 1 Chr. 28, 9 (-au, Ps. 104, 19); suppos. *noh wahtog*, he that understandeth (v. i.), Prov. 8, 9; *matta wahteaon*, he does not know (it), John 15, 15; *kawahéimurw*, ye know it, John 7, 28 (*uag wahtraog*, they know, C. 196); *kawahéoh wutahhawoash*, thou knowest their hearts, 1 K. 8, 39; *nowahéonu*, I know it, Gen. 48, 19; *kawahéonu*, thou knowest it, Rev. 7, 14; *ne wahteanu*, this thing is known, Ex. 2, 14; *wahtennk*, knowing, when he knew, Mark 5, 30, 33; *wahteaush*, know thou, Dan. 3, 18 (*nowáteo*, I know, I understand; *nowáteonu*, we know; *wahteaúnat*, to know; *wahtouish*, know thou; *nöh wahéöitch*, let him know, C. 196).

[Narr. *nowáútam*, I understand; *co-wántam*, you understand [thou understandest]; *cowitztam tarhítche nippayámen*, do you know why I come? R. W. 31.]

**wahteawaheonat**, v. t. an. (caus.) to make one's self known to (another); *wahteawaheont*, making himself known to (them), Gen. 45, 1; *nen pish nowáh-teuwah*, I will make myself known to him, Num. 12, 6 (*wahtrauwah*, make him to know, C. 196).

**wahteawahuónat**

v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 (*pish waldeaurahnuu*, he shall make it known, Is. 38, 19); *wawahleau-wahikpuu*, he made (it) known to me, Eph. 3, 3; *wame nish kowahteauwahun-unidash*, I make all these things known to you, John 15, 15.

**wahteonk**, *wahteaonk*, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

**waiyont**, sun-setting. See *wayont*.

**waj**, *wajeh* [= *watch*, *wutche*], for, because of, Prov. 17, 14; *yey wajeh*, for this cause, John 12, 18; *newajeh*, therefore (for that cause), John 12, 17, 19, 21, = *newaj*, John 13, 31; *newutche yey waj*, 'for, for this cause', etc., Rom. 13, 6 (*ne waj*, for which cause, C. 234; *wiej*, conj. for, ibid.). See *wutche*.

**wame**, *wamu*, adv. all, wholly (El. Gr. 21), full (*wameye*, usually, C. 230); with v. subst. *wamut*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34; *uwawamit*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamutash*, sufficient, Ex. 36, 7; *ohke wamut*, there is land enough, Gen. 34, 21; *wamók*, *womohk*, when or if it is enough, if it suffice, 1 K. 20, 10; *áne me woh adt womohk*, more than (when it was) enough, Ex. 36, 5; *wamutash*, let it suffice, Deut. 3, 26; *wamutash*, let them suffice, be sufficient, Deut. 33, 7; *wamenau*, he has enough; *matta pish wamenau*, he has not enough, is not satisfied, Ecel. 1, 8; *wanamanittauumunu*, it sufficeth us, we have enough, John 14, 8. Cf. *tápi* (*tabach*, let it suffice, Ezek. 44, 6). See *pohshe*.

[Narr. *wútmet taúpi*, it is enough, R. W. 35. Abn. *égsami*, tout entièrement, Rasles 552. Del. *wemí*, all, Zeisb. Gr. 178.]

**wamepwunneat**, v. i. to be full, to have enough of food, to fill one's self, Luke 15, 16; *wamepash*, he is satisfied, Is. 44, 16; *wamepaoog*, they are satisfied, are filled, Deut. 14, 29; Mark 8, 8; *wamepaoop*, (she) was sufficed, had enough to eat, Ruth 2, 14; *matta pish kowamepaoow-wa*, ye shall not be satisfied, Lev. 26, 26; *ueg woh mo wamepaoig*, they which can never have enough, Is. 56, 11; *wamep-*

**wanepwunneat**—continued.

*wean*, *watnepoau*, when thou art full, Deut. 8, 10, 12. See *nadtupper*.

[Narr. *nowáump*, I have enough; *cováump*, have you enough? R. W. 36.]

**wamesashquish** (?), n. the 'swallow', Prov. 26, 2. See *wameesashquies*.

**wámunat**, *wómunat*. See *comunát*, to go.

**wanahchikomuk** [*wanashque-komuk*], n. a chimney, Hos. 13, 3 (*wunnachkémuk*, C. 161).

[Narr. *wunnauchicómock*, R. W. 51.]

**wanántamúnáf**, v. t. inan. to forget a thing or inan. obj. (*covunamatamúnít*, Heb. 6, 10): [no] *wanántam*, I forget, Ps. 102, 4; *wanántam*, he forgets, James 1, 24; *wuwanatatuwog*, they forget, Ps. 78, 11; *ahque wunautash*, do not (thou) forget, Deut. 9, 7; Prov. 4, 5; *nukkal-wunantam*, I will (wish to) forget, Job 9, 27 (*nowánantam*, I forget, C. 192).

**wanantamwáheónat**, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwahhíneau*. *kenau*, make or cause us to forget you, C. 192).

**wanánumónat**, v. t. an. to forget a person or an. obj.: *nárvnuánum*, I forget; *kórandum*, thou forgettest, Hos. 4, 6; *woh awanánunduh*, she may forget them, Is. 49, 15; *wanamumunon*, if I forget thee, Ps. 137, 5; neg. *ahque wanamum*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wanumumonchey*, they who forget (him), Ps. 9, 17; *návnuánumukquog*, I am forgotten (they forgot me), Ps. 31, 12.

**wanashque**, *wunnash-*, *wannasq-*, prep. on the top of, Gen. 28, 18: *wanashque wutanwahhuu*, on the top of his staff, Heb. 11, 21; (of the scepter,) Esth. 5, 2; *wannasque appuouyang*, the top of the throne, 1 K. 10, 19; *wanashquompsk-qu* (objective), 'the top of a rock', Ezek. 26, 14. (Rasles gives to the corresponding Abnaki word a more extended meaning: *sanaskšísi*, *sanaskšíti-remaskší*, le bout, au bout; *sanaskšíttu*, le bout du néz, etc.) See *wunnash*.

**wanashquodtinnögish**, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5; suppos. *wanashquodtinu wadchuant*, (when) on the top of the mountain, Ezek. 43, 12.

- wanashquonk, n. the top (le bont); the top of the bough (tree), Is. 17, 6.
- waneemsquag [*wanu-miñsqni?*], crimson (cloth), Jer. 4, 30.
- wanegik. See *wanne*; *wannegik*.
- wannantamōe, -oe, forgetful, James 1, 25. See *wanditamūnāt*.
- wannasque. See *wanashque*.
- wanne, without, destitute of (strictly, it is an indeclinable adjective meaning none, not any; as an adverb it expresses exclusion, loss, or destitution, and is occasionally used by Eliot for direct negation): *matta wanne wutashe*, *wanne wutokaw*, without father, without mother, Heb. 7, 3; *wanne wahteóe*, without knowledge, Job 35, 35; *wanne ohtano*, there shall be none, Ex. 16, 26; *wanne kutahtoo*, thou hast not, Jer. 30, 13; *wanne nippeno*, there was no water in it (it was without water), Gen. 37, 24; *wanne mushchelien ahtoo*, no murderer hath, etc., 1 John 3, 15; *wanne kutchohkesu*, there is no spot in thee, Cant. 4, 7; *wanne howte*, there was no one (left alive), Num. 21, 35. Cf. *howan*; *umne*; -*o-*.
- wannehheónat, wanheónat, v. t. an. to lose (a person or an. obj.): *nanwanheomp nummechanog*, I have lost my children, Is. 49, 29; part. *wannehеont*, losing, he who loses, Luke 15, 4; Matt. 16, 26; *mhеche wanrichеont*, after thou hast lost, having lost, Is. 49, 20; *matta pasuk nawanheoh*, I have lost none, John 18, 9; *ne wánheanche*, that which (an.) was lost, Luke 15, 4; but *noh wanheogcup*, who was lost (pass.), v. 6.
- [Cree *wáme hayoo*, Howse 41.]
- wannehеauunát, wanteaunát (-un-neat), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *ne wanteaompi*, that which I lost, Luke 15, 9; *matta pish wanmetraou*, he shall not lose (it), Acts 27, 22; *pish awanteoun*, *awanteauun*, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannehеunk*, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *ne wannteunk*, that which is lost, Matt. 18, 11; -*ómk*, Lev. 6, 3.
- [Cree *winneton*, Howse 41.]
- wannonkcoók. See *wunnonkcoók*.
- wannonau, n. (his) cheek, Lam. 3, 30; pl. *wannash*, his cheeks, Cant. 5, 13; *kounonauash*, thy cheeks, Cant. 1, 10. See *manonau* (*m'nanau*).
- wanonkquae, wannonkou, adv. in the evening, yesterday. See *wunnonkquae*.
- wânontówagk, -wagk, n. music, Dan. 3, 5, 7, 10.
- wanónuhkcoawaeu, wawunonukcoae, adv. by flattery, Dan. 11, 32, 34. See *parimawen*; *wânonukkauing*.
- wanteauunát. See *wanachéauunát*.
- waompog: *quenau waompog*, 'in the (morning) twilight', 2 K. 7, 7.
- wáónat. See *wauónat*.
- waonégugish, waonegigish, wáane-, n. pl. precious things, Gen. 24, 53; Deut. 33, 13, 14; Prov. 24, 4. See *wannegik*; cf. *wayéóng-ish*, rings.
- wáónit, if he go astray. See *wanónat*.
- waont, sun-setting. See *wayont*.
- \*wapantamúnat, to hasten: *nawipán-tam*, I am in haste, C. 193.
- \*wapunnukquas, n. the swallow, Mass. Ps., Ps. 84, 3, = *mamersashques* (q. v.), El.
- wapwékan, n. the fin of a fish: *wipwí-kaničeg*, pl. having fins, Lev. 11, 9; Deut. 4, 9.
- \*waságuanánētik, n. a light or candle, C. 161. See *wéquáunatr*.
- wasenumonche, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.
- wasénümukutche, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wusénümónat*.
- [Narr. *wosénumuck*, he is my son-in-law, R. W. 124.]
- wasit (condit. part.). See *wussit*, 'seething'.
- \*waskéke (Narr.), whalebone, R. W. 103. Cf. *wuskón*.
- wassabbe. See *wossuhpc*, thin.
- wasukeh, wahsukeh, wessukeh, n. (construct.) the husband of, (her) husband, Num. 30, 7; Deut. 25, 3; Rom. 7, 3 (*wasükken*, *wasékkien*, a husband, C. 161, 171): *pish ken wessuke*, thou shalt be her husband, Deut. 21, 13; *nosuk*, my husband, Gen. 29, 32; *kasuk*, thy husband, Gen. 3, 16; *kuhsukoorooy*, your husbands, Eph. 5, 24; *wasukkoóh* (obj.), to their husbands, ibid.; *noh wwohsuk*

**wasukeh**, etc.—continued.

*kit*, she who hath a husband, Rom. 7, 2 [moh usákkuaau, he whom she follows after?]; collect. *oressukkiúuenuk*, all husbands, collectively, Eph. 5, 25. See *wussukeh*.

[Narr. *wásieck*, an husband, R. W. 44. Peq. *nehyushumug*, my husband, Stiles.]

\**watamwe*, adv. knowingly, C. 228.

\**watóncks* (Narr.), a cousin, R. W. 45. See *adtomkqs*.

\**wattáp* (Narr.), a root. See *wadchábuk*. *wáunonuhkauónat*, v. t. an. to flatter (*wáunonuhkawonat*, C. 192); *noh wáunonukumónt*, he who speaks flattery, Job 17, 5 (nówauwánonukówwam, I flatter, C. 191). See *papauwonow*. Cf. *wáenómónat*.

\**wauômpieg*. See *wompem*.

*wauónat*, *wáónat*, *wauwóinát*, v. i. to go astray, to go out of the way: *nawauriú*, I have gone astray, Ps. 119, 176; *onatuh sheepst wáabit*, as a lost sheep (as a sheep when it goes astray), ibid.; *wáoun*, he goes astray, Prov. 5, 23; *wbomuog*, they go astray, Ps. 58, 3 [*ne-pauz matta pišh wayaya*, the sun shall not go down, Is. 60, 20 (?)]; *no wáónit wutch mayut*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wauonit*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *neg wauonitcheg* (obj.), they who go astray, Matt. 18, 12 (*wáwóñchik* (as adj.); wandering, C. 176); *wauwonluog*, they wander; *nawuwóon*, I wander, ibid. 214). From— and *aónat*. See *nauriyew*; *wayont*.

[Cree *wánnissu*, he errs; *wánnésu*, he loses himself, goes astray, Howse 81.]

\**wauóntam* (Narr.), n. a wise man or counselor; pl. *wauóntakík*, wise men, R. W. 120. See *waantamánút*.

*wauontamauónat*, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *nawauontaman*, I testify of . . . to . . . Rev. 22, 18; *kawauontamunkqueu*, he testifies of (these things) to you, Rev. 22, 16.

*wauontamuńat*, v. t. to testify of (inan. obj.): *nawáwauóntamun*, I testify of it, John 7, 7.

**waushpu**. See *waashpu*.

**wáussummuónat**, v. t. an. to worship, 1 Sam. 1, 3. See *worussumónat*.

**wáussumoncheg**. See *worussumoncheg*.

\***Wautacone** (Narr.), Englishman; pl. *Waútuconúuog*, ‘that is, coat-men, or clothed’ (*Watdökánuog*, Englishmen, ‘such as wear coats’, C. 169); *Wautacón-isk*, an English woman; *Wautaconénes*, an English youth, R. W. 65. From *wat-tunkum*, he covers with (it). Other names given to the English were: *Araunagress* (for *-guñ?*), pl. *-suck*, “as much as to say, these strangers”; *Cháu-quangwark*, knife-men, sword-men, R. W. 51, 65. See \**uráñim*. Morton (N. E. Canaan, 3, 5) says: “The Salvages of the Massachusetts . . . did call the English planters *Wotawquenunge* [-suge], which in their language signifieth stabbers or cut-throates”. . . . “A southerly Indian that understood English well . . . calling ns by the name of *Wotoquansunge*, what that doth signifie, hee said hee was not able by any demonstration to expresse.”

[Del. *utak ho heu sin*, to cover, Zeisb.]

**wautjishaut** (?): *wutche wantjishant*, ‘for the joinings’, 1 Chr. 22, 3.

\***waútuiques** (Narr.), ‘the coney’ (misprinted ‘conck’ in the reprint). “They have a reverend esteem of this creature, and conceive there is some Deitie in it”—R. W. 95, 96. Josselyn (Voyages, pp. 82, 85) calls it the *squack*, q. v. *wauwaen*, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wauwáñiñ*, Prov. 14, 5 (*wáwoñniñ*, a witness, C. 157).

**wauwaonk**, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

**wauwóinát**. See *wauonat*.

**wauwónat**, *wauwaonat*, v. i. to bear witness, to testify (of), John 1, 7, 9; (v. t. an.) *ne coráñeon*, that which he testifies of or to, John 3, 32; *wauwan*, he testifies, Heb. 7, 17; *nawauwon*, I testify, Gal. 5, 3; Eph. 4, 7; *nawauwonnu*, we do testify, 1 John 4, 14; *neg wauwacheg*, they who bear witness, 1 John 5, 7, 8; *wauwón*, if I testify, Acts 20, 24; *wauwonaj*, let it be a witness, let it testify, Gen. 31, 44; *wauwóñaudj*, let it be a witness, v. 52; *nish wauwomogish*, the

**wauwônat, wauwaonat**—continued.  
things which I testify to you, Deut. 32, 46.

\***wauwonñonk**, n. wandering, or going astray, C. 214. See *wauñat*.

\***wâwâmek**, n. a dress, C. 160.

**waveenwhatuonk**, n. 'strife', Prov. 15, 18.

**wawunonukœae**. See *wanónuhkaowæn*.

\***wawwhunnekesfog** (Narr.), pl. mackerel, R. W. 103 [*wunugkesut*, he is fat, well-bodied].

**wayeôag-ish, wayeôagish, wohway-**, n. pl. rings, Ex. 39, 16, 17, 20, 21. Cf. *venénu*, roundabout; *woeaushiu*, a winding about; *wauñegagish*, precious things. **wayont, waont** (part of *wauñat*), sunsetting, Gen. 15, 12; Mark 1, 32; Lev. 22, 7: *papamie ahhuttoche wayont*, 'at the time of the going down of the sun', Josh. 10, 27 (*nowayontk nepaž*, sun setting, C. 164); *wayan*, it was sunset, Gen. 28, 11; the sun went down, 2 Sam. 2, 24; *ash waoungkup*, before (it was) sunset, 'before the sun went down', Jndg. 14, 18.

[Narr. *wayâwi*, the sun is set, R. W. 67. Peq. *weyhun*, 'moon', Stiles.]

**weachimineash**. See *weatchimineash*, *weanun*, *weanin*, n. a burden, Ps. 38, 4; Is. 30, 27: *weanun*, his burden, Num. 4, 19; pl. *weanunash*, Gen. 49, 14; *kowánnunnash*, your burdens, Dent. 1, 12; Gal. 6, 2. From *waénv*, (wrapped) about (?).

**weassunónat** (?), v. i. to bear burdens; *weassunkey*, pl. *neg weassukeg*, they who bear burdens, Neh. 4, 10 (*weasukeg*, v. 17); *weassundoumt*, (they) to bear burdens, 2 Chr. 2, 2.

[Del. *ni wi waeshin*, to carry a load, Zeisb. Voc. 33.]

**weatchimin**, n. corn (in the field), standing grain, Deut. 23, 25.

**weatchimfnneash, weachimineash**, n. pl. grain, corn (generically), Gen. 27, 28; Lev. 2, 14 (*euchimmineach*, -eash, C.); *appóash weatchimineash*, (contract.) *appumimeónash*, parched corn, 1 Sam. 17, 17; 25, 18, = *upashquassie weatchimineash*, Lev. 23, 14; *unnequonunneash*, green ears of corn, Lev. 2, 14; *unnequomin*, growing corn, Hos. 14, 7; *missunkquamiineash*, *missuhk*, (dry

**weatchimfnneash**, etc.—continued.  
or ripe) ears of corn, Gen. 41, 5; *misunkquamunneash* (dimin.), thin or blasted ears, Gen. 41, 6; *unkkónuminneash*, old corn, Josh. 5, 11, 12. [Cf. Tupi *ubatin*, *vibet-lim*, *nba-lim*, *avaty*, *avaty* (*ni, uý, vi*, flour, 'farinha'), which Von Martius (Wörtersamm. Brasil. Sprachen, 427) derives from *riba*, 'gramen' and *tím*, 'nasntum' (*tím*=fructus, Callinago); *timiú*, 'comida', 'sustento', 'alimento', Seixas), or from *riba-tuáma*, 'gramen medullosum'; Omaguas dialect and Oyambi (of Cayenne), *auaty*, *abaty*; Cocomas, *avate* (Castelnau); Caraibit *arachit*, *aoachy*, *gouri* (Callinago); Caya-pós, *muschíu*; Araicú, *metschy* (cf. *merchu*?); Chierabás, *notsche*; Taino (Yucatan), *mediz*, *mayz*; Maya, *yim*; Tecuña, *schinú*, Von Martius, I. c.; Corapó dialect, *tschumuan*.] See *mechu*, he eats; *min*, a fruit.

[Narr. *eréchim*[i]neash, corn (i. e. Indian corn, maize); *seanómeneash*, seed corn, R. W. 91; *acquiss*, Indian corn, Stiles. Peq. *weauñtchémis*, Indian corn, Stiles.]

**weatchimineohtek** (-teuk), n. a field of corn, 'standing corn', Deut. 23, 25.

\***wéawhush** (Narr.), v. imperat. 'take it on your back', R. W. 51, = *nüütash*, ibid. See *weassunónat*.

**webe**, adv. only, Gen. 18, 27; Num. 4, 9; *matta ni webe*, not only so, Rom. 5, 3; *webe kruau*, you yourselves apart (you only), Mark 6, 31; *ken webe nussu*, thou only, 2 K. 19, 19; *matta horan . . . webe nen*, there is no one besides me, Is. 43, 11; *webe noh adtunawuk*, (no one knoweth) 'saving he that receiveth it', Rev. 2, 17. See *wépe*.

[Peq. *wepe*, but (=qut, El.), Mayhew, Lord's Prayer.]

**webequashónat**, v. t. an. to fear, Deut. 10, 12. See *qashau*; *wabesuáit*.

**webesuonk**. See *wabesuonk*, fear.

\***wechékum** (Narr.), the sea, R. W. 98. See *kehtoh*; *pumohl*.

**weechauónat, wecháónat**, v. t. an. to accompany, to go with: *wechau*, go thou with him, Matt. 5, 41; *oweechawoh*, he went with them, Acts 10, 23; *oweechauón*, they went with him, ibid. (= *oweechogquoh* (?), Acts 20, 4); *wee-*

**weechauónat, wecháónat**—continued.

*cheian*, if thou go with me, Judg. 4, 8; *koweechaush*, I go with thee, v. 9; *weechauan*, he went with (him), ibid.

[Narr. *cawéchaush*, I will go with you; *cawéchaw ewò*, he will go with you; *weehuataítteo*, let us accompany (go together), R. W. 73.]

**weeche**, prep. with, in company with (a person, or an. obj.), Ex. 23, 1; Job 1, 4; *kaweeche wanuseush*, I go down with thee, Gen. 46, 4; *noh weechiyenuk*, he was with me, Neh. 4, 18. Cf. *nashpe*, with (inan. obj.).

[Del. *witschi*, Zeisb.]

**weechinnineummoncheg**, n. pl. one's family or company, Lev. 25, 10. See *teashiyenuonk*.

**week**. See *wék*.

**weekinashq.** See *wekinasy*.

**weekittamun[neat (?)]**, v. i. to dwell in tents or houses; *awekittamunaat*, Ps. 78, 55. See *wekinueát*.

**weekittéinát**, v. i. to build a house (for one's self?), to pitch one's tent: *wekitteau*, she builds her house, Prov. 14, 1; he pitched his tent, Gen. 31, 25; *weche wekitteau*, he began to build, 2 Chr. 3, 2; *wekitteaoq*, they pitched their tents, Gen. 31, 25; *matu pišh wekitteaoq*, they shall not build houses, Is. 65, 22; *wekitteaqk*, build ye the house, Hag. 1, 8; *weekishash* [for *wekitteash* (?)], build thee a house, 1 K. 2, 36. See *adlannegen*.

\***weeköhquat**, fair weather, C. 158. See *vrinnohquadt*.

**weekomónat**. See *wehkomónat*.

**weekon, wekon**, adj. sweet, Prov. 20, 17; 27, 7; Rev. 10, 9; pl. +*ash*, Prov. 16, 24. (Strictly, perhaps, verb impers. 'it is sweet', 'they are sweet'.)

[Del. *win gan*, sweet; *win gal*, tasting good; *win gi*, gladly, Zeisb. Voc. 12.]

**weekontamónak**, n. pleasure, gladness, Eccl. 2, 1; 2 Sam. 6, 12; 1 Chr. 16, 27; joy, Prov. 14, 10; delight, Prov. 15, 8 (*wekontamónak*, gladness; *taphettaonk*, cheerfulness, C. 193).

**weekontamúnát** [= *wekon (unu) adamnat*], v. i. to be glad, to rejoice, to be pleased, Eccl. 3, 12; 8, 15 (C. 192); to be willing, ibid. 215); *nawekontum*, I am glad, Ps. 9, 2; *wekontum*, he is

**weekontamúnát**—continued.

glad, Ps. 16, 9; pass. form with inan. subj. *wekontumamu*, (it) rejoices, is made glad, ibid.; *wekontash*, rejoice thou, be glad, Joel 2, 21; *wekontawook*, *kah aheche muskouantauak*, rejoice (ye) and be exceeding glad, Matt. 5, 12. See \**wussekittceahhuónat*.

[Narr. *nouecótan*, I am glad, R. W. 65. Abn. *uśighinamen*, je le trouve agréable, à mon gré; *nigaiñdum*, je le veux. Del. *winguanen*, to be pleased with; *wingelendum*, to love or be pleased with something, Zeisb. Gr. 179.]

**weekontamwáe, -we**, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (*wekontamöe*, willingly; *matwekontamwe*, unwillingly, C. 230).

**weekshik.** See *wechödlik*.

**weematoh**, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17; *nímat*, my brother, Acts 9, 17; *kemut*, thy brother, Gen. 27, 35; *neematog*, my brethren, Matt. 12, 48; *kenatog*, thy brethren, Luke 18, 20; *neematog*, his brethren, ibid. v. 19; *kenattowáng*, your brethren, Num. 32, 6; *kemato* (v. subst.), (I am) your brother, Gen. 45, 4. See *weetompas*; *weetaksquoh*.

**weemattinneunk**, n. collect. the brethren, the brotherhood, Acts 10, 23; 1 Pet. 2, 17.

**ween, wéin**, n. the marrow, Job 21, 24; Prov. 3, 8; Is. 25, 6; Heb. 4, 12.

[Abn. *śin*, Rasles.]

**weenan**, his tongue. See *ménan*.

**weenohke**, n. a grave, Prov. 30, 16; Hos. 13, 14; *woschee weenohkrt*, on her grave, Gen. 35, 20; *weenohkeyenu uck*, the grave is my house, Job 17, 13. [*waén-ohke*, earth all around (?); *waénu-ohke*, the winding up place (?).]

**weenominneash** [= *weenomis-minneash*, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16; *weenom*, a grape, Is. 18, 5.

[Narr. *weenomeneash*, grapes, R. W. 91.]

**weenomis**, n. a vine, Ezek. 15, 2, = *weenomesippog*, Ps. 128, 3. From *waénu*, roundabout (?).

- weenomwussipog.** -mesippag, n. a vine, Ps. 80, 8; pl. + uash, Ps. 105, 33 (lit. vine leaves: *wenomie-wunnepeg*, the vine in leaf).
- weenont,** n. raven, Lev. 11, 15 (but 'kite', Deut. 14, 13); *kutchikkonkont*, 'raven', Deut. 14, 14; *qussukquanush*, 'kite', Lev. 11, 14. Cf. *konkont*.
- weenshónat, weenshauónat,** v. t. to beg, to ask alms (from), Luke 16, 3; *weenshan*, he was begging, Mark 10, 46; he begged (bread), Ps. 37, 25; *weenshan-nitch*, let them beg, Ps. 109, 10. See *wéñshamauonat*.
- wéénu.** See *waéenu*.
- weenuhkauónat,** v. t. an.: *weenuhkauo* *waog ney*, they encamp round about them, Ps. 34, 7; *ayewuhkome weenuhkók*, camp ye round about against (it), Jer. 50, 29. See *waéenu*.
- weenuhkomumunát,** v. t. inan. to camp round about (it), to besiege, to compass: *oweenuhkomu*, he besieged it, 2 K. 17, 5; *weénuhkonaak otan*, 'compass ye the city', Josh. 6, 7.
- weenusheau, -shau,** v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14: *penunneat weenusheau*, a line compasses it about, 2 Chr. 4, 2. See *waéunu*.
- weenuwásog,** n. pl. onions, Num. 11, 5. [Mod. Abn. *wi-noz*, onion, K. A. Del. *wi niun sehi*, and *u lee pen*, Zeish. Voc.]
- weenwee.** See *weenwee*.
- weepamóe, weepamuwáonk.** See under *wehpauónat*.
- weepit, (bis) tooth.** See *mépit*. [Narr. *wépit*, pl. + trash, R. W. 59.]
- weepwoyeu-ut,** 'in the passage' (between two places), 1 Sam. 13, 23.
- weeqaua,** (his) thigh. See *mechquau*.
- wees, weis,** n. fat, Lev. 9, 10, 20; *owewis*, its fat, Gen. 45, 18. Asadj. *wéhsue*, fat, Zech. 11, 16. From *weyaus* (?). See *wunnoque*.
- [Del. *wisa*, (he is) fat, fleshy, Zeish. Voc. 13; *wil su*, fat meat, ibid. 12.]
- weesadtippogquosh,** n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *wunnepeg*.
- weesausháonk, wesôsháonk,** n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31;

**weesausháonk,** etc.—continued.

John 4, 52: *weesóshan*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *emimineetóonk*.

[Narr. *wesauashaiónek*, the plague; *wesausashauñmitch*, the great plague, R. W. 157.]

**weeshittón,** n. (mouth-hair,) the beard, Ps. 133, 2; Is. 15, 2: *kaoweshittónuit*, on thy beard, Ezek. 5, 1; pl. (often used for the sing.) + ash, Lev. 19, 27; Is. 7, 20.

**weéshquábashin** (?), n. a pool of water, Ex. 7, 19 (only).

**weesóe,** adj. yellow, Lev. 13, 30, 32. Cf. *weswee*, the gall.

[Narr. *wesuui*, R. W. Del. *wisaweei*, v. adj. it is yellow, Zeish. Gr. 164.]

**weesogkinónonk,** n. bitterness, Prov. 17, 25. See *wesogkon*.

**weesôsháonk.** See *weesausháonk*, pestilence.

**weesquapin neat, oweesquabin neat,** v. i. to wrap one's self up: *oweesquapin*, she wrapped herself, Gen. 38, 14; *oweesquabinnu* (v. t.), he wraps it up, Mic. 7, 3; an. obj. *owishquannh*, she wrapped him (in it), Luke 2, 7; *weesquabesi*, it is wrapped up (in a cloth), 1 Sam. 21, 9; suppos. inan. *weesquabesik*, (when) 'it was bound up with', Gen. 44, 30; *weesquabenan*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wáska*, around; *uwáskánen*, I surround, inclose (it), Howse 34.

[Narr. *wesquaabenan*, to wrap up body for the grave, R. W. 161.]

**weesumussoh,** n. (constr.) the younger of sons or daughters, (his or her) younger brother or sister, Gen. 19, 31, 38; *möhommegil*, . . . *wesumussoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *muttásos*; *peisisu*; *weetuksquoh*.

**weeswe,** n. the gall, Deut. 29, 18; Ps. 69, 21; *nonceswe*, my gall, Job 16, 13. Cf. *wesogkon*, bitter; *weesóe*, yellow. (Cf. also Sax. *ge-alwe*, yellow; *gealla*, gall; Greek *χολὴ*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr* and *sū'uda*, bile; *murr*, bitter; *dgfer* (fem. *qâfra*), yellow.)

**weetahtu**, n. a sister or half-sister, Lev. 20, 17; 21, 3; John 11, 5 (strictly, one of the same household or family, a near relative). (*netukkusq*, my sister, Luke 10, 40.) See *unamissies*; *weetomónat*; *weetuksquoh*.

[Narr. *wéticks*, *wésummis*, a sister, R. W. 45.]

**weetateamung-anin**, n. a neighbor, Prov. 27, 10; Jer. 6, 21; *ketattenuung*, thy neighbor, Ex. 20, 16, 17; *weetutteamung*, his neighbor, Ex. 12, 4; pl. +*og*, Luke 14, 12 (*nichtohteenonuk*, my neighbor, C. Math., Notit. Ind. 54). See *wu-tohtimois*; *wutáhtu*.

**weetauadteean**, -in, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *wessentameáen*.

**weetauómog** (suppos. pres. 1st and 3d pers. sing. 'if I marry her'), n. a betrothed one, 'spouse', Cant. 4, 9, 10, 11. **weetauomónat**, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wetowadlinnate*, to be married, C. 201); *wétoóman*, he took (her) to wife, Ex. 2, 1; *noh wetauadteatl*, he who is (when he is) married, 1 Cor. 7, 33; *weetauadtean*, if thou marry, 1 Cor. 7, 28; *weetauomónat*, 'they had her to wife', married her, Mark 12, 23; pass. *sekousq noh wetauomónap sephausuaen*, a widow who had a priest (for husband), Ezek. 44, 22; *wetauomont*, he or she marrying, Rom. 7, 3 (*nuwetanattan*, I (a woman) am married; *numittum-wussissu*, I (a man) am married, C. 201). Cf. *umittumwussennat*.

**weetauomwahéónat**, v. t. an. to cause to marry, to give in marriage; *weetauam-wahéan*, he gave (her) to (him) as a wife, Ex. 2, 21.

\***weetauoog**, they live together, Ind. Laws, XIII, 10. See *paswauwátuog*.

[Del. *wíteú*, he goes with (somebody), Zeib. Gr. 83; *witawemba*, he stays with him, Zeib. Voe. 60; *witawemuk*, he is with me, ibid.]

**weetemungquot**, -quok (suppos.), n. perfume, Prov. 27, 9 (*wechimazquat*, *wetimunkqut*, a sweet smell, C. 163).

**weetomónat**, **weto-**, v. t. an. to dwell with (to live in the house with), Judg. 17, II; to be 'present with', 2 Cor. 5, 8; *weetomeh*, dwell thou with me, Judg. 17,

**weetomónat**, etc.—continued.

10; *nowertom*, I dwell with, Prov. 8, 12; Num. 35, 34; *weetom kitussot*, abide with the king, 2 Sam. 15, 19; *weetomuu*, she dwelt with (her), Ruth 2, 23; *weetomonth*, they dwelt with him, 1 Sam. 22, 4; *matta woh nowertómukonh*, he shall not dwell in my house, Ps. 101, 7. Cf. *weechauónat*.

[Cree *wéyee-mayoo*, he lives with him, Howse 43.]

**weetomp-ain** [*weetu-omp*(?)], n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman; *weetomp*, my friend, Is. 41, 8; Luke 11, 6; *kéotp*, thy friend, 2 Chr. 20, 7; *weetompaog*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wutinnunkundín*, a kinsman.

**weetompas**, **weetompassu** (constr.), n. (his or her) brother or sister, the brother or sister of: *weetompas*, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; *keetompas* (*kéotp*), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; *weetompassu*, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; *netukkusq*, my sister, Luke 10, 40 (*weetompassin*, a sister (or *netat*), C. 162). Cf. *unamissies*; *wematoh*; *weetah*.

[Narr. *wéticks*, *wésummis*, R. W. 45.]

**weetomukutch**, n. a companion, Judg. 14, 20. From *weetomónat*. Cf. *nohtóunk-quqs*.

**weetuksquoh**, n. (constr.) the sister of, his or her sister, John 11, 1 (*netukkushquoh*, Luke 10, 39); *netukkusq*, my sister, Luke 10, 40. Like *weetah*, it is not restricted in its application to a sister of the whole blood, or uterine, but signifies any near kinswoman or female inmate of the house. From *wetah-squa*. See *weetah*.

It is not certain that Eliot correctly employed or himself understood the various terms employed to express the relationship between male and female offspring of the same parents or parent. In the Gospel of St John, published with the Psalter (1709), the terms brother and sister are rendered as follows: *wematoh*, his brother, John 11, 41 (so Eliot); *wetauhu*, her brother, John

**weetuksquoh**—continued.

11, 2 (*unnohtónukqussoh*, Eliot); *we-tah-tuuh*, his sisters, John 11, 3 (*wessu-misoh*, Eliot); *wetahtu*, the sister of (him), John 11, 39 (so Eliot); *wetukish-quoh*, her sister, John 11, 1; 28, 5 (*weetuksquoh*, *weetihtu*, Eliot). So, when the speaker is a female, *wetah*, my brother (*nohtóuukgas*; *netukkusg*, my sister, Eliot), John 11, 21; Luke 10, 40.

**weewees**, n. the screech-owl, Is. 34, 14. See *kashkakhans*.

\***weéwo** (Narr.), a wife; *nowéwo*, my wife (= *nunumittanus*), R. W. 44. See *mittamus*; *mittamwusu*.

[Del. *wi wu*, he is married; *wi wall*, his wife, Zeisb.]

\***wehkomaónk**, vbl. n. (a) calling, C. 182, 184.

**wehkómánat**, *weak-*, *wék-*, v. t. an. to call to, to call, Matt. 9, 13; *wehkoman* *wekman*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *mouchish wehkom kahsuk*, go call thy husband, John 4, 16; *kaowehkomunuwop*, I have called you, Prov. 1, 24; *kaowehkomuup*, I called thee, Num. 24, 10; *awehkomuh*, he called her, 2 K. 4, 36; *kaowehkomeh*, thou didst call me, 1 Sam. 3, 5, 8; *awehkomuh nah-hog*, he called them to him, Acts 20, 1; *wehkomont* (part.), calling, Is. 41, 2. See *wehquetumónat*, to call upon, to ask.

[Narr. *wénum*, call (thou), R. W. 49.] **wehpamónat**, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers., *naowehpamónat*, 2 Sam. 11, 11; *aweh-pomuh*, -*pomuh*, he lay with her, ibid. 11, 4; 13, 14; *kaowehpansh*, lie with me, ibid. 13, 11; *wehpamont*, lying with, Deut. 22, 23, 25. From *waapendt*, to mount up, or (with inan. subj.) *waape-mo*. See *neesín-wog*.

[Del. *wipentiu*, v. recipr. (and *wipen-gen*, *wipenditau*), to lie or sleep with each other, Zeisb. Gr. 133, 184.]

**wéhpépetú**, he is lame (from birth, Acts 3, 2); *wéhwépetú*, he is a cripple, Acts 14, 8. See *noochunui*.

**wehpumónat**. See *wipamónat*.

**wehsheau**, v. t. inan. it reaches to, ends at: — *sepunt*, it reaches to the river, Josh. 19, 11; *weekshin*, it reaches to, ends at, Zech. 14, 5.

**wehqshik**, *week-*, *wek-*, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5; *ne wekspihk wuevnu*, its edge round about, Ezek. 43, 13; *uchqshik ohke*, *weckqshinu ohke*, 'the ends of the earth', Deut. 33, 17; Is. 40, 28; 41, 9. See *pomushau*, he walks; *wóhkéen*, at the side or sides; *uhquá*, at the point or extremity of.

**wehquanunkq**, n. the stump (of a tree), Dan. 4, 15, 23; *wehquanunkquame*, of the stump, v. 26.

**wehquau**. See *inchquau*, the thigh. **wehque**, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30; *watch . . . wehque*, from . . . to; beginning from . . . ending at. Cf. *nohqueu*; *uhquá*; *wíhkéen*.

[Narr. *yo wéque*, thus far, R. W. 55.]

**wehquetumónat**, v. t. to call upon, to ask for (an. and inan.): *kwewhquetumunk (-ak)* *kteauonk*, he asked life of thee, Ps. 21, 4; *kwewhquetumonsh*, I pray thee, Gen. 38, 25; *naowehquetumunk*, he shall call upon me (i. e. for help), Ps. 91, 15; *wehquetumau*, call thou upon (him), Jonah 1, 6; *wehquemah*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; *ne wehquetumauad*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wane ne waj wehquetumunkquean*, all which they (may) call upon thee for, 1 K. 8, 52; *kaowehquetumumauup*, I have called on thee, Ps. 17, 6 (*kaowehquetumumáush*, I beseech you, C. 182). Cf. *natatomáu*, he questions (him). See *wehkomónat*; *wequetteamánat*.

**wehquétmoomonk**, n. [asking for.] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

**wehquetumunát**, v. t. to ask for, to call for or upon, inan. obj.: *wehquetum*, he asked for (it), Judg. 5, 25; *naowehquetum*, I call upon, ask for, Deut. 4, 26; *naowehquetumun*, I called on (his name), Ps. 116, 4; *kaowehquetum ne siokkok*, thou askest a hard thing, 2 K. 2, 10; *wehqueting*, *wehquik*, if he ask for (it), Matt. 7, 8; *wehquetush*, ask thou, 1 K. 3, 5; *wehquetuak*, ask ye, Matt. 7, 7 (*wequeteamánat*, to call; *wequettineat*, to be called, C. 182).

wéhquog, suppos. blunt: *misschhuog*  
*wíhqog*, iron when it is blunt, Ecel. 10,  
 10.

[Del. *wiquon*, (it is) blunt, not sharp,  
 Zeisb. Gr. 167.]

\*wehquohke [*wehque-ohke*], the end of  
 the earth ('uttermost part'), Mass.  
 Ps., Ps. 2, 8. See *wóhkóeu*.

wehquoshauónat, v. t. to go as far as:  
*wíhpushtíog*, they went as far as, Acts  
 11, 19.

wehsue (?), adj. fat, Zech. 11, 16. See  
*wíves*; *wínonogue*.

wehtauog, (his) ear. See *míhtánuog*.

wéhwepétu, he is lame (from birth,  
 Acts 3, 2); *wíhwheepétu*, he is a cripple,  
 Acts 14, 8. See *náchumwesu*.

wéin. See *veen*.

weis. See *vees*.

wék, week, n. (his) house, tent, or  
 dwelling, Ex. 20, 17; Prov. 14, 11: *ne*  
*ponamun* week, he pitched his tent  
 there, Gen. 12, 8; *ayimun wetu*, he built  
 a house, 1 K. 6, 9. See *wetu*.

[Del. *wí kit* his house; *wík he*, to  
 build a house; *wí quoam*, house, Zeisb.]

wékinasq, *wekinashq*, n. a reed, Is.  
 42, 3; (sugar) cane, Is. 43, 24: pl.  
 +*nash*, reeds, Is. 19, 6. Cf. *mishashq*.  
 Perhaps from *wík* and *ashq* (*míoskeht*),  
 house grass, with which the roofs of  
 the wigwams were filled in or covered.  
 "Their houses are very little and  
 homely, being made with small poles  
 pricked into the ground and so bended  
 and fastened at the tops, and on the  
 sides they are matted with boughs and  
 covered on the roof with sedge and old  
 mats."—Higginson's N. E. Plantation,  
 ch. 12. "The meanner sort of wigwams  
 are covered with mats they make of a  
 kind of bulrush."—Gookin, 1 Mass.  
 Hist. Coll. 1, 149.

[Narr. *wékinash*, reed; pl. +*quash*,  
 R. W. 90.]

\*wekineáñquat (Narr.), fair weather;  
*wekinnáñquocks*, when it is fair weather,  
 R. W. 81 (*wekóhquat*, fair weather;  
*wekeneánkquat*, warm weather, C. 158).  
 See \**gmíshquat*; *wumohquodt*.

wekinneát, v. i. to occupy or live in a  
 house, tent, or other dwelling place,  
 Prov. 21, 9: *na wekean*, when ye dwell  
 therein, Deut. 8, 12. See *weekittamun*  
 [*neat*].

wekinneát—continued.

[Narr. *tuckowékin*, where dwell you?  
 R. W. 29. Cree *wégemayou*, he tenteth  
 with him, Howse 22.]

\*weki-tippocat (Narr.), 'it is a warm  
 night', R. W.

wekitteaoñk, n. a building, 2 Cor. 5, 1.  
 \*wekothea (?), as interj. 'O brave', C.  
 234.

wékomónat. See *wehkomónat*.

wekon. See *weekon*.

\*wekönche, adv. commonly, C. 227.

[Quir. *weganje*, 'often', Pier. 5.]

wekshik. See *wechshik*.

wekuhkaúnat, *wekuhkónat*, v. t. an.  
 to build a house for (another person,  
 etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen.  
 33, 17, *wekikauau*, 'he made booths for  
 (cattle)': *wekuhkan*, he went on building,  
 Neh. 4, 18; *wekukkau*, build the  
 house for (of the Lord), 1 Chr. 22, 11;  
*noh pish náwekekunk*, he who shall build  
 me a house, ibid. v. 10; *koewekekauu-*  
*nánanonut*, to build thee a house, ibid.  
 29, 16.

wematin, n. appel. a brother, 1 Cor. 5,  
 11; Mark 13, 12 (*oovemättiu*, C. 162).  
 See *wertuksqoh*.

[Narr. *wemättiuock*, 'they are brothers', R. W. 45.]

wenauwetu [*wunne-wítu*?], adj. an. (is  
 or was) rich, 2 Sam. 12, 1; pl. +*og*,  
 Ruth 3, 10 (*wunne wítu*, a good house,  
 C. 170): *wenauwetuen*, -*in* (indef. and  
 general), any rich man, Prov. 28, 11.  
 "A *winnaytue*, that is a rich man, or  
 a man of estimation, next in degree  
 to a sachem or sagamore."—Morton's  
 N. E. Canaan, ch. 19. Cf. *wunneetu+*,

wenauwetuóñk, n. riches, Prov. 30, 8.

\*wénise (Narr.), an old woman; pl. *wení-*

*suck*, R. W. 44. See *kechisqua*.

venom-in (?), n. a grape; *seane venom*,  
 the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi na min*, it is ripe, Zeisb.  
 Voc.]

wenshaen, n. a beggar, one who begs,  
 Luke 16, 20, 22; obj. *wenshaénuh*, 1 Sam.  
 2, 8.

wénshamaúonat, v. t. to ask (alms)  
 from, (an. and inan.) to ask for (alms):  
*owenšamuh ne teaguas*, he asked an  
 alms (something) from them, Acts 3, 3.  
 See *weenshónat*.

- wenwe, weenwee**, n. (his) navel, Job 40, 16; *kénwe, keenwe*, thy navel, Cant. 7, 2; Ezek. 16, 4. See *menwe* (*m'nóo?*).  
**\*wenýgh** (Narr.), woman, Stiles; (Peq.) *nehyeegh*, my wife, ibid.  
**wepamœ, wepamue**, adj. of generation: — *wuskannem*, semen virile, Lev. 15, 16, 17, 18.  
**wepamuwáonk**. See *wepamoe*.  
**\*wépe** (occurs in chap. xxii of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wépe kumishdáanis*, you killed him; *wépe kakkemincantu*, you are the murderer; *wépe enkkumoot*, you have stole, etc., 121, 122; *cuppittakumuanun wépe wánu*, (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *wébe*.  
 [Peq. *wépe*, but (=quit, El.), Exp. Mayhew, Lord's Prayer.]  
**wepumaonat, wehpumónat, wepimónat**, etc., v. t. to eat with, to share a meal with; *wehpumop*, he did eat with (them), Gal. 2, 12; *pish kowrpimainwa*, ye shall eat with me, 1 Sam. 9, 19; *genuh woh naoneepunkquog*, they shall 'dine' with me, Gen. 43, 16; *kowehpanopanweg*, thou didst eat with them, Acts 11, 3 (*wehpitttuk*, let us eat together, Exp. Mayhew).  
 [Del. *wipantin* (recipr.), to eat with each other, Zeisb. Gr. 133.]  
**wepumawáonk**, n. carnal connection (natural or unnatural), Lev. 18, 23.  
**wequai**, n. light, Gen. 1, 4; Zech. 14, 6; 7; John 1, 5, 8: *wequaij*, let there be light, let light be; *mô wequai*, there was light, Gen. 1, 3.  
 [Narr. *wequai*, light; *wequáshim* (dimin.?), moonlight, R. W. 68.]  
**wéquánanteg**, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2: — *chagohtag*, a burning lamp, Gen. 15, 17; *wequánantegash*, *chikohtaush*, lamps burned, Rev. 4, 5 (*wusquónánítick*, a light or candle; *wequínánetekomáuhruk*, a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.  
 [Narr. *wequánaantig*, a candle or light; pl. — *anash*; *wékinan*, 'a light fire', R. W. 48.]

- wequash**, n. the swan, Lev. 11, 18.  
 [Narr. *wéquash*, pl. + *ánog*; and *wóm-pituck*, pl. + *quánog*, R. W. 86.]  
**\*wequáshim** (Narr.), moonlight, R. W. 68. See *wequai*.  
**wequteamúnát** (= *wéhqutumunát*), **wéqutteamauónat** (= *wéhqutemauónat*), **wéqutteamor** (= *wéhqutemau*), v. i. she calleth, 'crieth', Prov. 8, 3: *wéhqutemauwon*, when I called, Is. 65, 12 (*wéhqutteam*, I call, C. 183; *naonequteamau-náu*, we call, ibid. 184). See *wéhkomónat*.  
**\*wequettineat**, to be called, C. 184.  
**\*wesattimis**, red oak: *wesokkúnk*, oak wood, C. 164. See *\*pangáutemisk*.  
**\*wesattippog**, bitter water, C. 168.  
**wesháganash, wishagkinish**, n. pl. hairs on the body or limbs of man or animals, Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 3, 4 (cf. *wesunk*). Adj. *oweshagináne*, hairy, 2 K. 1, 8; pl. *weshakianáwash*, Gen. 27, 23. V. subst. *oweshagau*, he was hairy, Gen. 27, 11 (*akkehsáh* mosky, a hairy bear, C. 171; from *kushki*, rough?). [Mr Pickering in index to El. Gr. gives "weshagan, hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from — and *hog*, body, or *hogkó*, it clothes, covers the body, as *wershittau* from *taw*, mouth.] See *wishshuwssuonk*.  
**\*wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *sha-ky*, hair-elect; Sax. *scracyd*, hair, shag.)  
**weske**. See *wuske*, young, new.  
**\*wéskunk** (Narr.), a pounding mortar, R. W. 50. See *togguhvrhonk*.  
**\*wesogkéyeu**, adv. bitterly, C. 227.  
**wesogkon**, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *wesogkinowonk*, bitterness. Cf. *wesure*, gall.  
 [Del. *wi such cow*, Zeisb. Vocab. 33.]  
**\*wesokkúnk**, oak wood, C. 164. See *wesattimis*.  
 [Del. *wisachgak*, black oak, Zeisb.]  
**\*wesomkuh**, interj. ah! (of sorrow?), C. 234.  
**wesósháonk**. See *wesansháonk*.  
**\*wesquaabenan** (Narr.), to wrap up a body for the grave, R. W. 161. See *wesquapíonat*.

wessentamwáen, -in, n. a bridegroom, Jer. 16, 9. See *wussentamwáen*.

wessukeh. See *wasukeh*, her husband.

wésonk, ówe-, n. a name, Gen. 11, 4 (= Narr. *wésonck*, R. W. 29); *nawésonk*, my name, Is. 42, 8; *kawesuonk*, thy name, Gen. 12, 2. From *wussin*(?). See *ussonressit*.

\*wesonkanehkónat, to name: *nawesuonkanehkónat*, I name, C. 202.

wetahtuoh. See *wectuksquoh*.

\*wetapímmín (Narr.), to sit down: *wetapímmínwás*, sit and talk with us, R. W. 64 (*taipowar*, a wise speaker, ibid.; *oewtappemo*, he sat down with them, Luke 22, 55).

[Cree *wéctuppee-mayoo*, 'he sits with him, co-sits him', Howse 43. Del. *wítep*, 'to go with', Zeisb. Gr. 183; *witachpin*, 'to live, dwell with', ibid. 184.]

wetauadteacheg, pl. the married, they who are married, 1 Cor. 7, 10.

wetauadtuonk, vbl. n. marrying, marriage.

wetauákon[at] (?) v. t. to be married, to marry, 1 Cor. 7, 9 (*wetauakánate*, to be married, C. 201).

wetauwadteog, wetauad-, -teaoq, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= *wetatein* [there is marrying (?)], Mark 12, 25; 1 Tim. 5, 11).

[Narr. *awelarítuoock*, 'they make a match' (marry), R. W. 124, = *wusseutuork* (see \**wusseutuonk*). Del. *witawentiu*, v. recipr. to live or dwell with each other, Zeisb. Gr. 133; to work together, ibid. 183.]

wétu, n. a house (El. Gr. 11), tent, Ps. 78, 60: *week* (*nék*), my house; *kek*, thy house; *week*, his house; *neckun*, our house; *keekou*, your house; *weekou*, their house; pl. *wetomash*, houses, Lev. 25, 31; *kekwoash*, your houses, Neh. 4, 14, *nékinonash*, our houses, Neh. 5, 3; *nekít*, in my house; "weekwont or *wckwront*, in his house. Hence we corrupt this word *wigwan*" (El. Gr. 11); *weet ue weetimut*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wétu*, R. W. 28; *wetuómuck nótéshem*, I came from the house, ibid.; *wetuómuck*, at home; *nékick*, my house;

wétu—continued.

*kékick*, your house, ibid. 47. Quir. *wejo*, Pier. 21. Cree *wíeyer*, a tent or dwelling, Howse 22.]

\*weweén, n. a horn (?), C. 156.

\*wewéne, prep. about, C. 234. See *wáernu*.

weyaus, n. (his) flesh, Is. 22, 13: *kaoreyus*, thy flesh, Prov. 5, 11; pl. + *og*, Ps. 78, 39; venison, Gen. 27, 3, 7; *askeyans*, raw flesh; *kesítáe weyans*, soðden flesh, 1 Sam. 2, 15 (*meyanusue*, 'of the flesh', Mass. Ps., John 1, 15.) Cf. *ádas*, an animal.

[Del. *o nos*, meat, flesh, Zeisb.]

wishagkinish. See *wisháganash*.

\*wishittó (as wrongly written by Du Ponceau in index to El. Gr.), the beard. See *weshittum*.

wishq, wisq, wiskq, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. + *nash*: *wishquie pumice*, a pot of oil, 2 K. 4, 2; *unkonishquadt*, 'in old bottles', Matt. 9, 17; *wuskishquadt*, in new bottles, ibid.; *maehishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*wensky*, a vessel, C. 161; *quánoask* [*quui-wisky*, i. e. long vessel (?), or *quinoasq*, a gourd (?)], a bottle, C. 161). Cf. *wesquipinheat*.

[Cree *wiska*, around.]

wishquin (?) n. a concubine: *owishquin*, his concubine, Judg. 19, 2; *owishquin-neunk*, (n. collect.) his concubines, Gen. 25, 6. Cf. *oskhappuu*.

wishshuwussuonk (?) n. hair on the body (?), Lev. 19, 20, 21, 25 (as *wesunk*, hair of the head or beard, v. 30, 31, 32). See *wisháganash*.

wiskq, wisq. See *wishi*.

wobpec. See *wulpec*, the hip.

wodtan. See *wadtan*, the rump.

wodtát. See *wuttát*, behind.

woduhquab. See *muttáhquab*, the skin.

wogkauunonat, v. t. an. to stir up, to move, to set in motion, to incite to action: *kutehe awogkauunoh næmanush*, (it) began to move him at times, Judg. 13, 25; *awogkáunonáñh*, they stirred them up, Acts 12, 50; *wogkauunan*, he stirrèd up (the people), Luke 23, 5; *wogkáununoy*, they stir up (the people), Acts 17, 13; *kaowogkauununmuout*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

wogkauunonat—continued.

*kouném̄o unmusquamunáonk*, ‘he was moved with choler’, Dan. 8, 7.

wogkoueonk, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

wogkouunumunát, v. t. to stir up, to set in motion, to excite (inan. obj.): *uowagkouunum*, I stir up (your hearts), 2 Pet. 3, 1; *wogkounish*, stir up (thy strength), Ps. 80, 2; pass. *otan wogkourém̄o*, the city was moved, Acts 21, 28; *nippe wogkoném̄auk*, when the water is troubled, stirred, John 5, 7.

woh, conj. ‘of possibility’, may or can (El. Gr. 22), a word usually employed to express the ‘notion of possibility to be’ or to form the potential mode of a verb (El. Gr. 20): *woh keuskeh*, ‘intendest thou to kill me?’ Ex. 2, 14; *uttoh woh yensh en niuh*, ‘how can these things be?’ John 3, 9; *matta woh ununampahamauoh*, he can not answer him, Job 9, 3.

\*wohhogke, (a body,) a shell, or *anna* (q. v.), C. 156. See *hogki*.

wóhkóeu, wohkóe, adv. and adj. at the side or sides, on the sides of, on the ends of: *uroskehe kah wóhkóeu waéenn*, on the top thereof and the sides thereof, round about’, Ex. 30, 3; *neese wohkóe*, ‘on the two sides thereof’, Ex. 37, 27; *ut wohkóeu*, ‘in thy borders’, Ps. 147, 14; *ut auohquaeu*, on the two ends of (the breastplate), Ex. 28, 24; *ut uhquaeu*, at the ends, v. 22; *ne anazhquen kishkug*, its breadth (from side to side), v. 16; *awquohtogguosh*, the ends (of the chains), v. 25. See *uhquaeu*.

wóhkuhquóshik, n. the end, conclusion, Prov. 14, 13: *en wohkukquoshinit*, to the end, to the utmost, thoroughly, Job 35, 36; *ut wohkukquoshik*, unto the end (of a matter, or in time), Ps. 119, 33, = *no paich wohkukquoshinit*, Rev. 2, 26; *no-wohkukquoigeum*, my last end, Num. 23, 10; *asqum oghquaeu*, ‘the end shall not be yet’, Mark 13, 7. See *vehshik*.

wohkukquoshinát, v. i. to come to end, to be ended: *wohkukquoshin*, (it) ends, is ended, Is. 24, 8; 40, 2; *pish wohkukquoshinash*, (they) shall be ended, Is. 60, 20; *wóhkukquoshik*, when it ends, ended, Jer. 8, 20; *en wohkukquoshinit*, to the end, to the utmost, Job 35, 36.

wohkukquoshitteauunat, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

wohkummiyeu, adv. and adj. above, upward, Is. 37, 31: *ut wohkumiyen*, at the top (of a dress, Ex. 28, 32); *watch . . . wusseganit kah wohkummiyeu*, ‘from . . . his loins even upward’, Ezek. 1, 27.

wohpang, his or her breast, Prov. 5, 20: *wohpangdunit*, on the bosom, John 13, 23. See *mohpanag*; cf. *pochenau*.

\*wohquatunat, v. t. to pronounce or emphasize: *samp-wohquatunat*, ‘to pronounce right’, C. 243; *wutin noh-quatumooonkáuna*, ‘their manner of pronouncing’, ibid. 242.

wohqut: *watch woqut*, from above, Ps. 18, 16, = *watch waabu*, 2 Sam. 22, 17.

wohsinumunát, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*woshcunumunát*); to ‘uncover’, Lev. 18, 7–13: *wohsinum*, he opens (it), Is. 28, 24; *wohsinum squond*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *woshwunum*, he uncovered, Lev. 20, 11; *woshwunumak kenog-kaneq*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, ‘open thou’); *woshwunumun*, he opened it, ibid.; *nah woshwunuk*, he who (may) open, Rev. 3, 8 (*nawwohsinum*, I open, C. 202). See *pohki* and its derivatives, also *wóshwetashine*; *wóshwohtag*.

wohsitanauamauónat, v. t. to open to (a person): *nawwohsitanumau nas-squontamash*, I opened my doors to (him), Job 31, 32.

wohsitanumunát, *woshwetánumu-nát*, v. t. to open (a door or gate): *wohsitanush*, -ish, open the door, 2 K. 9, 3; — *kawskquontash*, open thy doors, Zech. 11, 1; *wohsítinwog* *squontamash*, when we opened the doors, Acts 5, 23. [= *wohsinum-wetu*, to open a house (?).]

wohsippaháe, wohsippaháe, wósu-pohtáe, wóohsuppáe, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wohsippaháe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, ‘copper smith’ is transferred): *wósiippáe*, bright, Dan. 12, 3; *wósiippaháe wequai*, bright light, Ezek. 32, 8; — *tokgodtey*, bright sword, Nah. 3, 3; glistening sword, Job

**wohsippahtáe**, etc.—continued.

20, 25; — *quasukquanash*, 'glistening stones', 1 Chr. 29, 2; — *quauhtug*, glittering spear, Job 39, 23.

[Del. *sabbeluv*, 'it sparkles, glitters', Zeisb. Gr. 164.]

**wohsittáe, wôsittáe**, adj. bright, Cant. 5, 14; 'glistening', Nah. 3, 3: *nastau wîsittan*, the fire was bright, Ezek. 1, 13.

**wohsumauónat**, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

**wôhsumóe, sohsumwâe**, adj. bright, shining, light-giving, Luke 11, 36 (*wosumôe*, C. 168): *wohsumoe wequâi*, a shining light, Prov. 4, 18, = *sohsumwae wequai*, John 5, 35.

**wohsumomunneat, sohsum-**, v. i. to shine, to emit light: *wequai sohsumomow*, the light shineth, John 1, 5; *nukon wohsumomow*, the night shineth, is light, Ps. 139, 12; *wohsumomow*, (it) shone, Matt. 17, 2; *matta wohsumomunneat*, (it) not to shine, Job 36, 32; *wohsumomwatch*, let (your light) shire, Matt. 5, 16 (*wohsumrinneat*, to shine, C. 208).

[Del. *waseluv*, *woucheyü*, v. adj. clear, light, Zeisb. Gr. 165.]

**wohsumónkon**, n. a shining forth, emitted light: *awohsumóonk wequanteq*, the light of a candle, Rev. 18, 23; *awohsumóngano*, their shining (of the stars), Joel 2, 10. Cf. *pumóhsumow*; *sohsumomow*.

**wohsumunát, owohsumunát, wôs-** um-, v. t. (but for the most part used intrinsitively or without object expressed) to shine upon, to give forth bright light, 2 Cor. 4, 6; Rev. 21, 23: *awohsumun*, (it) did lighten it, Rev. 21, 23; *pish körösum*, thou shalt shine forth, Job 11, 17; *pish wôsumwog*, they shall shine, Dan. 12, 3; *wôshish*, shine thou (give light), Is. 60, 1; *wequai wôshumakitch*, let not the light shine on it, Job 3, 4 (*nawossuum*, I shine, C. 208; *nepáz wohsum*, the sun shineth, ibid.). See \**sqúitta*.

[Abn. *gasáköré*, lumière; *gassénemaañgan*, -nar, chandelle.]

**wohtamunát**, v. t. to understand, to comprehend, Eph. 3, 18: *num-macheke wohtam onk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *matta wahteaunow*

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**wohtamunát**—continued.

*asnh wohtamwug*, they have not known nor understood, Is. 44, 18; *nawohtamunow (-wu?)*, we understand it, 2 K. 18, 26; *wohtanök*, understand ye, Prov. 8, 5; *wautaj*, let him understand, Matt. 24, 15, = *wahteaunow*, Mark 13, 14. V. i. freq. *wohuhtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh kowahctomwø . . . kowamptiimwø . . . kowohhtamnuwu*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

**wôtöh**: *wôtöh wittóntauadt*, (when) he climbs up some other way, John 10, 1. \**wohwatowau* (as adv.), ho, halloo! C. 233.

**wohwayeágish**, pl. rings. See *wayeág*. **wohwohquianumooğ**, 'they are at their wits' end', Ps. 107, 27. From *wôhkéen* (?).

**wohwohtamçonk**, n. understanding, Is. 40, 28; 44, 19.

**wohwohtamwe**, adj. of understanding, Is. 40, 14.

**wohwohteaunat**, v. i. to bark, as a dog, Is. 56, 10: *matta wohwohteaunow*, they can not bark (*anum wohwôhtean*, the dog barks, C. 181; *wohwohkónat*, to bark (at an. obj.), ibid.).

**wohwohtog**, (if he understand,) he who is prudent, a prudent (man), or one of understanding, Prov. 14, 6, 15.

**wohwoshwohklassayeu**, **wohwósh-wuhkóssae**, alj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7: *wôhwôshwuhkussaeu*, (it) divides the hoof, Deut. 14, 8. From *wohshinununát* and *wuhkos*; so, *wohshwuhkossaécheg*, *wôhwoshwuhkossaécheg*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wôsh-woh wuhkossaow*, they divide not the hoof, Deut. 14, 7. Cf. *neesukossont*; *pussükossuu*.

**woi**, "adv. of wishing", 'Oh, that it were!', El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O, wo! C. 234).

**womantamunát, womon-**, v. t. to love, inan. obj.: *nawomantam*, I love (thy law), Ps. 119, 113; *nummacheke womon-tam*, I love (it) very much, Ps. 119, 97; *womantámök wanegik*, love ye that which is good, Amos 5, 15; *kawoman-tamuwø*, ye love (them, inan.), Luke

**womantamunát**, etc.—continued.

11, 42 (*naəwomdutam wassukhoak*, I love a book, C. 200).

**wometuaéu**, adv. kindly, lovingly: *wōmetuáu unuchheig*, if you deal kindly with me, Gen. 24, 49.

**wómiyeu, wōmiyeu**, adv. downward, Ezek. 1, 27: *womigen wamigen*, very low, Deut. 28, 43. See *womasinneát*, etc.

\***womoausineat**, v. i. to love; *womauk-quissiment*, to be loved, C. 200. See *womoutamunáz*; *womónat*.

**womoausu**, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

**womoausúe**, adj. of love, loving: *kowomoausúe kitteamonteanittráouk*, thy loving kindness, Ps. 92, 2.

**womópenat**, v. i. to look downward; *womopu*, he looked down, Ps. 102, 19; *womompish*, look down, Ps. 80, 14, = *womómpsh*, Is. 63, 15; *pújch womompit*, till he looked down, Lam. 3, 50. Cf. *wusstompuit*.

**womonónk**, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

**womónat**, v. t. to love, to be kind to (*wishuroniónat*, to love greatly, ‘to be ravished with’, Prov. 5, 20); *naowomon*, I love (her), 2 Sam. 13, 4 (*nauwáman weskítom*, I love a man, C. 200); (*kaw-*) *womonash*, I love thee, Jer. 31, 3 (*kaowomoníñsh*, C. 200); *pish wamanan*, he will love (him), Matt. 6, 24; *awomounuh*, hé loves or loved him or her, 2 Sam. 13, 1; *womanomp*, he loved (her) formerly, 2 Sam. 13, 15; *womanus*, love thou (him), Matt. 22, 39; *womonok kummutómádang*, love your enemies, Luke 6, 35; *womanág*, if ye love (them), Luke 6, 32; *womanoy*, they love (them), ibid.; *womanult geng missiuinuínang*, if thou be kind to this people, 2 Chr. 10, 7; *neane womonall*, as thou lovest (thyself), Matt. 22, 39; *wamónatche Jehorah*, whom the Lord loveth; *hawan wámononche*, whom he loveth, Prov. 3, 12. [Du Ponceau, in Notes to El. Gr. x, derives this verb, as well as *wamnínum* [*ónat*], to bless, from *wamigen*, good, “Del. *wu-lie-chen*”; but cf. *monánumay*, he is merciful to (him); *uttóh wróh monánumang*, ‘to whom I will show mercy’, Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs *womoausineat* (v. i.), to

**womónat**—continued.

love; *womonat* (v. t. an.), and *womontamunát* (v. t. inan.) in the several tenses and persons of the indicative.]

[Narr. *covámmatash* (*kaowomonish*), I love you; *covámmatáck*, he loves you; *covámmatus* (*kaowomonusu*), you are loving, R. W. 31; *wamnítus* (adj. an.), loving, ibid. 125. Del. *ahodeu*, or *w'ida-hodeu*, he loves, Zeib. Gr. 118.]

**womonausuonk**, n. love (in exercise, or directed to an object), kindness (manifested), 2 Sam. 1, 26; Cant. 2, 5; Prov. 5, 19; 2 Cor. 13, 14; Eph. 2, 7; Gen. 20, 13.

**womonittineat**, v. an. mutual, to love one another: (2d pers. pl.) *kaowomonittineat*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kaowomonittinenanou*, 1 John 3, 11; *womónittienh*, let us love one another, 1 John 4, 7; *womonittegk*, be kind one to another, Eph. 4, 32.

\***womónittionk**, n. love, or kindness [(1) referred to its object, or (2) mutually felt]: Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (lustful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9; *wemattic womonittionk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; ‘loving kindness’, Jer. 31, 3).

\***womasinneat**, v. i. to be kind: *nen nnuohre wonusus*, I have been kind, C. 196; *kitteamonteanitnach*, be kind to me, ibid. See *kitteamonteaniaü*.

**wompag**, n. ‘brightness’, bright light (oppos. to *pohkoudtu*, ‘in darkness’), 1s. 59, 9; *adchuroumpag*, when it is day, ‘in the morning watch’, Jndg. 16, 2; Ex. 14, 24; that which is white: *ne wompag wóán*, the white of an egg, Job 6, 6.

\***wompam** (Narr.), pl. *wauónpege*, *wamopésichick*, the white money, “made of the stem or stocke of the periwinkle [Pyrula], which they call *metwáthock*, when all the shell is broken off: and of this sort six of their small beads (which they make with holes to string the bracelets), are current with the English for a penny.”—R. W. 128, 130. The *wompam* was half the value of the *suek-wáthock* (or black money), q. v. “A kind of beads . . . which they call *wampam*.”

**\*wompam**—continued.

*peak, and it is of two sorts; the one is white, the other is of a violet colour."*—Morton's N. E. Canaan, 1, 12.

wompan, from *wompi*. See *adchuwompay*; *utchuwompan*, etc.

\***Wompanānd** [*wompan-udnūt*] (Narr.), the Eastern God, R. W. 110.

wompanne, -neu, adv. all night, Judg. 19, 9; (*wan-*) 16, 2; Luke 6, 12. Cf. *woh-tompan*.

[Narr. *kitowpanisha*, break of day, R. W. 67. Del. *wapauge*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapanacheewi*, p. 182).]

\***wompanniyeu**, in the east, Mass. Ps., Ps. 75, 6; 103, 12, =*wutcheprivojen* (El.).

[Del. *wapaneeū*, v. adj. easterly, Zeisb.; *waa pou*, the morning, Zeisb. Voc. 13; *won-pa-uc-u*, morning, ibid. 60.]

wompasquehu, 'in a meadow', Gen. 41, 2; 'in the fens', Job 40, 21.

[Narr. *miečkasketeet*, a meadow; *tatag-yoskitush*, 'a fresh meadow', R. W. 90.]

\***wómpatuck** (Narr.), a goose; pl. +*quāwug*, R. W. 86 (*wompōthuk*, pl. +*quāwug*, a goose, geese, C. 156).

\***wompekipheeē wosketomp**, a pale man, C. 173; *wompiškunonk wosketomp*, pale man, ibid. 232, but *wompiškutuonk* is a noun substantive (palleness). See *wompekipushonut*; *wosketomp*.

wompekushonat, v. i. to be pale, Jer. 30, 6.

wompequāe, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompequo*, C. 168); *wom-pequinā*, I am with child, Gen. 38, 25.

wompequānōnat, wompequānat, v. i. to conceive, to become pregnant; *wompequānay*, they conceived, Gen. 30, 39; *onk woh wompequānay*, that they might conceive, v. 38, 41; *wompequābōn*, *wompequābōn*, Gen. 4, 1, 17; 16, 4; (-*quān*) Hos. 1, 6; *wompequāt*, if she conceives, Lev. 12, 2; pass. *wompequānāneat*, to be conceived, Hos. 9, 11; *asquān wompequānāmuk*, before he was conceived, Luke 2, 21. See *neechau*; *neechau*; cf. *wunneechdau*.

wompequauonk, -quāonk, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

wómpi, adj. white, Matt. 5, 36; pl. *wompiyeuash* (El. Gr. 13), Esth. 1, 6; *wompi-*

**wómpi**—continued.

*yeum*, it is white; *womipesu*, (he is) white; *nowompes*, I am white; *kowompes*, thou art white, etc. (El. Gr. 16); *wompaske-tomp*, a white man (from *wompi*, *wosketomp*, El. Gr. 15).

[Narr. *wámpí*, white, R. W. 154. Peq. *wumbion*, white; *wumbaute*, a white blanket, Stiles. Del. (v. adj.) *wapeū*, it is white; *wapsu*, *wac-psu*, he is white; *wapelechen*, it is white (?), Zeisb. Gr. 164, 167.]

\***wómpimish** (Narr.), a chestnut tree; *wómpimineush*, chestnuts, R. W. 89. See *wompinus*.

[Del. *woa-pim*, chestnut; *woa-pi-min-schi*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

\***wompishocki**, adj. gray, C. 170.

\***wompokishōnat**, to be pale, C. 203; *nowompokishāum*, I am pale; *toh wutche nene wampohkesean*, why art thou so pale? ibid.

womphoshog, -puhshog, n. (white metal, 'brass', Ex. 38, 2, 4; Deut. 8, 9; but in 2 Chr. 3, 4, 'brasse' is transferred.

\***wom po hoshog que** [*wompi-as hog*?], white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *mosashog*, (black metal,) iron.

womponāk, n. (white cloth,) linen, Ex. 25, 4; Prov. 31, 24; 'cloth', Deut. 22, 17. See *mānak*.

[Peq. *wumbaute*, a white blanket, Stiles.]

womponākinne, adj. of linen, Jer. 13, 1.

wompontupont, one having a white head, 'hoary-headed', Lev. 19, 32.

\***wompottuppāonk**, 'gray-headed', C. 170 (but a subst. grayness of head).

wompsikuk, n. the eagle, Lev. 11, 13; (-*koak*) Job 9, 26; (*wompuissikuk*) Deut. 14, 12; (*womsikuk*) Ezek. 17, 3 (*wompsukook*, C. 156); dimin. *wompsikukquāmesuog*, young eagles, Prov. 30, 17. [= *wompi-wrussugun*, white-tail. The name is perhaps more descriptive of the fishhawk or osprey (*Pandion haliaetus*) than of the bald eagle (*Haliaëetus leucocephalus*), but was very likely applied to both by the Indians of the coast of New England.]

[Narr. *wímpissacuk*, pl. *wompsacuek-quāonk*, R. W. 85. Del. *wot pa lan ne*,

wompsikuk—continued.

bald eagle, Zeisb. Voc. 60 (from *woapeū*, white, and *wo hanue*, (a bird's) tail.)] *worípu, oímpu*, he sees, he looks. This primary verb is not found separately in Eliot, but is employed to form numerous compounds, in the sense of to look (to see purposely), as *wómompu* (*wamigen*), he looks down; *pasampu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wáppu*, 'he sees' (Howse 43); Chip. *oowáhbundeu*, he sees it (Jones, John 11, 9). Cf. *nánumunat* and *náhquauen*. The three verbs signify: *nánum*, he sees (voluntarily or involuntarily, without reference to purpose); *náhquauen*, he directs his eyes, looks (by accident or designedly); *oímpu*, he looks and sees. Cf. *wompí*, bright, white; *wompag*, bright light, 'when he sees'; *mohtompan* (R. W. motuban), break of day, etc. See *nádtauwóómpu*.

[Cree *wápu*, it is daylight, Howse 77. Abn. *ioppa*, 'voilà' (Rasles, subst. part. *aú*). Old Alg. *ni-oúapaman*, I see (him); *ni-oúabateu*, I see (it), Le Jenne (Arch. Am. n. 25); *ouahemo*, to see, Lah.]

**wompuhquont** [*wompi-puhkuk*], particip. having (white or) gray hair, having a gray head, Deut. 32, 25; *noáwompuhquon*, I am gray haired, 1 Sam. 12, 2; *wompoquoi*, (when) I am gray haired, Ps. 71, 18; *womphquaoq*, (they are) gray haired, Job 15, 10 (*noh wompuhqua*, he is gray [headed], C. 232.) See \**womphocki*.

[Del. *woap hoe qua won*, gray hair, Zeisb.]

**wompuhshog**. See *wompohshog*.

**wompumus**, n. a chestnut tree, pl. + sensh., Ezek. 31, 8; Gen. 30, 37. See \**wómpimish*.

[Narr. *wómpimish*, R. W. 89; *wómpimineash*, chestnuts, ibid.; *wompumunch*, chestnut, Stiles.]

**womuhkóág-ish**, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *wómíyeu*.

**wómunat**. See *amunát*, to go from.

**wómuśsinuk**. See *wamuisineát*.

**wonk**, adv. also, Eccl. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkunet*, *wonk*, *onk*, again, C. 233). See *onk*.

**wonk**—continued.

[Narr. *wónck*, more (in the sense of encore, again), R. W. 48. Del. *wóok*, *wók*, and, also, Zeisb. Abn. *aínkki*, mais; *aínkaasi*, l'un après l'autre, per successionem.]

**wónkinnumunát**, v. t. to bend, to make crooked [from *woonki*]: *wonkinnun kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *quanábhkam kesuk*, Ps. 18, 9); *wonkinnun wutkhtompe*, he bent his bow, Lam. 2, 4; *wonkinágish ohtomp*, ye who bend the bow, Jer. 50, 14; *wonkanágish ohtomp*, v. 29 (*wonkinnunat*, to bend; *wonkennitmeal*, to be bent, C. 182). Cf. *wonkittauónat*; see *póotkunauat*; *wutkuninonat*.

\***wonkkenásu** (adj. an.?) bent, C. 218. See *woonki*.

**wonkónous**, **wonkonos**, n. a wall (by the roadside), Num. 22, 24; (of a city), Josh. 6, 5; a fort or stronghold, 2 Sam. 5, 9; Jer. 16, 19; 48, 18, 41 (*wókamoos*, a fence, C. 160).

[Narr. *wankannósint*, a fort, R. W.]

**wonkqunnésog**, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunnésog*.

**wonkqüssis**, n. a fox, Neh. 4, 3; C. 240; *wonksis*, Luke 13, 32; pl. *wonkqüssisog*, Judg. 15, 4. From *woonki*, 'crooked'; *wónkesu*, 'he is (does) crooked', i. e. 'doubts'.

[Narr. *pequowus*, a gray fox, R. W. 95; *mishquáshim*, a red fox, ibid. (cf. *anéquas*, little squirrel). Peq. *a'waumpis*, fox, Stiles. Del. *woa cus*, a fox, Zeisb.]

**wonkum**, v. t. an greet thou (him), 2 Tim. 4, 19; *kwonkomuk*, he greets thee, ibid. v. 21; *awonkumak*, he greets him, Acts 23, 26 (he *embraced* him, Acts 20, 1); *wonkuttuwongauash*, greetings, Acts 15, 23; *wonkumak*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6–16; *wonkuttehettíi*, when we had taken leave of each other, Acts 21, 6.

**wonnepog**. See *wunnepog*, a leaf or herb.

**wonogkénat**. See *ówomogkuog*, they burrow, 'have holes'.

**wónogq**, n. a hole, Ex. 28, 32 (-*nog*, Ezek. 8, 7); pl. *wonogquash*, the holes or dens of wild beasts, Nah. 2, 12; *ut wonogquehu*, in holes (pitfalls), Is. 42, 22; *squondane wónogq*, 'by the hole of

wónogq —continued.

the door', Cant. 5, 4; *wónogque passah-they*, the hole of the pit, Is. 51, 1; *wutch hassanánuoggut*, from the holes in the rocks, Jer. 16, 16; *petskouat ogqunat*, to fall into a pit, Matt. 12, 11.

[Del. *won lac*, a hole; *wal heū*, he is digging a hole; *wool heen*, to dig a hole, Zeisb.]

**wonteaunát**, v. i. to dig a hole: *waw-* *wonteaum*, I have digged, 2 K. 19, 24; *wontea ohkit*, he digged in the earth, Matt. 25, 18; *wontash*, dig thou, Ezek. 8, 8; *wónteaum*, when I digged, ibid.; *wónteauh kah ukkutháuu*, 'he made a pit and digged it', Ps. 7, 15; *wónteaog*, they dig pits, Ps. 119, 85. See *kuttaham*.

**wóohsuppáe**. See *wohsippahtic*.

**woonki**, adj. and adv. (1) crooked, Prov. 2, 15; *woonki aycuongash*, crooked places, Is. 45, 2; *ne woonaug*, that which is crooked, Eel. 1, 15; *woonkigish*, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4; *uashpe woonaug*, wrongfully, Jer. 22, 13. Cf. *penuēu*; *pepusque*.

[Narr. *wíuki*, crooked, R. W. 54. Cree *wágow*, it is crooked, Howse 71. Del. *waktswehū*, v. adj. it is crooked, Zeisb. Gr. 164.]

**woonkitteauónat**, v. t. (an. and inan.?): *woonkitteua nummayash*, he makes my paths crooked (for me), Lam. 3, 9.

**woósuppahtumunát**, v. t. to make bright, to furnish, Ezek. 21, 11; *woósuppahtuum* (it is) furnished, Ezek. 21, 9. See *wohsununát*.

**wóóú**, *wóóu*, n. an egg, Luke 11, 12; *uwampag wóóú*, the white of an egg, Job 6, 6; pl. *awáanush*, Is. 10, 14; *awáanush*, her eggs, Job 39, 14 (*wou*, pl. *wowáanush*, an egg, eggs, C. 156). See \**wóweou*. Cf. *óóúas*, an animal; *ach*, out of.

[Del. *wahl wall* (pl.), eggs, Zeisb. Voc. 12; *wa cho wall*, ibid. 31.]

**wóshinumunát**, **woshunnumunát**. See *wohshinumunát*, to open.

**wóshweenit**, ('if he open.') parting the hoof, Deut. 14, 6. Cf. *ucuzokossoot*. **woshwemó**, (the water) 'parted asunder', 2 K. 2, 14.

**woshwetánumunát**. See *wohshitanumunát*.

**wóshwetashine**, adj. open (as a door, or gate), Rev. 3, 8. See *wohshinumunát*; *wohshitanumunát*.

**wóshwi**, adj. or adv. open, Ps. 5, 9.

**wóshwohtáe**, adj. open; pl. -ohtauash, Dan. 6, 10: — *mutton*, open mouth, Is. 9, 12.

**wóshwohtag**, (that which is) open: — *wishy*, an open vessel, Num. 19, 15.

**wóshwohtéau** (from *wóshwohtauash*), it is or was open, Rev. 10, 2.

**wóshwuhkossaécheg**: *neg wóshwuhkossáécheg*, they which divide the hoof, Lev. 11, 3; = *wohshwuhkossáécheg*, Deut. 14, 7; = *neg wóshwuhkossáécheg*, ibid.; *neg wohshwuhnumouchege* uppháskossánnol, they which are cloven-footed, Lev. 11, 3.

**woshwunnumunát**. See *wóshinumunát*.

**wósinneunkowáe**, adv. in the twilight, Ezek. 12, 7, 12.

**wóssittáe**. See *wohsittáe*.

**woskéche**, adj. upper, on top, Deut. 24, 6; the tip of, Ex. 29, 20; Lev. 8, 23; the top or highest part of, Ex. 30, 3; Judg. 9, 51; *wosketuttuog*, the tip of the ear, Lev. 14, 14, 17; *wuskodtuk*, the forehead, Ex. 28, 38.

**woskeche**, adv. (1) on the top, on the surface: *woskeche maznái*, on the face of the deep, Gen. 1, 2; *ut woskeche ohkeit*, on the face of the earth, Dan. 8, 5. = *wosketohkeit*, Lev. 11, 21; *noh wesket*, in that which was uppermost (placed on top of others), Gen. 40, 17; *woskechepisk*, top of a rock, Ezek. 24, 7; *wutch woskechegutu*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21): *anónat kah woskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *woskechepisk*; *wuskodtuk*. Cf. *wuske*; *wuskesuk*.

[Narr. *woskéche*, on the top, R. W. 52. Del. *wochitschi*, above, on the top or surface of, Zeisb. Gr. 183; *wochigdhamique*, on the earth, ibid. Quir. *skeje*, *skeje*, 'upon', Pier.]

**woskechepisk**, -písk, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12, = *woskeche quassukquauit*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chippipisk*; *ompsk*.

**woskeetompsqut**, on the (top of the) rock, Job 28, 9. See *woskeche*.

**woskehetté** (?), adj. hurtful: — *tog-kodtégi*, hurtful sword, Ps. 144, 10.

- \***woskēheuōnat**, to hurt; *woskehittinneat*, to be hurt, C. 195; *nawoskheum*, I hurt, ibid.
- woskehittuonk**, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskehuraonk* (?), Gen. 6, 13; cf. v. 11).
- woskehtinneat**, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2, = *woskehtuunát*; *nawosketeih*, I persecuted (it, the chureh), Phil. 3, 6; *ahque wosketeauak ohke*, do not harm (ye) the earth, Rev. 7, 3; *matta nawosketeauunáut moskethuash*, (they) not to hurt the grass, Rev. 9, 4.
- woskehuváe**, adj. hurtful, harmful, 1 Tim. 6, 9; *mat woskehuváe*, 'innocent', Jonah 1, 14.
- woskehuváen**, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53; *woskehuratuunog*, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.
- woskehuváonk**, n. violence, hurt, Gen. 6, 11.
- woskehuvónat**. See *woskéonat*.
- woskesit**, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chohkésu*.
- wosketohteak**: *ut wosketohteakan*, on the open fields, Ezek. 29, 5.
- wosketomp**, n. a man, vir; pl. *wosketompaog* (cf. *missinniu*, a man of another race or nation, a captive): *néén wosketompaahku*, among men, Ps. 78, 60; *wosketompoa* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp kah mittauwossooh ukkezheuh*, 'male and female created he them', Gen. 5, 2 (*nukkoue wosk*, an old man, C. 157; *nawhitech wosk*, some men, ibid. 175; *onkatog woske*, another man, ibid. 232; *nawwi woske*, any man, ibid.). See *omp*.
- [Narr. *skeetomp*, pl. *skeetompaúog*, man, men (also *mín*, *mínnuog*), R. W. 44; *nínumock*, *nínumissinúacock*, *eniskeetompaúwug*, "men, folk, people!", ibid. pref. 19; *enú* or *eneskéetomp*, a man, ibid. 115.]
- woskheónat**, **woskehuvónat**, **woskhéonat**, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18; *nawoskheum*, to hurt me, Gen. 31, 7; *kawoskhouunát*, to do thee hurt, v. 29; *nawoskheonaóut wosketomph*, (they) to hurt men, Rev. 9, 10; *matta nawoskheonoug*, we harm them not, 1 Sam. 25, 7; *woskéheum*, he wrongeth, injureth, Prov. 8, 36; *woh woskheum*, (it) may harm (him), Job 35, 8; *woskheud*, particip. harming, one who hurts, Rev. 11, 5; *uttah woskendt*, 'whom thou persecutest', injrest, Acts 9, 5; *woskhureum*, 'thou that spoilest', Is. 33, 1; *mat pish kawoskhuukoo*, he shall not hurt thee, Acts 18, 10; *matta nawoskheum*, hurt thou him not, Luke 4, 35; *woskéhukon*, do him no harm, Jer. 39, 12; *ahque woskéheuk*, do (them) no harm, Ps. 105, 15 (*woskehheug wuhhogkáuh*, they hurt themselves (injure themselves), C. 239); pass. *nawoskhit*, I am hurt, Jer. 8, 21; *kwoskitcop*, thou wast spoiled, Is. 33, 1.
- wososhquit**(?): *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*nássökéh*, a meadow, C. 160).
- [Del. *ussiskuyu*, v. adj. marshy, muddy, Zeisb. Gr. 164.]
- wossabpe**, **wassabbe**, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wussáppi*, C. 176); *wossahpetáhhauwrog uamíkog*, they beat (it) into thin plates, Ex. 39, 3; *pish wossappetauum*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *sampé*; *wussáppé*.
- [Del. *wschappau*, *waasgryen*, (it is) thin, Zeisb. Gr. 167, 172.]
- wôsumunát**. See *wôshumunát*, to shine out.
- wôsupohtáe**. See *wahsippahtáe*.
- wôu**. See *wôón*.
- wounkagk**, n. error (that which is crooked), Ecel. 10, 5. See *woomki*.
- woushau**. See *wauashau*.
- woweaushin**, n. a winding about, Ezek. 41, 7. Cf. *wayéung*; *wayont*; *wôón*.
- [Cree *wâncésséhayoo*, he circumvents him, Howse 41; *wôweow*, it is circular, ibid. 79; *wôretow*, he roundeth it, ibid.]
- wowushpwonk**, n. effeminacy, 'delicacy', Dent. 28, 56. See *wauashpu*.
- wowushpu**. See *waashpu*.
- wowussumónat**, **wáus-**, **wowos-**, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10; 1 K. 12, 30 (-*muónat*, C. 216); *wowussumoog manito*, they pray to a (false) god, Is. 45, 20; *wowussumoh*, he worships

**wowussumónat**, etc.—continued.

(it), Is. 44, 15; *wawuswusumónan*, we worship (intrans.), Gen. 22, 5; *my wauusumoncheg*, they who worship, Ps. 97, 7 (*nawowussuwámun*, we worship, C. 216; *worussum God*, worship God, ibid.; *wawurussittangat*, to be worshipped, ibid.). Cf. *nauuauum*, he bows down; *peautam*, he prays.

**wowussumoncheg, wáus-**, pl. worshippers, they who worship, Ps. 97, 7; 2 K. 10, 19.

**wom.** See *anunát*.

**wómiyu.** See *wómyien*, downward.

**wómsinneát, wómissinneát**, v. i. to go downward, Judg. 7, 10; Gen. 46, 3; *womussu en*, *womsu en*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *womusog*, they go down (to the gates), Judg. 5, 11; *noh wamusit*, he who goeth down, Ecel. 3, 21; *onutuh puppiuashim omussit*, he goeth down as a beast, Is. 63, 14; *koweechee wómsenush*, I go down with thee (into Egypt), Gen. 46, 4; *ueg wamusítcheg en passotheganút*, they that descend into the pit, Ezek. 26, 20; 31, 16; *ne ahhu wómuissimuk*, the descent, downward slope (of a mountain), Luke 19, 37; *wawomussu wadchinut*, I came down from the mount, Deut. 10, 5. See *wómyien*.

[Narr. *wawusu* [*womsu*], down hill, R. W. 76.]

**wómsuonk**, n. a ravine (?), a steep descent: *kishke wámsuonkuit*, 'by the cliff of (Ziz)', 2 Chr. 20, 16. Cf. *womuhkóig*.

\***wuchechépúnnoock** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

\***wúchickapéuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

**wudchinat.** See *wadchinut*.

**wuhhog**, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *muhkög*.

**wuhhogki**, that which covers the body; hence a shell, and in pl. *wuhhogkiash* (q. v.), scales (of fish), Job 41, 15; *wuhhogkitcheg*, (fish) having scales, Lev. 11, 9.

[Narr. *suckaiúhock*, *sückárhock* [*sücki-wuhhogki*, black-shell], black money,

**wuhhogki**—continued.

R. W. 104; *porpahóock* [*kuppogki-wuhhogki* (?)], 'a little thick shell-fish', ibid., the round clam; *meteáhock* [— and *wahhogki*], 'the periwinkle' (*Pyura carica* or *canaliculata*), ibid.

**wuhhogkomminneash**, n. pl. husks, Luke 15, 16; *wuhhogkomunít*, to the husk, Num. 6, 4.

**wúhkós, okos**, n. a hoof (his hoof), his nails or claw, Dan. 4, 33; Deut. 21, 12. See *muhkos*.

**wuhpeteog**, *wuhpit*, *wuhpeg*. See *muhp-*.

**wuhtáuog**, pl. — *ash*, (his) ear, ears, Is. 32, 3; 33, 15. See *méhtáuog*.

**wuhtuk**, *wuttugk* [*went-witung*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttuhkyp*) Is. 19, 15; Ezek. 15, 2; *atuh-qumum*, his branch, Job 15, 32; 18, 16; *naatuhquumunut*, on my branch, Job 29, 19; pl. *wuttuhqumash*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wutuhq-*.

\***wukse** (and *nomisigené*), adj. alone, C. 167. Cf. *nussu*.

**wunánetuonk.** See *wauudníttuonk*.

**wunasscomónat**, v. t. an. to betray: *wanassom*, I betray, Matt. 27, 4; *noh wanassomoh*, who betrayed him, Matt. 10, 4, = *ueh wunassayungkutchch*, Mark 3, 19; *numche wunassomeág*, 'if ye be come to betray me', 1 Chr. 12, 17; *wanassomáut*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]].

**wunasscomuwaé**, adv. treacherously, Is. 21, 2.

**wunasscomuwaénin**, n. one who deals treacherously, Is. 21, 2.

\***wunnachkémumuk.** See *wauahchikomuk*, a chimney.

\***wunnágehan**, or **wunnégéin waúpi** (Narr.), a fair wind: *wunnégitch wutin*, when the wind is fair, R. W. 84. Cf. *mattágehan*, a cross wind, ibid.

**wunnagetahhamwe qussukquonash**, hewed stones, 1 K. 7, 9 (-*ugkuttahhame*, v. 11, 12).

**wunnag[k]ittahwau:** — *chikkup-poh*, he heweth down cedars, Is. 44, 14.

**wunnagkittuhhausuen, -in**, a carpenter, Is. 44, 13.

**wunnaiyeu**, adj. and adv. (he is) happy. See *wuuniyu*.

\***wunnām** (Narr.), "their red painting, which they most delight in."—R. W. 154.

**wunnamamónk (?)**, n. healthfulness, promotion of health, Prov. 16, 24; = *wuunamunaonk*, a blessing (?). See *neetskesuonk* (under *neetskesu*).

[Del. *nolumasi*, I am well, Zeisb.]

**wunnámonaenat**, v. i. to beget a son or sons: *wuunamoniueu*, he begets a son, Eccl. 5, 14; *pish wuunamonaen*, he shall beget sons, Gen. 17, 20; *wuunamoniyeu*, he beget (us), James 1, 18; *noh wuunamoniit, -nait*, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wuunamoniit*, he who beget thee, Prov. 23, 22; *wuunamonaen*, beget (ye) sons, Jer. 29, 6 (*wuunamoniyeum*, I beget a son or sons), C. 181). Cf. *wattaunaenat*.

**wunnamp̄shaumauónat**, v. t. an. and inan. to answer (a question) to (any-one), Matt. 22, 46; Acts 24, 10. See *anapaham*.

**wunnamptam̄onk**, n. belief, faith, Heb. 11, 1; C. 182; *komanphamoonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *nashp̄ wuunamptam̄onk, -óonk*, by faith, Heb. 11, 3, 4, 5, etc.

**wunnamptamunat**, (1) v. t. to believe, Luke 24, 25 [with an obj. expressed, to believe or believe in (a person)]. (2) *wuunamptauónat* (an. and inan.), to obey; *anamptauau*, 'he hearkened to' (him), Gen. 23, 16; *anamptau*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *komanptauau God*, ye believe in God, John 14, 1; *wuunamptaurog*, they believed, Ex. 4, 31; *wuunamptau*, *anamptau*, he believes, Prov. 14, 15 (*wuunamptaudiument*, to be believed, C. 182); *wuunamptaudog*, they believed (him), Ex. 14, 31; *noh mat anamptauoh*, he did not believe them, Gen. 45, 26; *komanptau*, dost thou believe on (him)? John 9, 35; *ink woh nohamptau*, that I may believe on (him), v. 36; *howan wuunamptauond*, whoso believeth in (him), Rom. 9, 33; = *howan wuunamptog*, 1 John 5, 1, 5.

**wunnamptamunat**—continued.

[Narr. *cooniutuatos*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [*πιστεύω*] *πιστεύειν*, for believing or obeying, as it is often used in the New Testament."—R. W. 65.]

**wunnamuhqut**, adv. truly, verily (El. Gr. 21), Matt. 11, 11; Heb. 11, 15; surely, Is. 40, 7.

**wunnamuhquttee**, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wuunamuhkutéyeu*, truly, C. 230); *wuunamuhqutteeua*, (it) is true, Dan. 6, 12; *-yeuash*, (words) are true, 2 Sam. 7, 28; *ne wuunamuhkutéyeuak*, that which is true (truth concrete), 1 K. 22, 16, = *wuunamuhqutteeuak*, 2 Sam. 15, 20; *wuunamuhqutteeuak*, truth (abstract), Ps. 15, 2.

[Del. *wulamoc*, he says true or the truth; *wulimoyu*, v. adj. it is true, right, Zeisb. Gr. 165.]

\***wunnamwâteouúnat**, to prove; (i. e. to know-true, to demonstrate), C. 205. **wunnánitituonk**, **wunánetuonk**, n. a blessing (referred to the object), Deut. 28, 2.

**wunnántamunat**, **wunnanittamunát** [*wuunne-wunnantamunat*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29; *wuundash*, bless thou (it), Deut. 33, 11; *pish wuunantau*, he will bless (it), Deut. 7, 13; *micheme wuunantamunach*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *nowecóntau*, *nowecrántau*, I am glad, R. W. 65. Del. *nolendau*, I rejoice, am glad; *nolatenami*, I am happy, Zeisb. Voc. 50. Cree *noonnamomen*, we rejoice, Howse.]

**wunnánumaonk**, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wuunamamónk*.

**wunnánúnumau, onanumau**, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *wuine*.

[Del. *nolinamen*, I like it, Zeisb.]

**wunnánúnumónat**, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wuunananumonat*, C. 182; *nen aonánum*, I bless, ibid.); *wunnánumpomp*, he blessed (them), Deut. 33, 1; *anampanumauont*, they to bless (them), Deut. 27, 12; *kamanumoush*, I will bless

**wunnánumónat**—continued.

thee, Gen. 22, 17; *nómanum*, I bless (her), Gen. 17, 16; *wunnanunch*, bless me, Gen. 27, 34; pass. *pish kómanumít*, thou shalt be blessed, Deut. 27, 3; *pish wunnañitauuu*, (it) shall be blessed, v. 4, 5 (*wunnañtinneat*, to be blessed, C. 182).

\***wunnappinneat** (?): *kamepeam*, welcome, C. 217.

**wunnash**, v. to erect, to set upright (lit. to set on end): *wunashou*, he set up (a pillar), 1 K. 7, 21; *woh wánashout ahpehanoh*, he that setteth snares, Jer. 5, 26; *wunash*, set (a watchman on the tower), Is. 21, 6; *wunash ahkukh*, set on a pot (on the fire), Ezek. 24, 3. See *wunnahauonk*. Cf. *wanashque*, on the top of, or rather 'on end'.

[Del. *wo much qui wi*, top of a house or tree, Zeisb.]

**wunnashauonk**, (his) spirit, Prov. 18, 14. See *nashauonk*.

**wunnashque**. See *wanashque*, on the top of.

**wunnatotamauónat**, v. t. an. and inan, to question, to ask anyone questions, Matt. 22, 46; Mark 9, 32, etc. See *natazomau*.

\***wunnauanoúnuck** (Narr.), a shallop; *wunnauanoúnuckquíse*, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."—R. W. 98. Cf. *kóonuk*.

\***wunnáug** (Narr.), a tray; pl. +ámesh, R. W. 50; *wunnauaganémese*, a little tray, ibid. See *wunonk*.

\***wunnaugonhómmin** (Narr.), 'to play at dice', that is, by throwing painted plumbstones (*asaiúanash*) into a tray, R. W. 146.

**wunnaumoniin**, n. appellative, a son (i. e. anybody's son), Prov. 17, 25; Heb. 5, 8 (*wunnaumoniin*, C. 162).

**wunnaumonuh**, n. econstr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37; *núnaumon*, my son, Gen. 21, 23; 22, 7, 8; *núnaumon wunnaumonuh*, my son's son, Gen. 21, 23; *kénaumon*, thy son, Gen. 22, 2, 12; Lev. 18, 10 (*kéndomón*, thy son, pl. *kénaumónog*, C. 162.); *en wunnaumonat*, toward or to his son, Deut. 28, 56, 57; on

**wunnaumonuh**—continued.

his son, Gen. 22, 6; pl. *wunnaumonog*, my sons, Gen. 48 (collectively, all my sons), *núnaumonunk*, Gen. 48, 9; 1 Sam. 2, 24); *orunnaumonuh*, his sons, the sons of, 1 Chr. 21, 20; 2 Sam. 23, 6; Gen. 50, 12.

\***wunnáumwash** (Narr.), speak the truth: *wunnáumwaw erò*, he speaks true; *cotuánwewen*, you speak true, R. W. 63. The two last "are words of great flattery, which they use to each other, but constantly to their princes at their speeches", etc. *wunnaumwáyeun*, 'if he say true', ibid. 64 (*noznomowin*, I speak truth, I Tim. 2, 7; *wunnaumwáyeagan*, if I speak true, John 8, 46).

\***wunnaumwáuonck** (Narr.), n. 'faithfulness', R. W. 64.

**wunnaunchemóokaonk** [*wunne-aunchemóokaonk*], n. good news, Prov. 25, 25; the gospel, Gal. 2, 2. See *aunchemókaú*; *wunnaunchemókanúat*.

**wunnaúonat**, 3d pers. infin. of *naúonat*, *natruónat*, to see him, 2 Sam. 13, 6.

**wunne**, *ome*, adv. and adj. well, beautifully, pleasantly (Lat. *bene*); good, beautiful, pleasant: *wunne wuttaoantash*, be of good courage, 1 Chr. 19, 13; *wunne ohke*, a good land, Deut. 8, 7; *ome méechuwash*, his pleasant fruits, Cant. 4, 16; *woh kóue nukkonómínean*, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, *kóui*, thou art happy, Deut. 33, 29; *pish kóui*, thou shalt be secure, Job 11, 18; *onk woh noni wutsh ken*, that it may be well with me for thy sake, Gen. 12, 13; *kauaiúuwo nish uscög*, happy are ye if ye do them, John 13, 17; *wunniútcheg*, they who are happy, the happy, Mal. 3, 15. See *wunnegeen*; *wunniyena*.

[Quir. *werra*, *wáñvérre*, well (adv.), Pier. 52 and passim. Del. *walit*, good; *welhik*, the best; (an.) *welsit*, the best, holy, Zeisb. Voc. 12, 13. Chip. *weveni*, adv. 'well, right, just, exactly, diligently', Bar. Cf. Chip. *oni-*, as prefix.]

**wunnechóteagk**, v. (imperat. 2d pers. pl.) 'set on bread', i. e. serve the food, Gen. 43, 31. Cf. *wunnáug* (Narr.), a tray, R. W. 50.

wunneechānat, -ōnat, v. i. 3d pers. infinit. of *wachaónat*, to conceive, Heb. 11, 11. See *wompequānat*.

wunneechāneunk, n. offspring, collectively, Rom. 9, 8 (all children).

wunneechan(oh), his child, constr. the child of, i. e. offspring, son or daughter, indeterminate of age or sex; pl. *wunneechanumóog*, children, offspring, as related to *achetungamáash*, their parents, Matt. 10, 21. See *weechan*, *wunneechanōnat*, v. t. an. to beget (a child): *noh waneechanit*, he who begets (a child), Dan. 11, 6.

wunneetupanatamwe. In the title of Eliot's Bible, excellent, 'holy'; grace, 'grace of God', Acts 14, 43; vbl. n., holy man, Mark 6, 20. Cf. *metchetupauatam*, 'profaned', Ezek. 22, 26.

wunnegen, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant (used by Eliot sometimes as the equivalent of *wunne*, but, strictly regarded, *wunne* or *wunni* is applicable to the abstract, the possible or suppositive, or the subject, *wunnegen* to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See *waneegik*\*): *wunnaumuu . . . na en wunnegen*, he saw . . . that it was good, Gen. 1, 4, 10, 18; *ne wunnegen ut wuskesukyut*, the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *unne wunnegeun*, (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnegen okheit, . . . wunnegeun uatahtauonk*, 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegenash*, good things, Matt. 12, 35; v. subst. negat. *matua wunnegenimaa*, -*no*, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *querun wunne wunnegeuniauogk*, thenceforth it is (will be) good for nothing, Matt. 5, 13; *wunne wunnegeuniauogk*, no good thing will (be withheld), Ps. 84, 11.

[\*FOOT NOTE.—"On reflection I am convinced that *wunnegen* is, primarily, the contracted infinitive, or 3d pers. sing. indic. pres. of a verb *wunnegráat*, to be good, as *wunneendáat*, to do good or well. From this verb *wunnegik* and (negat.) *wunnegráanuwog*, etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indic., meaning 'good thing' (*ebuum* or *sakor*) or 'it is good'."]

wunnegen—continued.

[Afn. *8righen*, 'cela est bon, beau', Rasles. Narr. *wuunégén*, *cówish* [*kóush*], welcome, sleep here, R. W. 38. Del. *ru lie chen*, it is good or well done, Zeisb. Voc. 34.]

\*wunnegennüe, adv. famously, C. 228. wunnegik, *waneegik*, -guk, that which is good, a good thing, 2 Tim. 1, 14: *uishuh waneuguk*, every good thing, Philem. 6; *ne teugua waneugik*, any good thing, Josh. 21, 45; *wahetoauu waneugik kah machuk*, to know good and evil, Gen. 3, 5; pl. *wunnegikish*, *waneugikish* (more commonly *waneugish*), good things, Josh. 23, 14, 15; Ps. 103, 5. See *wanomýgish*.

\*wunnégin waúpi. See \*wanudíghan.

wunnechteauunát, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13: *noh wunnechteon nishnoh teay*, he has made everything beautiful, Eccl. 3, 11.

[Del. *wuliton*, to make (something) well; *maniton*, to make (?), Zeisb. Gr. 160; *paliton*, to spoil something, to do it wrong, ibid.]

wunnéhtconuhquamuoó, it buds, Is. 27, 6.

\*wunnekuonk, n. the birth of a child, birth, Ind. Laws vii, 7.

\*wunnenehhuaé, kindly, C. 228.

wunneneheónat, v. t. an. to do well toward (or do good to) another: *wunneheog nág wíneuehukqueugig*, if ye do good to them that do good to you, Luke 6, 33; *wunnenchikka*, (do not my words) do good to (him), Mic. 2, 7; *woh kamenheóong*, (when) ye may do them good, Mark 14, 7; *wunneueheoutah wame*, let us do good to all men, Gal. 6, 10. From *wunne-wunneheout*.

wunneónat, v. t. an. to beautify, to make beautiful, to make good (?): *wunne, kuhog nashpe . . . wunneetwonk*, 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunneheónat*.

wunnepog, n. a leaf, Lev. 26, 36; Is. 64, 6; (*womnepog*) Job 13, 25 (*wuunépog*, C. 164); *uonepog*, his leaf, Jer. 17, 8 (*oonepog*, Mass. Ps., Ps. 1, 3); pl. + quash, Dan. 4, 12, 14; *ut noochuuue wunnepogquit*, on the tender herb, Deut. 32, 2; *meechu wunnepogquash*, he eats herbs, Rom.

**wunnepeog**—continued.

14, 2; = *wunnepaquash*, Ps. 105, 35; = *wunnepuquash*, Mark 4, 32; *wunnepeogque meetsuonk*, 'a dinner of herbs', Prov. 15, 17. Cf. *wesadtippogquosh*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunnepeog*, leaf, pl. + *guash*, R. W. 89. Del. *wu ni pak*, Zeisb. Voc. 35.]

**wunnesenat** [*wuune-usseñat*], v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.

[Del. *wulilissin*, to be good; *wulissos*, good, handsome, Zeisb. Gr. 166.]

\***wunnetoōahtāuinat**, v. t. caus. to make good; 3d pers. *toñetōahtāuinat*, 'to make (it) good', C. 226.

**wunnetue**, **wunnetu**, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; I Chr. 16, 29 (*wunnetoo'*; good, bonus, C. 226); *wunnetou*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wenauvru*, rich.

[Narr. *wunnetu*, 'proper and personal', R. W. 60; *wunnetuuita*, my heart is good, ibid.]

\***wunnetūnat**, to be good: *kənetūnat*, (thou) to be good, C. 226.

**wunnetuonk**, *cōne-*, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10; *ωuetuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *wutche kaneetuonk*, for thy good, Deut. 10, 13.

\***wunniish** (or *nehunūshshash*), fare you well, C. 227.

\***wunnikketēauunat** (?): *nuttanūkkō* *wunuikkēam*, I am pretty well, C. 225. See *keteau*.

[Narr. *konkeetedug*, they are well, R. W. 28.]

**wunniinabpehteau**, he maketh (it) dry, of the sea, Hag. 1, 4. See *nunassenāt*.

**wunniyeu**, **wunnaiyeu** [*cana yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9: *noh wunniyeu*, happy is he who, Prov. 16, 20; *anue wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeug*, are (they) well? C. 225). See *wunne*; *wunnegeu*.

\***wunniyeüe**, adv. happily, C. 228.

**wunñgkus**, (his) belly, Lev. 11, 42; *kenókgkus*, thy belly, Cant. 7, 2. See *menókgkus*.

**wunngokussue, -usse**, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

**wunngogque, wunogkoe** [= *wuune-hogk*, good-bodied or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. *wunñgkaog*, they shall grow fat, Deut. 31, 20; *mo aheche wunogko*, he was very fat, Judg. 3, 17.

[Narr. *wauwunockōo*, it is fat, R. W. 143.]

**wunngogqtcheg**, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; = *wáónogqtcheg*.

**wunnohquodt**: *pish wunohquodt*, it will be fair weather, Matt. 16, 2 (*wrecköh-quot*, fair weather; *wunnohquat*, pleasant weather; *wekeaneakquat*, warm weather, C. 158). See *ounóhquat*.

[Narr. *wekiwaúquat*, fair weather, R. W. 81.]

**wunnohþteahuau**, he maketh peace, Ps. 147, 14.

**wunnohþteauunat**, v. t. to set up, to erect: *wunnohtōog*, they set up (towers), Is. 23, 13. See *wunash*.

**wunnompamukquok** (after *adt*), 'in an open place', Gen. 38, 14.

**wunnompeuhkotheaonk**, n. craftiness, Eph. 4, 14; *wunnombeukaniltuonk*, a conspiracy, 2 K. 17, 4. Cf. *asəkekodteáno*.

**wunnompeuhkónat**, v. t. an. to beguile, to deceive by craft: *wunnompeuhkonomp*, he beguiled (Eve), 2 Cor. 11, 3.

**wunnompewessu**, adj. an. 'subtile', Gen. 3, 1 (= *uehtómpurissuénú*, 2 Sam. 13, 3); *wunuomperussuéeu*, adv. subtilty, 1 Sam. 23, 22; (-*uráeu*) with guile, Ex. 21, 14; *wunnomputurussuárde*, with subtlety, Gen. 27, 35; 2 K. 10, 19.

**wunnompuwussinneat**, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

**wunnompuwussuonk**, n. subtlety (*ən-omp-*, his subtlety, 2 Cor. 11, 3).

**wunnomwausseonk**, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

**wunnomwáyeuonk**, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnamuhqutte*.

**wunnonk**, n. a dish, 2 K. 21, 13; *nanon-ganit*, in my dish, Matt. 26, 23; C. 161; *wunuonganit*, in the dish, Mark 14, 20; *wononk*, 'platter', Matt. 23, 25. Cf. *wunñgkus*, belly; *wónogg*, a hole (dug out?).

wunnononk—continued.

[Narr. *wuunâng* [*wuunâng*], 'a tray', R. W. 50; pl. *wuunaugánuash*. Miem. *slakau*, 'un plat', Maill. 10. Del. *ulacanis*, a dish; *ulacanaha*, to make dishes; *ulacanaha-nuunchi*, (dish-tree) elm tree, Zeisb.]

wunnononkou, adv. yesterday (El. Gr. 21), i. e. last evening, John 4, 52; *pajch wunnonkout*, until evening, Josh. 10, 26.

[Del. *wu lu cu*, evening, Zeisb. Voe. 34.]

wunnononkooök, wannononkooök, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. *wuunâquit*, evening, R. W. 67. Del. *wulacaniri*, in the evening; *wulaku*, 'last night', Zeisb. Gr. 171 ('this evening', ibid. 178).]

wunnononkquae, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 30, 16; Esth. 2, 14.

[Miem. *&hag*, 'ce soir', Maillard 28. Del. *wulaku*, (in the) evening, Zeisb. Gr. 171.]

wunnónuhkauónat. See *wáunonuhkauónat*, to flatter.

wunnónuhkowaonk, n. flattery, Dan. 11, 21 (*wouwkaowtonk*, C. 220).

wunnoohwhósinneat, v. i. (to be) adorned, C. 217 (as participle): *pish kenaishiye wuunawhos*, thou shalt be adorned with, Jer. 31, 4. See *wan-neomát*.

wunnóohhamcoonk. n. a valuation or estimated value (for ransom?), Lev. 27, 16; *kanahehamonk*, thy valuation (value fixed by thee), Lev. 27, 12, 13.

wunnóowáonk [*wuunne-woráonk*], n. a covenant, an agreement: *anawonk*, my covenant, Gen. 17, 4; *nutayim na-nawónk*, I make my covenant, v. 2; *anawónk*, his covenant, the covenant of, Ps. 78, 10; 105, 8; *wuunowáonk ayimadiekk nashpr waagaonk*, 'make a covenant with me with a present', Is. 36, 16. wunnóowónat, v. t. an. to make a league with, Dan. 11, 6; to covenant with: *wuunóohtheahuu*, he maketh peace, Ps. 147, 14.

\*wunnuhketeaonkánnu: *sun wunnuhketeaonkánnu*, 'is it a healthy time?' is it healthy? C. 225.

wunnumuhkinumunát, v. t. to turn a thing upside down, 2 K. 21, 13; *anumuhkinumun*, he turned it upside down, Ps. 146, 9.

\*wunnupkomiyáonk, n. opportunity, C. 163.

wunnuppauhwhunne, adj. winged, Dent. 4, 17.

wunnupphoh, (her or its) wing, the wing or wings of (constr.), Job 39, 26; 1 K. 6, 24; *pasuk wuunappoh*, one wing (of), 2 Chr. 3, 12 (*wuunappoh*, a wing, pl. +*whunash*, C. 156).

[Narr. *wuunâp*, wing, pl. +*push*, R. W. 85.]

wunnuppohwhun, wunnuppuwhun, *wunnupphun*, n. (his, her, or its) wing (constr. +*oh*, the wing or wings of), Deut. 32, 11; *wuunupphuhwunóth*, their wings, 2 Chr. 3, 11; Job 39, 26; *pasuk wuunupphuhwunoh*, one wing (of), 2 Chr. 3, 11; *ut wuunappauhwhunit*, on the wings of, 2 Sam. 22, 11; *ut woskeche wuunupphuhwunít*, upon her wings, Deut. 32, 11; *moqkiinupphuhhanau*, having great wings; *quogiyonipuhwunáu*, long-winged, Ezek. 17, 3. See *appoh*.

wunnupwoonk, pl. -*ongash*, (his) proverb, proverbs, Prov. 25, 1. See *siogkawoonaonk*; *wataitamwegeonk*.

wunnusscoog, n. pl. (his) testicles, Dent. 23, 1; adj. *wunnusue*, Job 40, 17; *quash-qumussoont*, one who has his testicles broken, Lev. 21, 20. From *neesuog*, a pair (?).

wunnutcheg, wunnutch, n. (his) hand. See *menutcheg*.

wunogkæe. See *wunogque*.

wuncowhónat, v. t. an. to fix a valuation on, to value (for ransom?): *pish anawóhhóh*, he shall value him, Lev. 27, 12; inan. *wannaheanuudt*; *pish anawámuu*, he shall estimate it, Lev. 27, 14. Cf. *manawham*.

wus, n. the brim or edge, (of a cup) 2 Chr. 4, 5: *ut wussadt*, on the edge of (a curtain), Ex. 26, 4, 5; on the brim of, 2 Chr. 4, 5; pl. *wussash*, the borders of, 2 K. 16, 17.

[Narr. *wüs*, 'the edge or list' (of cloth), R. W. 134.]

wusápinuk, wussapinuk [*wus-appinuk*, that which is on the edge of], u. the bank or margin (of a river, etc.), 2 K.

**wusápinuk, wussapinuk**—continued.  
2, 13; Dan. 12, 5: *kishke wussápinuk*, by the bank, Deut. 4, 48; *wussápinuk ut sepiut*, on the bank of the river, Gen. 41, 17; *ánuenutchuan wussábanukquosh*, (it) overflowed its banks, Josh. 3, 15 (*wussáppinuk*, a bank, C. 158, 160).

**wushik̤o**, he sneezed, 2 K. 4, 35. See \*annunk; \*nanagk̤onk; \*sanneyk̤onk. **wushim-in**, n. a daughter-in-law, a son's wife, Matt. 10, 35; *kushim*, thy daughter-in-law, Gen. 38, 24; (son's wife) Lev. 18, 15; *wushimol* (constr.), his daughter-in-law, Lev. 20, 12.

[Del. *chumm*, Zeish. Abn. *nesem*, 'ma bru (dit le père').]

**wushimoh**, n. constr. (his) daughter-in-law, (his) son's wife, Gen. 38, 11; *wuhshimoh*, 16.

\***wushówanan** (Narr.), n. the hawk, R. W. 87. See quanun.

**wushpunnaúnat**, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ashpunnauoh naachum-wéhtahvrhaóngash*, he bound up his wounds, Luke 10, 34; *wushpunnaúash kummoxunash*, bind on thy sandals, Acts 12, 8; *noh woshpunnuuk sheavesash*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinum*; *kishpinnun*, etc.

**wuskanném**, n. seed (semen), lit. his or its seed (?) (cf. *skannémuash*, seeds, Gen. 1, 11, 12); of plants or grain, Lev. 27, 16; Matt. 8, 20, 22, 23; *wuskannem mustard*, a mustard seed, Matt. 13, 31; of man, Gen. 3, 9; *weepanowé (-muwáé)*, *wuskannem*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannemuneash*, -*nash*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *askan-*, his seed, Lev. 27, 16; *kaoskan-*, thy seed, Deut. 11, 10. [*wusken-* *minneash* (?), but cf. *wuskennunneat*, to be young.\*] See *sohqui*.

[\*NOTE.—In another place in the manuscript occurs the note "skannem-un, with pronom. prefix."]

[Del. *woch ga nihm*, seed, Zeisb. Voe. 34.]

**wuskappeum** (?), n. (his) concubine; *koskappeumog*, thy concubines, Dan. 5, 23. See *ashkappeum*.

**wuske, weske**, adj. and adv. (1) new, Is. 65, 17: *wuske ketassot*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num.

**wuske, weske**—continued.

16, 30; *wuske manak*, new cloth, Matt. 9, 16; pl. *wuskaiaash kah nkounne hash*, things new and old, Matt. 13, 52. (2) young: *wuske peuomp*, a young virgin, 1 K. 1, 2; but rarely used in this sense except in compound words; cf. *wusko-shin*, etc. (3) first in time, of or at the beginning: *weske kutchissik*, in the beginning, Gen. 1, 1; *wutch weske kesunkoold*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aske*.

[Cree *wéskutch*, formerly, Howse 33. Del. *wuskgigeyu*, it is new, Zeisb. Gr. 165; *wuski*, new, ibid. 168; a little while ago, ibid. 172.]

**wuskehettuonk**, n. See *waskchittuonk*, violence or hurt suffered, a wound, etc.

**wuskehuváonk**, n. See *woskehuváonk*, violence, etc.

**wusken-, -in**, n. a youth, a young man, Gen. 4, 23; 41, 12; Ecel. 11, 9; Matt. 19, 20, 22; dim. *wuskenes*; *ken wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenet*, adj. an. he was a youth, 1 Sam. 17, 42 (*wuskenin*, *nunkomp*, a young man; *wuskkennin*, a girl, C. 157). Cf. *nunkomp*.

[Nart. *wuskéne*, a young man, R. W. 124.]

**wuskenue**, adj. and adv. of youth: *kaoskenue*, of thy youth, Ecel. 11, 9; 12, 1.

**wuskenucoonk**, n. youth, the season of youth, Ecel. 11, 10; Ps. 103, 5.

**wuskenuunneat**, v. i. to be young: *wutche wuskennunneat*, from his youth, 1 Sam. 17, 33; *wutche naskenuunneat*, from my youth, Matt. 19, 20; *wuskenu-wuskeno*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskénuh*, Gen. 18, 7); *wuske mug*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ash wuskenun*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (-enə).]

**wuskesuk**, (his) eye, (his) face. See *muskésuk*.

**wuskishim**. See *wuskoshim*.

**wuskittamwus** [*wuske-mittamwus*], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.

**wuskodtuk**, n. the forehead, Ex. 28, 38;

Ezek. 3, 9: *kuskodtuk*, thy forehead, v. 8; *nt wuskodtuqut*, on his forehead, Rey. 14, 9. See *muskotluk*; *waskrehe*.

[Narr. *mseättuck*, the forehead, R. W. 58.]

**wuskón**, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. +ash, Judg. 19, 29; Ezek. 37, 1, 3; *muskonash*, the bones, Prov. 14, 30 (*wiskon*, *weshkeen*, C. 157 [but perhaps only of a broken bone?]). See *áskon*; *muskon*; *ohkán*; *oskon*.

[Del. *woch kuu*, bone, Zeisb.]

**wuskonóntup**, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; =*wuskon-ontup*, bone-head; so, *mishkononítup* [*=mishewuskon-ontup*], John 19, 17 (*wuskononítup*, C. 157). Cf. *cheptoníup*; *mishkononítup*.

**wuskoshim**, **wuskishim**, adj. young (of an animal): *cafe wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk chum*, a young creature, Zeisb.]

**wuskoshimwus**, n. a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12; dim. *wuskoshimwamás*, Dent. 33, 22; Nah. 2, 12.

**wuskuwhwun-an**, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskówhdün*, a pigeon; *wuskowhannáákit* [*wuskowhannan-aikit*?], the pigeon country, R. W. 87.]

**wusqheonkane**, -*ongane*, adj. bloody, Ex. 4, 26.

[Narr. *mishquü*, *népwuk*, the blood; *mishquinash*, the veins, R. W. 60 (*mishquinash*, ibid. 158).]

**wusq(ue)heonk**, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17; *nosqheonk*, my blood, John 6, 54, 55, 56; *asqheonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *musquihonk*, blood.

**wussagsóhou**, n. (her) earring, Gen. 24, 30. See *sogkussahhon*.

**wussampenát**, v. i. to view or look out (from): *nosamp*, I looked (from my window), Prov. 7, 6; *wussamp*, he looked (from the window), Cant. 2, 9; *yeug wosonpitcheq*, they who look (out from windows), Eccl. 12, 3. Cf. *nadtawwómpn*; *womómpenat*.

[Narr. *wussamptáamín*, to view or look about, R. W. 75; *wussam patámoonek*, a prospect, ibid.]

**wussapinuč**. See *wisipinuk*.

\***wussáppe**, adv. thinly, C. 230; *wussáppi woppinnok*, thin air, ibid. 176. See *wassabpe*.

**wussaume**, adv. too, extremely, very greatly, Gen. 34, 7 (*wussáumne*, C. 173); *wussaume peasín*, 'too strait', 2 K. 6, 1; *wussaume unusquitatamwog*, they were very wroth, Gen. 34, 7; *mahshappuad wussaume*, 'the famine was grievous', Gen. 12, 10; *wussaume nóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24.

[Narr. *wussáumne kusópita*, it is too hot (to be eaten); *cosáumne sokenuimis*, you have poured out too much, R. W. 34. Cree *oosám*, overmuch, Howse 33. Del. *wamáni*, too much, Zeisb. Gr. 172.]

**wussaumepooh**, (he is) glutinous, a glutton, Matt. 11, 19 (= *ühpoodum-wániñ*, Luke 7, 34). See \**wussonumpoómk*.

**wussaumepowaénin**, n. a glutton, Dent. 21, 20; *wussanepowauen*, Prov. 23, 21.

**wusseet**, n. (his) foot. See *mussert*.

\***wussekiteahhuónati** (*wussikkteahhónat*, C. 237), to please: *zhittineat*, to be pleased; *nossekitteh*, I please, C. 204. See *wekontuwánuat*.

**wussenáat**, v. i. to flee: *nosem*, I flee, (or) I fled, 1 Sam. 4, 16; *pish nosemun*, we will flee, Is. 30, 16; *kaosemoro*, you flee; *wussemooq*, they flee, v. 17; Prov. 28, 1; *wussemooq* (= *au*), he fled from, Ex. 2, 15; *wussemok*, flee ye, Jer. 49, 8; *tóh-wutch wussemoom*, wherefore didst thou flee away? Gen. 31, 27. Cf. *ussishónat*.

\***wusséntam** (Narr.), 'he goes a wooing', R. W. 124; *wusseenüock*, 'they make a match', ibid. See *wetanománat*, etc.

**wussentamónk**, n. a wedding, Matt. 22, 7.

\***wussentamúnat**, to marry: *nossentam*, I marry, C. 201. See *wetanománat*.

**wussentamwáen**, n. a bridegroom (one who marries): *wessentamwáen*, Jer. 16, 9.

**wussénumónat**, v. i. to be a son-in-law of (to marry the daughter of ?), 1 Sam. 18, 18, 23, 27; *wusseñum ketassat*, 'be the

**wussénumónat**—continued.

king's son-in-law', 1 Sam. 18, 22; *pishken wusennumukquch*, thou shalt be my son-in-law, 1 Sam. 18, 21; *wusennumukquche*, a son-in-law, Judg. 15, 6.

**wussashqubok**(?), n. the flag (a water plant), Job 8, 11. Cf. *mishashq-*.

**wussin**, he saith, 3d pers. sing. indic. pres. from *ussináat* or *wussináat*.

\***wussinnineat**, v. i. to adorn (one's self), to make handsome; *wosin*, I adorn; *noh wussinu*, he adorneth, C. 179.

\***wussinuontamunat**, 'to be adorned', C. 179 (to adorn one's self with, inan. obj.?).

**wussisses**, **wussusses**, (his) uncle (consanguineus?), Esth. 2, 7; father's brother, Lev. 10, 4; *wosusses*, my uncle, Jer. 32, 8; *kussuses*, thy uncle, Jer. 32, 7; *ashes-oh*, 1 Sam. 10, 14; 14, 50; *ummitumrussoh ashesoh*, his uncle's wife, Lev. 20, 20 (*ashesin*, an uncle, C. 162). Dimin. from *ashes*. Cf. *ultonkis*, 'cousin'.

[Narr. *wissese*, an uncle; *nissew*, my uncle, R. W. 44.]

**wussisseton**. See *wussisseton*, a lip.

**wussittumoonk**, n. judgment, sentence, Rom. 5, 16; Is. 9, 7: *asitumaoonk*, his judgment, Rom. 2, 2.

**wussittumunát**, v. t. inan. (and intrans.) to judge, to pass judgment on, 1 Chr. 16, 33; Ps. 96, 13: *wussittumunát awakompaúde*, to condemn, John 3, 17; *nosittum*, I judge, Ezek. 34, 17; *ken kositum*, thou who judgest, Rom. 2, 1; *ken wassittum*, thou who mayest judge, thou when thou judgest, Rom. 2, 1; *wassittum*, he judges, 1 Cor. 2, 15; *wassittuk*, when he judges, Rom. 2, 16; *noh wassittuk*, he who judges (when he judges), the judge of, Gen. 18, 25; *wasittumwág*, if ye judge, Matt. 7, 2; *wassittich nashauke ken kah nashauke neen*, let him judge (the matter) between thee and me, Gen. 16, 5.

**wussittumwaen**, -in, n. a judge, one who judges; pl. -waenog, judges (as in title of the book of Judges).

**wusso**: *noh wusso*, she is a man's wife, Gen. 20, 3 (she 'who is another man's wife', Ind. Laws xi, 8). Cf. *wittomwus*; *umuitlamunwussoh*.

[Abn. *nëssi*, je suis mariée (ait mulier).]

**wussohsumónk**, (his or its) glory, Ex. 24, 16, 17. Cf. *sohsuamónk*, 1 Cor. 15, 41. See *sohsámanu*; *wohsuamónk*.

\***wussonisippamónk**, n. drunkenness, C. 165.

\***wussonuppoónk**, n. gluttony, C. 165 [*wussonue ulpooónk*, excessive feeding]. See *wussonuppoónk*.

\***wussoohquattóminash**, pl. walnuts, C. 164: *wussohquattomis*, a walnut tree, ibid.

\***wussoohqúohham**, v. i.: *nozsohqúohham*, I write; *sun woh kozsohqúohham*, can you write? C. 216.

\***wussoquat** (Narr.), n. a walnut tree; *wussoquatómíneug*, walnuts. "Of these they make an excellent oil, . . . for their anointing of their heads."—R. W. 90. From *susquánát*, to anoint (?). [Pej. *wishquats*, walnut tree, Stiles.]

\***wussuckhósú** (Narr.), adj. painted, R. W. 107; a painted coat (or skin), ibid. 154.

\***wussuckwhómmen** (Narr.), to paint, R. W. 66. See *wussukhumunát*.

**wussue** [= *wusson* (?)] : *wusur ohkuk*, 'a seething pot', Jer. 1, 13; v. i. imperat. *wussish*, seethe thou it, Ezek. 24, 5; *wasit ohkuk* (condit.), a pot when it seethes, 'a seething pot', Job 41, 20. See *wunash*.

**wussukeh**, (her) husband; constr. the husband of; v. subst., *ken wussukkiñ*, thou art a husband, Ex. 4, 25, 26. See *wusukeh*.

**wussukhumauónat**, v. t. an. and inan. to write anything to or for a person: *kozukkuhhumauónauonauonat*, to write to you, 2 Cor. 9, 1; Jude 3; *toh dusuhkhum ue natlinuahkhumau*, what I have (is) written I have written, John 19, 22; *kozukkuhhumauonauow*, I write to you, I John 2, 12.

**wussukhumunát**, **wussukkuhhumunát**, v. t. to write, Luke 1, 3: *woh na-sukkuhhum*, I would write (it), 3 John 13; *wussuhkom*, *wussukhum*, he wrote, Ex. 34, 28; Nnm. 33, 2; John 8, 8; *unkkodruassukhuunap*, I was about to write, Rev. 10, 4; *ahique wussukuhush*, do not write, ibid.; *yenash uozsukkuhhumunash*, I write these things, 1 Cor. 4, 14 (*wussuhkhanuñat*, *wussukqúohhonk*, to write a book, C. 216).

**wussukhumunát**, etc.—continued.

[Narr. *wussúekquash*, 'write a letter'; *wussúekvhéke*, -*gimui* (?), write, 'make me a letter' [for *wussúckwhonk ayinuch* (?)]; *wussuckvhéke*, *wussuckvhonk*, a letter. "From *wussuck-whámen*, to paint; for, having no letters, their painting comes the nearest."—R. W. 66.]

**wussúkkun**, n. a tail of an animal, Job 40, 17; Is. 9, 14; *wussukquat*, by the tail, Ex. 4, 4.

[Narr. *wussúckquen*, a tail, R. W. 103. Abn. *səȳnē*, queue (de castor). Del. *schu ck̄ ney*, Zeisb.]

\***wussukqúohhonk**, n. a book, C. 216. \***wussukwhósuonk**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.: *ut wussukwhonguit*, 'in a book', Ex. 17, 14, but elsewhere *ut bakut wussukwhonk*, Dan. 5, 25. (On a blank leaf of the copy of Eliot's Bible which is before me a former owner has left his autograph, "neu Elisha,yeu nossolquohwunk" (my book), and underneath, in English, "I Elisha, this my hand.")

**wussumitteaonk**, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

**wussumónat**, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9: (3d pers. sing.) *asumónat*, Is. 3, 13; *kassum kuhhog*, thou condemnest thyself, Rom. 2, 1; — *namatuonk* (for *kassitum?*), thou judgest the law, James 4, 11; *ahque asnumak*, judge (ye) not, Matt. 7, 1; *wásnumont*, *wánumonk*, *wasumont*, particip. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wus-*) Prov. 29, 14; *wussumau*, he judges (them), Ps. 7, 11; *asumuh*, he sentenced him ('gave sentence'), Luke 23, 24; *asumóuh*, they judge him, 1 Cor. 14, 24; *kassumomwop*, ye have condemned (him), James 5, 6; *kassitteumwər*, ye are condemned, v. 9; *matta awakompanié wussumau*, he is not condemned, John 3, 18.

**wussusses**. See *wusssises*.

**wut-**, prefixed to the name of a place or people, forms a gentile or ancestral noun, as *wut-Hebreu*, the Hebrew, Gen. 14, 13; *wut-Amorite*, ibid.; so *ukkananít*, the Canaanites, v. 21; *wut-Egyptianseog*, the Egyptians, Ex. 7, 18; *wut-ohkit*, an inhabitant of; *wut-ôhtu*, Acts 20, 4.

**wutahtomp**, (his) bow. See *ohtomp*.

**wutamehpunaonk**, n. trouble, Neh. 9, 32. See *wottamantamunat*.

**wutamiyeu** (adv. as n.), the hind parts of man or other animal, behind: *ut wutamigen*, 'into the draught', Matt. 15, 17; *atámiyen*, his hinder part (opposed to *wuskesuk*), Joel 2, 20; *atámiyeunoash*, their hinder parts (of animals), 2 Chr. 4, 4 (*wottommijeu*, as prep. behind, C. 235). See *wuttát*.

[Cree *uttdmik*, underneath, Howse 34.]

**wutappin**, n. his bed, Cant. 3, 7. See *appin*.

**wutchaiyeumō**, it belongs to (him). See *wadchinat*.

**wutchaubuk**. See *wadchábuk*.

**wutche**, **wutch**, **otch**, prep. from, Ecl. 3, 11; Ps. 78, 4; for, Ecl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of: *nenan wutche*, for the same cause, Phil. 2, 18; *ne wutche*, for the cause that, for that cause, therefore (see *nerwtche*); *noh wutchu*, 'of him' (as a cause or source), Rom. 11, 36. See *och*; *wadchinat*; *waj*. Cf. *atshoh* (*wutchishean*), the active form.

[Narr. *yō wuché*, from hence, R. W. 74. Del. *untschi*, of, by, therefore; *wuantschi*, of, on account of; *wentschi*, therefore, for this reason, Zeisb. Gr. 178; *untschi*, *wuntschi*, *wentschi*, of, from, on account of, for the sake of, ibid. 182.]

\***wütchöhaw** (?), her mother, C. 162. See *ókas*.

[Narr. *witchuhaw* (and *okásu*), a mother; *nichuhaw*, my mother, R. W. 44.]

**wutchehen**, **wutchegeen**, it bears, yields, brings forth, produces: *wutchehen meehum*, it bore fruit, Luke 8, 8; *wutchehen . . . ahnondsash*, it yielded almonds, Num. 17, 8; *pish wutchehen . . . waigóish*, he shall yield . . . dainties, Gen. 49, 20; *pish wutchehen pasuk bath*, (the land) shall yield one bath, Is. 5, 10.

**wutchekoo**: *wumutchege wutchekoo*, his hand was leprous, Ex. 4, 6.

**wutcheksuayeu**, -*iyeu*, adv. westward, to the west, Gen. 13, 14; *wutcheksuau*, northwestward, Acts 27, 12 (= *puhtadtuyeu* and *maquamittiniyu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

wutcheksuayeū, -*ieu*—continued.

[Narr. *chēkesu*, the northwest, R. W. 83; *Chekesuwānd*, the western god, ibid. 110.]

wutchepwaiyeū, -*wōiyeu*, -*woayeu*, adv. eastward, to the east: *wutche wutchepwaiyeū*, from the east, Is. 41, 2; Ps. 107, 3.

[Narr. *chepwéssin*, the northeast wind, R. W. 83.]

wutchepwosh, n. the east wind, Job 27, 21 [the northeast wind (?); see (Narr.) *chepwéssin*] (*wutchepwoshe wittin*, east wind, C. 158): suppos. *wadchepwashik*, when the wind is east, when the east wind blows, Is. 27, 8.

\*wutchettuongānog, ancestors, C. 162. See *oachetuonganog*, parents.

\*wutcheyēū, adv. merely, C. 229.

wutchiinneat, v. i. to be profited or advantaged (to profit by). See *oachinneat*.

wutchimau, v. (he blames?); pass. he is blamed, 1 Tim. 3, 2.

wutchinat, wutchinneat. See *wadchinnat*; \**ōteshem*.

\*wutchipattūkque mēsun̄k, curled hair, C. 168.

wutchéomqut: *ut wutchéomqut kētahhan-nit*, in the bottom of the sea, Amos 9, 3.

wutchenquom: *wutchenquom matugqut*, to the root of the tree, Matt. 3, 10, = *wutchuhquom*, Luke 3, 9. Cf. *wadchábak*, a root.

\*wutchumonate, v. t. to blame: *nen nacum*, I blame; *wutchtinneat*, to be blamed, C. 182. See \**nacum*, I blame.

wutohkinneat, *wadohkinneat*, v. i. to be an inhabitant of or to dwell in (a land or country), Neh. 11, 2: *yen nacotokin*, here will I dwell, Ps. 132, 14; *wadohkēomp*, I dwelt, Gen. 24, 37; *uttōh wadohkeyog*, *ut toh wódohke* (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. *uttigeu kutohk*, what is thy country? Jonah 1, 8); pass. *wutokeivat*, to be inhabited, Is. 13, 20; *howan woh wadohket ka . . . wadchunut*, who may dwell in thy . . . hill? Ps. 15, 1; *wutolkish en ohkit*, dwell thou in the land, Gen. 26, 2; *neg wodohkitcheg*, they who dwell in (a place or country), the inhabitants of, Gen. 26, 7; Is. 9, 2. This

wutohkinneat, etc.—continued.

is one of a considerable number of words which Eliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *ohtauundt*, to possess (a place); *apin-neat*, to be or remain in a place, to stay; *wotayineat*, to be in a place named, in this place (*yen, ayenouk*), and, so, to dwell in (a house, a tent, etc.); *weetom-bnut* (from *wétu*), to dwell with, to live in the house of or with; *wutohkinneat*, to be of the land of (*weut-ohke*), to inhabit, etc. See *wadohkiuneat*.

wutohtimoīn, n. a nation, Is. 60, 12; Jer.

7, 28 (*wuttohtimoīn*, C. 157); pl. *wutohtimoēush*, Gen. 10, 32; Is. 40, 15, 17; *wutohtimoīneunk*, the nations (collectively or corporately), Jer. 31, 10.

wutóh̄tu, n. an inhabitant of or one belonging to a place: *Sopater wutóh̄tu Berea*, 'Sopater of Berea', Acts 20, 4; *wutch wutoh̄tuont Israel*, (a captive) 'from the land of Israel', 2 K. 5, 2; *wutoh̄tu*, 'he dwelt' (was a dweller) in, etc., Gen. 20, 1; 26, 6.

wutompeuk, wuttompek, n. (his) jaws, Judg. 15, 16, 19: *wutombeukanqanash*, their jaws, Job. 29, 17; adj. *wutompek-one*, Prov. 30, 14.

wutonkquosketúeuonk, n. poison, Ps. 58, 4. See *ihquosket*.

wutonse[nat (?)], v. i. to proceed from or grow from: *utonsem kah naum Gorlut*, 'I proceeded forth and came from God', John 8, 42.

wutontseonk, n. descent, lineage (a proceeding from), 2 Chr. 31, 19; pl. *-ongash*, 'genealogies', 2 Chr. 12, 15. See *outse*.

wutōdō: *nō udtit wutōu ummeetsnok*, she 'bringeth her food from afar', Prov. 31, 14.

wutoshimau, n. appell. the father, individual for the class, Mark 13, 12. See *ashe*.

**Wutoshin(ne)**, n. the Father; obj. *Wutoshinneuh*, John 6, 45, 46.

wutoshinneunk, n. the fathers (collectively), Num. 31, 26; Mal. 2, 10; 1 John 2, 13. See *ashe*.

wuttaeiyeu, adj. inan. behind, 2 Sam. 10, 9. [Probably for *wutaniyeu*.]

\*wuttagkesinneat, to be wet: *nətägkes*,

I am wet; *nətagkessiñun*, we are wet, C. 215. See *wuttagki*.

**wuttah**, his heart. See *mətah* (*m'tah*).

**wuttahhamonk, -unk**, n. a well, Gen.

21, 25, 30; 24, 11; John 4, 11: *Jakob otohounk*, Jacob's well, John 4, 6; *wuttahhomonk*, 'the well', ibid. See *kuttah-han*, he digs (it).

\***wuttahimneash** (Narr.), n. pl. strawberries, R. W. 90 (*wuttahminueoh*, a strawberry, C. 164).

[Chip. *oðēmīni*, heart berry, Bar. 441. Del. *ute him*, Zeisb. (=*wuttahminne*). Alg. *oteimin*, pl. +an.]

**wuttahtukquosh**, n. pl. (his) temples, Judg. 5, 26 [*wut-a-wtane*, on each side (?), or *wetahu-kquosh*, brothers or sisters (?)].

**wuttaihé**, his, (is) his, belongs to him, Lev. 27, 15, 19, 26; *wuttaihé kah neñ wuttaihéuh*, (he) is mine and I am his, Cant. 2, 16; *nish wuttaihéash* *Cesar*, the things which are Caesar's, Mark 12, 17; *noñ wudithei*, 'he whose right it is', to whom it belongs, Ezek. 21, 27; *wuttaihé*, (is) mine, belongs to me, Ps. 60, 7; *nippe auttaihé*, the water is ours, Gen. 26, 20; *wame ne manman wuttaihé*, all that thou seest is mine, Gen. 31, 43; *wame . . . wuttaihéin*, all . . . is ours, Gen. 31, 16; *ahtóak kuttaihein*, the inheritance shall be ours, Mark 12, 7; *wame wuttaihéog*, *kuttaiheog*, all (an. pl.) mine are thine, John 17, 10.

**wuttamantamunat**, v.t. to be troubled, to have care or trouble about anything (*wuttamantamunat*, to care, C. 184); *kostamantam*, thou art careful, full of care, Luke 10, 42; *wuttamantam*, he is or was troubled, Dan. 5, 9; *nastamantam*, I am troubled, Ps. 38, 6; *wuttamantamóök*, be ye troubled, Is. 32, 11. See *wuttamantamunat*.

[Narr. *ñítóp nastamundunot*, friend, I am busy, R. W. 49. Cree *áthem-issu*, he is difficult (?); — *ehayoo*, he perplexeth, embarrasseth him, Howse.]

\***wuttamáuog**, n. tobacco; *wuttammásim*, give me tobacco, R. W. 55; *wuttánumagón* (and *hopuóck*), a pipe, ibid. 56. Peq. *wuttamumme*, a pipe, Stiles. Mass. *sun woh kostum*, will you smoke? C. 241, =*kostattam* (?), drink (?). [*wuttam* (he

\***wuttamáuog**—continued.

smokes) is, I think, for *wuttaman*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *sdámañ*, 'petun' (tobacco); *sdamé* (= *wuttaman*, El.), il petune, Rasles.] See *íhpwañkash*; *wuttashpoconewonish*. **wuttameheónat**, v. t. an. to trouble, to disturb, to discomfort, to hinder: *atamcheonaont*, to trouble them, 2 Chr. 32, 18; *ahque wuttameh*, do not trouble me, Luke 11, 7; *ahque wuttameh kuhhog*, do not trouble thyself, Luke 7, 6; *howan wuttamehkitch*, let no man trouble me, Gal. 6, 17 (*wuttanhúonat*, to hinder; *nastamchhúwam*, I hinder, C. 194).

[Narr. *cotámmish* (*kastamehish*, C. 194), I hinder you; *cotamúime*, *cotamme*, you trouble me, R. W. 49. Cree *ootuame-thoo*, he is busy; *ootúummehayoo*, he interrupts him, Howse 82.] **wuttaonk**, n. a path: *nn-may-eue wuttaonguaoash*, 'the paths of their way', Job 6, 18; *wuttaonganit*, 'in their paths', Prov. 2, 15; *wuttaonganash*, her paths, Prov. 3, 17.

[Abn. *añðli*, chemin; (suppos.) *aññ-dik*, (may is not found in Rasles.)]

\***wuttaghquot**, wet (weather), C. 176. See *wuttagki*.

**wuttash**, pl. *wuttaj*, let it seethe (boil)? Ezek. 24, 5 (or is *wuttaj* for -*ash*, 2d pers. sing.?). Cf. *wussu*.

**wuttát**, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindmost, Gen. 33, 2 (*wuttate*, after, behind, C. 235); *wuttat wagig*, they who are last, Matt. 19, 30; *wodttátohugish*, 'things behind', Phil. 3, 13. See *wutamiyen*.

[Del. *utenk*, afterwards, Zeisb. Gr. 172; at last, the last, ibid. 178.]

**wuttattamónk**, *cotta-*, n. drink, Matt. 25, 35, 42; *neottattamónk*, my drink, Ps. 102, 9; *ot-*, his drink, Is. 32, 6.

**wuttattamunat**, *wadt-*, v. i. to drink, 2 Sam. 11, 11; Neh. 8, 12; Esth. 3, 15; *wuttattam*, he drank, 1 K. 19, 6; *wuttattamwog*, they drank, Ex. 24, 11; *toh wadtattam*, what he drinks, 2 Sam. 19, 35; *wuttattamog*, if you drink, 1 Cor. 10, 31; *wuttattash*, drink thou, Gen. 24, 14, 18; Lev. 10, 9; *wuttattamóök*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*noñtattam*, I drink; *nágum wuttattam*, he drinks, C. 189). (wuttattamunat has

wuttattamunat, etc.—continued.

the form of a verb transitive and frequentative. The earlier form of the intransitive is not found in Eliot. As *mechínat* means primarily to eat vegetal food, the radical verb from which *wuttattamunat* is derived signified to drink water. This earlier form, without reduplication, may be traced in some of the phrases given by Roger Williams and Cotton: *aquie wámatous (ahque wámatoush)*, do not drink all, R. W. 34; *sun woh kootum eyen*, will you smoke it now? [i. e. drink (?)], C. 241. There was another word, meaning to drink (intransitive), whose original form it is not easy to trace in its compounds. The radical appears to be *sip*, related perhaps to *saudé*, *sabé* (q. v.), *sup-pequish* (tears); possibly to *sepe*, *sép*, *kogkrissippamwén*, a drunkard (*koghe-sip*, C.; *kakesup*, Mass. Ps.); *tolneit wonk ohksippamwén*, 'if you will leave off drinking', C. 240 [*ahque-sip* (?)]; *wuttannootam matokgs woh matta missippamo sakanuak*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsíppamhettíl* (*tápsíppamrehhíttíl*, Mass. Ps.), 'when they have well drunk' [*tápi-síppam*-], John 2, 10; *nup-pomegranatum awéekssíppáonk*, the (sweet? *wekon?*) juice of my pomegranates, Cant. 8, 2. Cf. *mussúppag*, a tear.

[Narr. *nicéákatone*, I am thirsty, R. W. 33 (= *nuk-kohkuttan*); *páutons notátm*, give me drink; *wuttattash*, drink, ibid. 34; *wuttattumúttá*, let us drink, ibid. 35.]

**wuttattamwaitch**, n. a spoon, Num. 7, 62, 68; pl. + *nash*, v. 86; a cup, Jer. 25, 15; 1 Cor. 10, 21; *wuttattamwáidj*, Gen. 44, 2 (*naottattamwaetch*, my cup, C. 161). From *wuttattamwécheónat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kunm*, a spoon; pl. *kunnamáuog*, R. W. 50.]

**wuttattashónat**, v. t. an. to hide (a person), Ex. 2, 3: *wuttattashuh*, she hid him, Ex. 2, 2. [= *wuttatt-attachshónat*, to hold behind anyone (?); suffix an. form from *adtashau*, he hides.] Cf. *Wáttacow* (?); *wuttunkhummudt*.

[MARGINAL NOTE.—"Wrong."]

**wuttaun**, **wuttaunoh**, (his) daughter; *appel*. *wuttaunin* (*wuttonin*, C. 162), a daughter, Matt. 10, 35; constr. *wuttaunoh*, the daughter of, 1 Chr. 2, 49; pl. *wuttaunog*, *wuttaunog*, *wuttaunog*; *nuttunes* (*nuttúunes*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kuttunes*, thy daughter, Gen. 29, 18; *nuttuanomóog*, our daughters, Gen. 34, 9; *kuttuanomóog*, your daughters, Gen. 34, 9; Jer. 29, 6; *wuttónoh nökas*, my mother's daughter, Gen. 20, 12; *wuttanéun*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *weetahtu*; *wertompas*. See *adtóo-kit*, second daughter.

[Narr. *nuttuinis*, my daughter, R. W. 45. Del. *wdu*, daughter; *wdu nall*, his daughter, Zeib.]

**wuttaunaenat** (?), to have (as father or mother) daughters: *kuh omtak wuttónnu*, 'and afterwards she bare a daughter', Gen. 30, 21; *nuttu pišh kustuniyen*, thou shalt not have daughters, Jer. 16, 2. Cf. *wanuámoaromat*.

**wuttenantamónk**, n. (his) will, wish, Mark 3, 35; the will of, the purpose of: *noh aseit wuttenantamónk nash*, he who doeth the will of my father, Matt. 7, 21; *kuttantaubónk n mact*, thy will be done, Matt. 6, 10 (— *ne uaj*, Luke 11, 2); *nutta wuttenantamónk, qut kuttaike maj*, not my will but thine be done, Luke 22, 42. See *unutdatameonk*.

**wuttin**, **wuttinne**, he himself, she herself, ille ipse, the emphatic pronoun of the 3d pers. sing.: *utoh wuttin tonusunum*, how has she become a desolation? Zeph. 2, 15. See *unatiawet*.

\***wuttininumékossinat**, to serve: *wuttinumuhkoattinment*, to be served, C. 208.

**wuttinneumuhkauónk**, n. his service, a serving (him), service rendered to, Ezra 6, 18.

**wuttinneumuhkauónat**, v. t. an. to serve (him), 2 Chr. 29, 11; 34, 33: *wuttinneúmohkauaoq*, they served (him), Gen. 14, 4; *kastenámuhkauáunup*, I have served thee, Gen. 30, 26; cans. *wuttinneumuhkonuñinumakup*, thou wast made to serve, Is. 14, 3; *nutta kootininnemeumuhkónurahinnu*, I have not caused thee to serve, Is. 43, 23.

**wuttinniin** (?), 3d pers. sing. pres. indic. from *wuttinniinheat*, = *wut-unne-aín-*

**wuttinniini—continued.**

*neat*, to be like (or such as) himself, to be of his (own) kind (?): *neatc unmanotog ut wuttabhat, ne wuttiiniin*, 'as he thinketh in his heart, so is he', Prov. 23, 7; *neanit wuttiinumun*, *ne wuttiiniin was-sontimomun*, 'as with the servant, so with his master', Is. 24, 2; *wuttiiniin howan*, 'whosoever', Matt. 16, 24, 25 (*wuttiiniin howan*, Prov. 6, 29); *ne pish wuttiiniin*, 'so will be his manner', 1 Sam. 27, 11. See *unnaaum*.

**wuttinnohkóe, wuttiuhkóe**, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2: *wuttiuhkónnit*, in his right hand, Matt. 27, 29; Rev. 2, 1 (*unniuhkóe menithey*, the right hand, C. 157). See *muttiinohkóu; nohkóu*.

**wuttinnohkóu**. (his) right hand, Dan. 12, 7: *wuttiinohkou*, my right hand, Ps. 73, 23; *kuttiinohkou*, thy right hand, Ps. 18, 35; *wutche muttiinohkónneiyen*, from the right side (of the temple, etc.), 2 Chr. 23, 10. See *muttiinohkóu; nohkóu*.

**wuttinnowaonk**, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (= *kuttawonk*, ibid.): *wuttiinowaongash*, my commandments, Gen. 26, 5. [*un-naawonk*, from *unnaawónut*, *unnaawá* (q. v.), he commands.] Cf. *kuttawonk*, *kuttawongash*.

**wuttiinum**, n. (his or her) servant, Gen. 16, 3: *wuttiinumun*, Gen. 24, 5, 9; *wuttiineumun*, a servant, Lev. 25, 40 (pl. *wuttiinumunum*, v. 44); *kuttiinumun*, thy servants, Lev. 25, 44; *wuttiiumun*, 'my maid' (servant), Gen. 16, 2; *wuttiineumun*, my man', El. Gr. 12; *wuttiineumoh*, his servant (econstr.), 2 Sam. 13, 18; *wuttiinumoh*, Gen. 30, 7; *kittinum*, thy servant, Gen. 16, 6; *kittimeum*, Neh. 1, 7, 8; *pish katiinumunum*, he shall serve thee, Lev. 25, 40 (*wuttiinumun*, a servant; *wuttiinumunum*, my servant; *wuttiinumunumoh*, his servant, C. 167; *wuttiinumun*, a servant, ibid. 208).

**wuttiinumúmhkaus**, adj. an (is or was) serving, Gen. 29, 20 (he served).

**wuttiinumuhkausonk**, n. service done, the doing of service, Ezek. 29, 18; *wuttiinumunneat*, v. i. to be a servant, to serve, Ex. 21, 7.

**wuttiinumunneunk**, n. coll. the servants collectively, Ex. 21, 7; *wuttiinumunneunk*, Eph. 6, 5.

**wuttiinnunkumóin, wuttinonk-**, n. a kinsman, Ruth 3, 12; 4, 1. See *wetcom-pain*.

**wuttiuh**, he said to him: *howan woh wuttiugun uttoh*, etc., who can tell him how, etc., Eccl. 8, 7. See *hennau*.

[NOTE.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

**wuttiuhkóe**. See *wuttiinohkóe*.

**wuttinwhunnutcheq, wuttinwhunitch**, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (*wuttinwhunnutcheq*) Lev. 4, 25: *nut*, my finger, John 20, 25; *kut*, thy finger, v. 27; *kehtaqquanitch*, *keituhq*, (great finger,) the thumb, Ex. 29, 20; Lev. 8, 23, 24; *uppuhknkquanitch*, (head of finger,) the tip of the finger, John 16, 24.

\***wuttip** (Narr.), the (his) brain. "In the brain their opinion is, that the soul keeps her chief seat and residence."—R. W. 58.

\***wuttishau** (Mass. Ps.), = *oatshoh*, El., in John 3, 8, 'the wind bloweth'; *wutti-shonk* = *wutfishont*, ibid.

**wuttitchawan, wuttitchawan, wad-tutchawan**, defect. v. (it) flows or flowed from (after *nippe*, *sept*, etc., in sing. and pl., with or without the pl. affix *-ash*), Ps. 105, 41; John 7, 38; *sepitapog wuttitchawan*, 'rivers of water run down' (from), Ps. 119, 136; *sepu-ush wadtutcháog*, rivers run from, Eccl. 1, 7; *nuppe wuttitchánamp kah kussitch-an unwtchewan*, 'the waters gushed out (from the rock) and the streams overflowed', Ps. 78, 20. The several words which describe running water are used by Eliot, with little apparent regard to grammatical construction, as verb, noun, or adjective, as the construction requires. The radical is uncertain, perhaps *wutche* or *oach* (q. v.). In Gen. 2, 10-14, are other forms of these compounds: *seip w au-shunk*, the river which goeth toward (flowing), v. 14; *seip ne quanpitishunk*, which compasseth (flowing about), v. 11, 13; *seip wutchihsau*, a river went out of (flowed from), v. 10. Cf. *ánuwutchawan*, *auwtchewan*, it overflowed, overflowing; *kussitchuan*, it flowed in a stream (n. a stream); *puméchuan*, *pumitchawan*, it ran or flowed (generally or indef-

**wuttitchuwan**, etc.—continued.

nately); *sohritchuan*, it flowed out of, forth from; *sokketchuan*, it gushed out, burst out, Is. 35, 6; *uuuitchua*, it flowed to, ran to; *woweyonchuan*, it flowed round about, 1 K. 18, 35.

[Abn. *ari'ts&a:n*, il coule, v. g. le sang.]

**wuttagki**, n. moisture, Luke 8, 6. See *ogquashki*, wet, moist; \**wuttagpohqu*, wet weather; *wuttagkesinneat*, to become wet.

[Peq. *wuttiggo eyew-kéezuk weenagh*, wet today, very; *wraughtigachy*, a'deer, i. e. wet nose', Stiles.]

**wuttagque**. See *ogquæ*.

\***wuttohkohkominneōnash**, pl. blackberries, C. 164.

**wuttōhuppa[enat]**. See *wuttuhppa[enat]*.

**wuttompek**. See *wutompeuk*.

**wuttontauunat**, v. t. to climb to or into; *wuttontauaudt*, if he climb up (into it), John 10, 1; *kotontauonhot*, he climbed up, went by climbing (on his hands and feet), 1 Sam. 14, 13; *uñtauahettí kesuk-qt*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *tohkoauanat*.

[Narr. *atáuntawash*, climb the tree; *utáuntawem*, I climb, R. W. 91.]

**wuttohpoomweonish**, n. tobacco, C. 241. See (Narr.) *wuttamáug*; *ühpau-ankash*.

\***wuttoónat**, to complain; *uoštowam*, I complain; *uoštopip*, I did complain, C. 186; *suu kootowam uuhhog*, did you complain of me? ibid.

\***wuttöökkon**: *teadehe wuttöökkon*, 'it jerketh or suddenly twitcheth', C. 195.

**wuttóantamunát**, v. t. to care about, to be careful of, inan. obj. (*wuttuantamunat*, to care, C. 186); *wuttaantam*, he careth for, 1 Cor. 7, 32, 34. Cf. *wutta-mantamunat*.

**wuttóhuppa[enat]**. See *wuttuhppa[enat]*.

\***wuttókummissin**, a grandmother, C. 162; *kokummas*, thy grandmother, 2 Tim. 1, 5; (*kokummes*) thy aunt, Lev. 18, 14.

**wuttcon**, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *multan*.

\***wuttónantamoonek** (?), n. 'valor', Man. Pom. 86, l. 1.

\***wuttóotchikkinneasin**, a grandfather, C. 162.

\***wuttawosketompaog**, pl. 'men of high degree', Ps. 62, 7.

**wuttugk**. See *wahtuk*.

**wuttuhunk**, n. a paddle, Deut. 23, 13.

[Narr. *wütkunek*, a paddle or oar, R. W. 99; *puutoous uenüchauuk* [= *pau-taush noottuhhuk*], bring bither my paddle, ibid. Del. *tahacan*, paddle, oar, Zeisb. Voc. 29.]

**wuttuhppa[enat] (?)**, **wuttóhup-**, **wadhp-**, **wuttóhup-**, v. i. to draw water (*wuttuhpponat*, Mass. Ps., John 4, 7, 15); *wuttuhuppaog*, *wutuhpaog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (= *quonuphippaog*, 1 Chr. 11, 18); *wuttuhuppek*, draw ye water, Nah. 3, 14; *wadhpahettit*, when they drew water, Gen. 24, 13; *nashapau* I drew water for (them), Gen. 24, 19; *wuttóhupauan*, she drew water for (them), v. 20. Cf. *sokhippop*, 'draw out' (water), John 2, 8; *numwádpag . . . nippe*, fill (it) with water, v. 7.

[Del. *thup peek*, a well, Zeisb. Voc. 12.]

**wuttuhq**, **wuttuhqun**, **wuttuk** [*wuttuhug*, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20; *urdtuk*, wood, Is. 60, 17 (*wuttohqñash* or *mishash*?), wood, C. 164; *pocháhtuk* (from *pokshu-nat*, to be broken, or from *pohcheau*, it divides, branches), a bough, ibid.). See *wuhtuk*.

[Narr. *wádtuckyan*, 'a piece of wood'; *wudtickyenash*, lay on wood (on the fire), R. W. 48; *pauchautuquaneash*, pl. branches (of a tree), R. W. 89.]

\***wuttuhthukomunat**, v. t. to arrive; *uoštuhkom*, I arrive, C.

[Cree *täckoo-siu*, he arrives (by land), Howse 50. Narr. *niiauké wushem*, I came by land, R. W. 31.]

**wuttuk**. See *wuhtuk*; *wuttuhq*.

**wuttunkhumunát**, v. t. to cover with; *wuttunkhumun mouak*, she covered it

wuttunkhumunát—continued.

with a cloth, 1 Sam. 19, 13. See also *unkhananá*; cf. \*Wáutucone.

**wuttunkin[ónat] ahtompeh**, to bend a bow: *noh wadtunkinont ahtompeh*, he who bends a bow; *wuttunkinouch wutuhompeh*, let him bend his bow, Jer. 51, 3; but *kenuna wonkinóghish ohtomp*, you that bend the bow, Jer. 50, 14, 29; *neg*

**wuttunkin[ónat] ahtompeh**—cont'd. *potunkanoucheg ahtompeh*, they who bend the bow, Jer. 46, 9; 1s. 66, 19. See *potonkunau*; *wonkinonat*.

**wutuhshame**, adv. (?) on this side, Josh. 8, 33 (opposed to *ongkone*, on that side, beyond): *wutuhshame sepunt*, on this side of the river, Pan. 12, 5 (*wutoshimaiyeu*, on this side, C. 235).

## Y

**yâ**. See *yo*; *yôái*.

**yaneinn**: *wanne yanéino* *wutch mattamog*, 'is not seemly for a fool', Prov. 26, 1.

**yânequohho**, n. a veil, Gen. 24, 65, =*puttoguequohho*, Gen. 38, 14, =*ongquequohho*, Ex. 34, 33; 2 Cor. 3, 14.

**yâneyéu**: *pish yâneyéwa*, it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); *ne wonk yane*, and likewise (in the same manner), John 6, 11. Cf. *neane*; *onotuh*; *tatuppe*.

**yânitchan** [*yanittanum-nutcheg*, he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. +ash, Ezek. 13, 19: *neqntuatchan*, a handful of, 1 K. 17, 12.

**yânitinanumunát**, **yean-**, v. t. to shut (a door, gate, etc.): *yânitinanum squont*, he shuts the door, Judg. 3, 23; *yânitinanumorog*, they shut the gate, Josh. 2, 7; *yânitinanumau* (v. i.), he shut the door, Gen. 19, 6; *pish keâuittanum*, thou shalt shut the door, 2 K. 4, 4.

**yânunumunát**, v. t. to shut: *yânumum wuskesukyquash*, he shuts their eyes, Is. 44, 18; *yânumush*, shut thou (their eyes), Is. 6, 10; *noh yanumak*, he who shuts (his eyes) Is. 33, 15.

[Narr. *yeâush*, shut the door after you, R. W. 50.]

**yau** [*yaunw*], num. four (El. Gr. 14), Ezek. 1, 10; *yauno*, *yaunoog*, an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yaunuash*, pl. inan. four (things), Prov. 30, 18, 21; *yaunu mi*, four square, Ex. 38, 1; *yanquinogkok*, on the fourth day, 2 Chr. 20, 26; *nabo yau*, fourteen; *yaunuchag* (-*kodtog*, -*kodtash*), forty, El. Gr. 14.

[Narr. *yôh*, four, R. W. 41. Peq. *yaun*, Stiles. Del. *ne wo*, Zeisb.]

**yean** [*yât-en*, to yonder, thither], prep. to, as far as; *wutch . . . yean*, from . . . to, Mic. 7, 12, =*yoén*, Zech. 9, 10. See *yen* *unne*.

**yeanittanumunát**. See *yânitinanumunát*. **yeu**, (1) demonstr. pron. inan. this: an. *yeoh*; pl. inan. *yeush*, an. *yeng*, these; pl. an. *yéñh*, these (accus.), Gen. 15, 10; *uttiyen*, interrog. which?; pl. *uttiyesh* (El. Gr. 7); *yeu nepanz*, this month, Ex. 12, 2; *yeu kodtumak*, this year, Luke 13, 7; *yeu waj*, for this cause (El. Gr. 22); *yen in kah yeu in*, thus and thus, 2 Sam. 17, 15. (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, =*yenut*, Gen. 21, 23; *yen nogue*, toward this way (El. Gr. 21); hither, 2 K. 2, 8. See *ayen*.

[Del. *yun*, here, Zeisb. Gr. 171. Quir. *yeoh*, Pier. 5. Narr. *yo* (q. v.). Cree (an.) *on'â*, (inan.) *ooum'â*, this, Howse 188. Chip. (an.) *wowh*, (inan.) *oumh*, Howse 188. Mlem. *st*, 'ici', Maillard 30.]

**\*yéuh** (Narr.), man (*wenigh*, woman), Stiles.

[Peq. *nehyeugh*, my wife; *nehysah-mug*, my husband, Stiles.]

**yeuhquog**, n. pl. liee, Ps. 105, 31, =*yen-kao(og)*, *yenkka(og)*, Ex. 8, 16, 17, 18. **yeuoh**, this, (an.) 'this man', El. Gr. 7. See (Narr.) *erb*; cf. *noh*.

**yeu unne**, adv. in this manner, thus, John 11, 48, =*yeu in*, 2 Sam. 17, 15 (*yen unni*, thus, C. 234).

**yeuyeu**, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

**\*yo** (Narr.), =*yeu*: *yo wéque*, thus far; *yôwa*, thus, R. W. 55; *yô wutche*, from hence, ibid. 74 (=Mass. *yeu wutche*, Ex. 33, 15).

[Del. *yu-wuntschi*, from hence, therefore, Zeisb. Gr. 171.]

**yô, yâ**, adv. yonder, that way: *yen nog-que in kah yá in*, hither and thither, to this side and to that; *yô nuttónan*, we will go yonder, Gen. 22, 5 (*wonk hô kippayauumun*, we will come again [hither(?)] to you, *ibid.*); *mouchish yen wutch, yauush*, go hence to yonder place, i. e. go hence, go to yonder (from *yô-aunat*), Matt. 17, 20.

[Narr. *yo nouékin*, I dwell here, R. W. 29.]

**yôái, yôaeu, yoáe** [*yô ayeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5: *wutch yóáe kesikqut kah yen ouk in aongkowé*, from the one side of heaven unto the other, Deut. 4, 32; *wutch yôáe . . . noqwe*, on the one side . . . on the other, 1 Sam. 14, 4; *yôaeu . . . nahohtóe yóáyenuak*, on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yôáe*, at the sides of (the ark), v. 5; *wutch*

**yôái, yôaeu, yoáe**—continued.

*yébáeu . . . ogkómae*, out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yóáyeu . . . onkutuk ogkomáen*, one on one side (of him) . . . another on the other, Ex. 17, 12; *yóáeu winnumumiyeu*, on the northward side, Lev. 1, 11. Cf. *ongkome*.

[Del. *yawi*, on one side, Zeisb. Gr. 171.]

\***yôte** (Narr.), fire; *Yotáanit*, ‘the fire god’, R. W. 47, 110. See *nastan*.

[Peq. *yervt*, fire, Stiles.]

**yowutche** [*yen-wutche*, because of this], adv. wherefore, Matt. 18, 8.

[Del. *yu wuntschil*, from hence, Zeisb.]

**yoyatche**, adv. always, Matt. 28, 20; 26, 11 (usually, C. 230); *yeoyatche*, Is. 45, 17. See *wameyene*. Cf. *ngarunttde*.

[Miem. *yapchiś*, ‘toujours’, Maillard 28. Del. *yanewi*, Zeisb.]



ENGLISH—NATICK



# A

**abnor**, *uhquanumau*; *inan*. *uhquantum*, he has an extreme aversion to; *uhquannumau*, he is abhorred, is loathsome; *uhquannumukquok* (when it is abhorred), an abominable or detestable thing.

**abide**, *äppu*; it abides in, *appehtunk-unable*, *topenum* (*täpinnam*), he is able, potest. From *täpi*, sufficient.

**abomination**, *uhquannumukquok*.

**abound**, *monat*, when there is much or plenty; *num-noochekuhtoh*, I abound, 1 hil. 4, 18.

**about**, (concerning) *papatum*; (round about) *quinuppe*; *watenn* (*waene*, *we-ne*, C.).

**above**, *waabe*, *wohqut*; *wutch woqut*, *wutch waabi*, from above; *wohkunigey*, upward; *kukkuhque*, higher up.

**abundance**, *ne maseyik*, when it is plenteous (*missechäonk*, C.), an abounding; *mäunetash*, *mishäunetash*, 'great store', R. W.; *mananishkul mechuum*, 'store of viuetuals'; *monotash*, many things, abundance; *mononk*, abundance; *monatit*, when there is plenty.

**accept**, *tapenem*, he receives with satisfaction; *tapenemumonk*, acceptance; *tapenevinkquot*, that which is acceptable. From *täpi*, sufficient, enough.

**accompany**, *wéchau*, he goes with, an. obj.; *kowechaus* (*koričaus*, R. W.), I go with you; *wéchauittéea*, let us accompany, R. W. From *wéeché-aw*, he goes with.

**according to**, *neunak* [*ne aunak*, that which is so].

**acorn**, pl. *anáuchemineash*, R. W. See nut.

**across**. See crossover.

**act** (*agere*), *ussenat*, to do, to act; *ussu*, he does; *usseu*, he acts; *unnéhhuaa*, he does, with respect to others, he conducts himself; *wuunueheau*, he did well to, conducted himself well toward; *yeu nütinuhikqu*, thus he deals with me. See conduct one's self; do to.

**action**, *ussonk*, a doing.

**add**, *kostuchean*, *kotenahtheau*, he adds (it, to it); *ukkostuchteau*, he adds to it, makes an addition to it; *kaochteau* [*kutche-otheau*], he adds to.

**adorn**, *wuunueheau*, he adorns (makes beautiful) himself; *wunneh kuhhog*, adorn thyself (*wussimu*, he adorns himself, C.); *wunuchteou*, he adorns (inan. obj.).

**adorned**, inan. *wunuchteonuk*, an. *wunucorhosu*.

**adultery**, *manusu*, he commits adultery; *mawussékon*, thou shalt not commit adultery; *manussuaten-in*, an adulterer (*manuatušu*, pl. *manuatušichick*, R. W.); *manishpanusun-in*, an adulteress. See fornication.

**advantage**. See profit.

**adversary**. See against; enemy; opposite.

**advice**, *kenauittuonk*, good advice received. See counsel.

**advise**, *kogkahtimau*, v. t. he gives advice to, advises (*kogkahqutteau*, he advises, C.); *wecquttumak kih kewetumak*, 'give your advice and counsel', Judg. 20, 7.

**affair** (matter of business), *ünniyéonuk*.

**affrighted**, *chepshau*, *chepshontau*, he is affrighted, startled, astonished (*kitcheesa-tein*, he affrights; *kitchesshanittineat*, to be affrighted (?); *kattijshanittiuonk*, fright, C.).

**afraid**, *wabesu*, he fears, is afraid; *nawahes*, I am afraid; *qushau wabesuoneau*, he is afraid of (him); *quéíhtam*, he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wesássu*, (he is) afraid); *coréass?* are you afraid?; *ta-witch wésáseen?* why fear you?; *manorwésass*, I fear none, R. W.). See fear.

**after**, adv. after that, afterward, *ne mahche* (see have, auxil.); prep. *asuhkau* [*asuhkau*, it goes after, follows]; *ne-gonne onk nen . . . asuhkau onk nen*, before me . . . after me, next after

after—continued.

(in order of time or place); *nahoh̄t̄ōen* (secondus, -a, -um); *noh asuhkiit*, he who goes or comes after. Cf. *asuh*, or; *neese* [ue-esse], two.

**afternoon**, *quāttuhqūoh̄quid*, C.; *pāničōm-pāw*, *naucādūngpāw*, R. W.; *quittikquau-quau*, after dinner, ibid. See day.

**afterward** (in the future), *ompetak*.

**again**, (a second time) *noupe*; (in addition) *wonk* (*wonknet*, *ouk*, or *wonk*, again, C.).

**against**, *ayeuuhkone*; mutually opposed, *ayeuuhkonditue* (*ayeuuuntāe*, C.); *ayeuuhkonau*, he goes against, he makes war on (an.); *nup-penuetuum-uk*, he is against (at variance with, contending with) me. *piahsuke*, over against, opposite to; reciprocally opposite, over against each other, *pápiudusuke*. Cf. *pápiske*; *pap-skew*; *nesit pískén*, it is double; *piskinnun*, he doubles (it). See opposite; war.

**age**. See old; old age.

**ago**. See long time ago.

**agreement**. See covenant.

**ah!** alas! *awee!* woi!

**ail**, *toh kut-ushpunam*? what aileth thee? also *to'* *kut-uspinam* (and *tocketúspanem*, R. W.); *toh uspanāū* (*tahaspundiy*, R. W.), *tohsipinam?* what ails him, what does he happen on, what chances he?; so, *uag wame . . . ushpunāōg*, 'chance happeneth to them all', Ecel. 9, 11; *tatuppe uspināōg wame*, 'one event happeneth to them all' (they chance all alike), Ecel. 2, 14.

**air** (atmosphere), *mamahche kesuk*, = *ma-moheicheu* *kesuk*, the empty or void sky.

**alarm**. See war.

**alewife**. See fish; menbaden.

**alike**, *tatuppe*, equally.

**alive**, *pomantog* (when he lives, living). **all**, *wame*, *wanu* (omnino); *wanut* (when there is all), enough, *mānuusse* (*missēsu*, R. W.), totus, ex toto (*mamüsséyēu*, wholly, entirely, C.). From *missi* (*mussi*), great, by reduplication.

**almost**, *nāhen*, nearly, nigh to (*omögpeh*, C.).

**alone**, *nussu*, *nussen* [*noh nisseu*, he who does?]; *n'nisishem*, I am alone, R. W. *nomisigcū*; *wukse*, *nonsiyu*, all alone, C.; *nun-nánsi-up*, I was alone, ibid.

**alone**—continued.

**nout**, of himself only, I. P.; *naúut*, R. W.; *pasuk naúut God*, there is only one God, ibid.

**also**, *wonk*, again, moreover.

**always**, *nagrittede*, continually; *yoyateche* [=you watche, from this time?], *michemc*, forever. See ever.

**am**. See *appu*; *ayen*; *na*; *nout*; *ohtea*.

**amazement**, *chepshouk*, a startling; *chepshau*, he is amazed, affrighted; *monchanetam*, he wonders. See wonder.

**among**, *keuugk*, *knunuke*. Related to *komkkelduhshau*, he pierces, penetrates (?), *kaunukkashunk*, penetrating, piercing; from *keuug*, that which is sharp. Cf. Lat. inter, interere, intrare.

**ancestors**, *wutchettuognāog*, C. From *wutchen*, suppos. *wadehit*. See parents.

**anchor**, *kuuhquah*, *kuaukquap*, *kenomp-squab* (*kuunóspur*, R. W.); *kussoppanunk-quank*, C.).

**and**, *kah*. From 'k progressive.

**angle**, *nāi*, angular, having corners or angles; *naīyag* (when it is angular or cornering), a point, angle, or corner; *ut yue uae*, at the four corners of; *yaue-naīyag weh*, the four corners of the house. Cf. *kenāi*, sharp; *kenag*, that which is sharp. *paachag*, an interior angle or corner. See corner.

**angry**, *musquantam*, he is angry; suppos. part. *noh musquandog*, he who is angry, i. e. any angry man; imperat. prohib.

*ahyue musquantash*, be not angry (so, R. W.); *nummosquāntam*, I am angry, C.); act. verbal *musquantamōonk* (*musquāntamōonk*, C.); pass. verbal *musquāntuonk*. anger. V. t. an. *musquāntam*, he is angry at or with (an. obj.). From *musqui*, red, bloody, and *autam*, minded, purposing, or having in mind.

**animal**, *ōdas*, *ōaus*, *howas* (*ōdas*, *ovraas*, *ādas*, C.), animal, creature (pl. *ōdasineg*, *onausineg*); *nishoh* *oas* *pámoniq*, 'every thing that liveth' (*pomanamōe oovuaasineg*, 'living creatures', C.). *nē-tussuog* (pl.), tame or domestic animals (*netasīog*, R. W.); *puppinashim* (*penashim*, R. W.), pl. *-mavog*, beast. Cf. *puppinshaas*, pl. *puppinshaasog*, bird, avis.

*ōdas*, *howas*, is evidently related to *howan* (*awāūn*, R. W.), someone, anyone, a person. The termination repre-

**animal**—continued.

sents the verb of animate agency, *us-su*, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. *w'* (*ewô*, he, R. W.), as in *howan*, *arâûn* [*ewô-uuni*, any he].

**ankle**, *mussipsk*; *urassupskon*, his ankle bone [*m'sussuppoi-oskon*, the side bone?].

**anoint**, *susséqunan*, he anoints (him); *sussequnum*, he anoints (it) (*mississeg-quin*, I anoint, C.); act. verbal *susse-quinón*, anointing, anointment; pass. verbal *sussequnitnuonk*, being anointed.

**another**, *onkatog*, another person, pl. *onkato-gig*, others; *onkatog*, another thing, pl. *onkutogauash* (*onkatuk*, *onkue*, besides; *onkutogitnít*, otherwise, C.). From *onk*, *weak*.

**answer**, *nampaham*, he answers; *nampahman*, he answers (him).

**ant**, *annuweks*.

**any, anybody, any person**, *howan* (*ariá-ñu*, R. W., whose); Del. *anwen*, who; *an-won*, *howan*, anybody, C.). *nuwi*, *nuwae*: *nuwe wosketomw*, any man, C.; *nuwe missimimnuog*, common people, C. Adj. inan. *teugre*: *ut teugre mehtugkit*, on any tree; *ne teugas*, any thing.

**apart**, *chippi*, *cheppi* (it is separate); *chippen*, he separates himself; *chippau*, he separates himself to, ‘consecrates himself’.

**appear**, *nunngquis*, I appear, C.; *ánuk-quok* (when it appears), the appearance of a thing (*nogqüssuonk*, appearance, looks, C.). See looks.

**appease**, *um-mánuunuchau*, he appeaseth (strife, Prov. 15, 18), from *manunue*, quiet, calm, moderate. *mahteánúm*, he appeases or pacifies, C.; *mahteánúmáat*, to quiet, ibid., from *muhto*, he makes an end, has done.

**appoint** (a person to post or place), *kehti-máü*, he appoints (him); *kuk-kehtim*, thou appointest (him); *noh nukkehtim*, he whom I appoint.

**appoint or designate** (a place or inan. obj.), *kuhquttum*, he appoints (it). Adj. *kuhquttumme*, appointed.

**apron**, *aítah*, *aítawhun*, *aútlá*, the apron or covering worn in front by the Indians; ‘a pair of small breeches or apron’, R. W.

**archer**, *pépummaen-in*, one who shoots habitually, pl. -*innuog*; *pépummatheg* (pl.), they who are shooting, actually. From *pummu*, he shoots, with frequentative reduplication.

**arm**, *mulpit* (*mélhpít*, C.); *wulpit*, his arm (*wuppítene*, pl.-*nash*, R.W.). *m'op-pehd*, related to *appéh*, a trap; suppos. *appéhít*, (when) it holds fast or catches.

**around**, *waéenu*, adv. and prep. it goes around, winds or curves around (*weue*, *wevénue*, about, C.); *quimupc*, adv. [*quia-appu*, *quiuppu*, it turns about], about, around; *quíupphóke* [*quimup-pu-ohke*], everywhere, all about.

**arrive**, *niark' wushem*, I come by land, R. W. 31. Cf. Cree *tíckoo-sin*, he arrives (by land), Howse 50. For *ntohke* (?). Cf. *ankeewishatoh*, ‘they go by land’, R. W. *nomishoonhómmin*, ‘I come by water’ (i. e. by boat, *mushuon*), R. W. 31.

**arrow**, *kóuhquodt*, *kóunkquodt* (suppos. part. inan., having a pointed or sharpened end); pl. + *ash*. *caúquatash*, arrows, R. W. Peq. *keeguum*, arrow; *muckhegud*, my arrows.

**artful**. See crafty.

**as**, *neane* [*ne-ne-ni*, like that, of this or that kind], as, so, in like manner; *onatuh* [*anne-toh*], as though, as if; as when, used with the suppos. mood; *wehque* [*nu-uhquen*, going to the extreme or limit] as far as; *wutch* . . . *wehque* (with verb of motion), from . . . to (*yo néque*, thus far, R. W.); *adtahshe*, *attache*, *attoche*, *ahhut tahshe* [for *adt tohsí*, =*ut-tahshe*], as much as, as many as, as often as (*ayatche*, as often, R. W.). See like; long as; such.

**ascend**, *kuhkuhquen*, he goes up, denoting voluntary, progressive upward motion; *wápu*, *waábeu*, he rises up or ascends, denoting change of place, without respect to locomotion; with inan. subj. *waape-nu*, it rises, ascends (is raised), as smoke, the water in a river, etc.; *ushpeu*, *ushpushau*, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with inan. subj. *ushpemao*, *usspemao*, it mounts aloft, is borne upward. See go.

- ashamed**, *akodchu*, he is ashamed; *nut-akodj* (*nut-ágkodch*, C.), I am ashamed; *akodchehheau*, he makes (him) ashamed, puts (him) to shame (*nut-dgokdchchík-qun*, it ashamest me, C.).
- ashes**, *pukque*. Cf. *pukit* (Narr. *páck*), smoke; *pukque*, mire, mud; *pohqut* (that which is broken off?), a brand.
- ash tree**, *monunks*, Is. 44, 14.
- ask**, *natautomau*, he asks (him) a question, questions; *nataotomwheetau*, *nataotomuh-teau*, he inquires, asks a question; *nataomíhkau*, he makes inquiry of, he asks questions of (about anything) (*nataotomwhekau*, *nataotomíhkau*, he asks, inquires, C.; *n'ataotomíckau*, I will ask the way (inquire about it), R. W.; *kum-natotemi?* do you ask me? ibid.).
- ask for**, *wehqetumau*, he asks for (it); *wehqetumau*, he asks (him) for (it) (*ko-wrequetnumánush*, I beseech you, C.). Cf. *wehkoman*, *wékkoman*, he calls (him).
- assemble**, *míteag*, *moiyálog*, they assemble, meet together; *mukkivineonk moemus* or *miyuúmas*, the assembly meets (is gathered together); freq. *mohmočog*, they meet often or habitually (*miawé-tuck*, let us meet; *miaréchettíl*, when they meet, R. W.). From *míde*, *miyoe*, *moe* (*moyre*, C.), together. V. t. an. *mianau*, he assembles, causes (them) to assemble, gathers together (*miádwene*, a court or meeting, R. W.).
- assembly**, *moewurhkomonk*, *mishoéonk*, a great many together; *mukkinénunk*, a gathering.
- astonished**, *chepshan*, he is astonished, amazed; *monchanatam*, he wonders. See amazement; wonder.
- astray**, *panne*, out of the way; *panneoñ*, he goes astray; suppos. part. an. *panneóont*,
- astray**—continued.  
going astray, erring. *waionu*, *wáonu*, he goes astray, wanders out of the way; suppos. part. an. *wáónuit*, *waonit*, going astray; hence, *wayont*, *waont*, sunsetting (*waownítug*, they wander, C.). From *waécnut* (*weuñne*, C.) and *au*, he goes round.
- as yet**, *ashpummeu*, ash páme.
- at**, *adt*, *ahnt*, *ut*. At or in a place (the locative case), expressed by the termination *-ut*, *-at*, or *-it*, with or without a governing preposition.
- attempt**, *kodussu* [*kod-ussu*], he attempts (*nen nukkodüssep*, I attempted, C.).
- aunt** (?), *okumues* [from *okus*, related to the mother]; *kokumues*, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.
- autumn**, *úpán* (*nécpun*, R. W.); *nepiññe*, C.), the harvest season, the latter part of summer and beginning of autumn (*taguònck*, the fall of the leaf, R. W.; *'nimnauwæt*, fall, C.). See seasons.
- avoid**, *chippinum*, he avoids (it), puts it away; *chipehtau*, he avoids, keeps away from (it); *quissílkum* (?), he shuns or avoids (*nuk-quisílkum*, I shun or avoid, C.).
- awl**, *m'úkgs* (*micksuek*, awl blades, R. W.). Cf. *kóus*, a thorn; *m'úkhs*, a nail or talon. *puckvhéganash*, awl blades, R. W., from *puckhummin*, to bore, ibid. See point.
- ax**, *togkunk* (*togkong*, C.), pl. +ash, that which strikes; suppos. part. inan. from *togkom*, he strikes an an. obj. *chichégín*, a hatchet, R. W.; pl. *chichégínash*. Cf. Del. *puchkhécan* or *kshicón*, a knife; *m'chouschican*, a large knife, Hkw., Corr

## B

- babe**. See child; infant.
- back**, *muppusk*, *muppink* (*muppusky*, C.; *uppusqan*, R. W.), from *poske*, *poskeu*, it is bare, naked, unprotected, with indef. prefix, *m'poske*; *kuppusk*, thy back; *muppusk*, *muppink*, my back; *uppisk*, his back; *uppusquand*, *uppuskquanit*, at his back, on his back, behind him.
- backward**, (oppos. to faceward) *ontómu*: *ontómu penushau* or *ontóshau*, he fell backward; (oppos. to forward) *qushkéé*: *qushkeu*, he goes back, returns; *qushkenmø*, it goes backward; *unkqushkén* (*nuk-quishkeem*, C.), I go back. *asóúshau*, he retrogrades, moves backward; *nut-assóúsham*, I go backward.

**bad**, *matche* (Lat. male); suppos. part. inan. *matchit*, when it is bad; concrete n. *matchuk*, *machuk*, evil, that which is bad; adj. *matchetou* [*matcheta*, he is bad], bad, evil, wicked; *matchesu* [*matche-usu*, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency *matcheseuén-in*, in an evil doer; act. vbl. *matchetóonk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchenettuonk*, wickedness encountered or referred to its object; act. vbl. *matchesuonk* [from *matchesu*], the doing of evil, badness in action. From *mutta*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.

**bag**, *basket*, *manot* [m'nat], pl. m'nash-tash; *munnôte*, a basket, R. W.; *munnôth*, Stiles; *sogkissánute*, a hand basket, C. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks, made of hemp, which will hold 5 or 6 bushels."—R. W. 50. "*Notussen*, or bags which they plait from hemp."—De Vries, Megapolensis, 2 N. Y. H. S. Coll. iii, 95, 107, 158. From *natiñ-at*, to lift or take up a burden (*niáutâsh*, 'take it on your back', R. W.); see bear. *petunk* (when it is put in; suppos. part. inan. from *petauun*, he puts it into), a bag or pouch for carrying small articles: "*petouwássinyu*, their tobacco bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

**bait** (for fishing), *onawangónnakaun*, R. W. Cf. Abn. *aşaṅgm*, Rasles.

**bake** (roast), *appau*, *apau*, *appau*, he bakes, roasts, or cooks; *apíðnat wey-aus*, to roast flesh (*appoishí weyaus*, roast the meat, C.). The primary signification appears to be to prepare for food.

**bald**, *masi* (smooth); *mukkukki* (bare); *masontrippa*, he is bald, has a bald head (*musantip*, a bald head, C.), *mukukkon-trippa*, he is bald.

**ball** (for playing), *pompashkonk*. From *pompu*, he plays; *asuhkau*, he chases, follows after: *pomp-asuhkau*, he chases in sport.

**bank** (of river), *wusápinuk* (*wussáppinuk*, C.), = *wus-appin-uk*, where the edge or margin is, that which is at the edge (*wus*).

**bare**, *mukkukki* (*muekúcki*, 'bare, without nap', R. W., of cloth); *mukkukvg*, 'strip yourselves', Is. 32, 11. Hence *mukkakinu*, he robs, plunders, strips bare; *mukkakinuuwáén-in* (n. agent.), a robber, and perhaps *mukki*, *mukkutchouks* (*mückquuchucks*, R. W.), a child, a boy. See bald; naked.

**bargain** (agreement), *wunnawádonk*, = *wunne-naowuonk*, good saying, satisfactory talk. See trade.

**bark** (v.—as a dog), *wohwohteau*, he barks (*wohwöhtrau*, C.); *wohwohkau*, he barks at, keeps barking (onomatopoeic; so *wohwarawau*, 'ho! holoo!', C.).

**bark** (n.), *wunnadteask*, C.; *wuchickapóvk*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *maské*, pl. -ksár, 'écorce de bouleau à cabanier', etc., Rasles.

**barn**, *auqún-nash*, barns, R. W.

**barren**, *méchhéeu*, *merchhéyeu* (she or it is empty, is nought); *mechheyéue*, barren (*mochigéue*, empty, C.); *méchheyeuonk*, barrenness, sterility; *matchekine ohke*, barren land. From *mat*, *matche*, or *mahtshean*.

**barter**. See sell; trade.

**basket**. See bag.

**bass** (a fish), *Labrax lineatus* (?), *missúck-ke*, R. W.; pl. -k'iquock; *suckeqnog* (pl.), Stiles. Peq. *m'ssugkheege*, *qu-nanag*, bass, C. (?).

**bastard**, *manuetâ* (*nanuetâ*, C.). From *nature*, general, communis, and *uetu*.

**bat**, *matalppasquas*, *matalpusques*.

**battle**, *ayewattuonk*, *ayentéáonk* [making war, vbl. from *ayehtheau*, he makes war against]. *matwádonk*, R. W. Cf. *matraü*, he is an enemy.

**bay**, *pastuprog*, *pastuppag*.

**be**. See *appu*; *ayen*; *na*; *nout*; *ohtean*.

**beads**. See wampum.

**beans**, *tupahquam-ash* (pl.) [from *tupahquem*, it turns or rolls]; *manusquéselash*, R. W.; Peq. *mushquissedes*, Stiles.

**bear** (n.), *mosq*, *masq*, *mashq* (*mosq*, C.); *mosk* or *paukiánnauwaw*, R. W.; Muh.

**bear**—continued.

*mquoh*, Edw.; Del. *mak'hk*, *makhk*, Hkw.). From *mawhau*, (*mauquáu*, R. W.), he devours, eats, an. obj. (?). Peq. *a'hawgorut*, Stiles; Narr. *konooh*, ihid. See wolf.

**bear** (v.), *kenunum*, he bears or carries (it), takes it along; with an. obj. *kenunau*, *kaunum*, he carries (him); with suffix *ukkenumóh*, he carries or bears him; *kóunum* (suppos. part. an.), when he carries or bears: *kóninout ahtompeh*, carrying a bow (see take). *kóunum*, he bears, sustains, holds up; suppos. part. inan. *kóunuk*, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. *kogkónum*, he supports, holds strongly or firmly. *nayentum*, he bears (it) on his person as a burden; imperat. 2l pers. sing. *nayentash*, bear or carry it (*nídúdash*, take it on your back, R. W.); suppos. pass. part. *nayenuk*, *naiaumuk*, (when he is) borne or carried on the back (of a man or beast), hence *nayenuk*, when he rides: *nayeumukquog kumeloh*, 'they rode on camels', Gen. 24, 61; *noh naya-mukquit* (*nayeumukquot*), he who rides, a horseman; pl. *neg* *nayeumukquatchey*, riders, horsemen. So *nahnayóumewol*, R. W.; *nahnaiyeumóadt*, a horse 'or a creature that carries', C.; Del. *nayundam*, to carry on the back or shoulders; *nanyunges*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nauwaeu*, he bends down; *nauwachtan*, he bends or stoops to it. See horse.

**bear children**, *uechau*, *néchau*, she is in travail or brings forth (*uéechau*; *paugcótche* [*pakodché*] *uerhauwar*, she is already delivered, R. W.). See beget.

**bear fruit**. See produce.

**beard**, *weeshillan*, =*wéshak-taon*, hair (of the) mouth (?). See hair.

**beast**, *pippnashim*, pl. + *wog* (*penashim*, pl. + *woek*, R. W.). See animal.

**beat**, *tattagkomau*, he beats (him); suffix *wut-tattagkomóh*, they beat him; *tattogkoldam*, *tohtogkoldam*, he beats (it). Freq. from *togkoom*, he strikes (him), and *togkoldam*, he strikes (it). *pogguh-ham* (*pockhómnin*, to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

**beautiful**, *wunnegen* (good, handsome, desirable, pleasing); *wunnehheau*, he beautifies himself, makes handsome; *wunnechesu*, he makes (it) beautiful or pleasing.

**beaver**, *tummánk*, pl. + *quaog* (*tommánpique*, Peq.; *tumánk*, C.; *tummáck*, R. W.). From *tummiyguohón*, he cuts off (se. trees)? Cf. Abu. *tema'k8é*, pl. -*k8ak*, castor vivant. *násappáuog* (pl.) and *sámhpáuog*, R. W. See \*amisque.

**because**, *nevutche*, *ne wutche* (for this, from this). See cause; therefore; wherefore.

**become**. Cotton gives 'I am become, *nuttini*'; 'to become, *nuninat*'. Eliot has the verb *nunainned*, 'so to be' (1 Cor. 7, 26), evidently from *nuni*, such or of the kind, to be of the kind, to be such, to become such. In two or three instances this verb is employed as the representative of the verb 'to become', though it is not to be regarded as its exact equivalent; thus *toh dnút*, what may have become of him, Ex. 32, 1, 23 (= *toh aóhs*, where he might be, Acts 7, 40).

**bed** (place for sleeping), *appin*; *wutappan*, his bed [*wutappin*, he sat there].

**bees**, *ashkáumawusug* (*ohkéommausog*, C.).

**before** (in front of), *anaquahtag* [when it is opposite, *anaqueen-ohtag*], before (it); *anaquabit* [when he is opposite, *nuo-queen-apit*], before (him); *anaquebeh*, before me; *anaquahean*, before thee; *anaquaheitit*, before them (*anáquabit*, before him, C.; *anaquahtag wek*, before his house, ibid.) [*anaqueen*, opposite, from *nuhquaeu*, he looks toward]. *neguhkan*, he goes before or in advance of, he leads; *negonau*, he sends (i. e. in advance of himself) to another. See lead.

**before** (preceding in time), *negonau*; adv. *negonue*, formerly, before time; *asquam*, not yet; *quoshéé*, beforehand, anticipatory.

**beg** (ask alms), *weenshau*, he is begging; n. agent. *weensháén*, a beggar; *weenshawan*, he asks for (it) as alms; *o-weenshaw-ah ue teagueus*, 'he asked an alms from them', Acts 3, 3.

**beget**, *wunneehanou*, he begets (a child or children, without reference to sex); *wunaumoneu*, *wuanamonej*, he

**beget**—continued.

begets (a son or sons); *wuttauniyu*, *wut-tóneu*, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

**begin**, expressed by *nache* [no *wutche*] or *kache* [*kó wutche*] in combination with a verb. The former regards the beginning only as a completed act or point of time without regard to ensuing or progressive action or to lapse of time; the latter (*kache*, *kutche*) indicates progression from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6: *neyane nache ussip*, *ne kó tatuppe kesteunkpuean*, ‘as he had begun, so would he [go on and] finish.’ *nache wekitteau*, he began to build; *yeu nache ussenáout*, thus they began to do; *neyane nache ussip*, as he began to do; *kutche usseen*, *kah wonk wappakodche ussem*, ‘when I begin [to do] I will also make an end’ (do thoroughly), 1 Sam. 3, 12; *kutchisik*, *kádshik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yean wehq-shik*, from beginning to the end (*nen kitche* or *nuk-kitchéñsem*, I begin; *kutche*, begun, C.); *kachémou*, (it begins,) it starts from, issues from (as a stream, etc.). See come from.

**beguile**. See deceive.

**behave**. See conduct one's self; do to.

**behavior**, *umiyéñonk*. See business.

**behead**, *tummiqquohnbú*, he beheaded (him) (*timegiassin*, ‘to cut off or behead’), R. W.).

**behind**, *wuttát*, *woldát* (*wuttate*, C.): *wuttat wagig* (those who go behind), ‘they who are last’; *woldát otagish . . . ne-gonóhtagish*, ‘things behind . . . things before’, Phil. 3, 13. *wutumiyeu* (it is behind), the hind parts or posteriors; 3d pers. *atamiyeu*, his hind parts. See back.

**behold!** (interj.), *kusseh*, lo! behold! see thou! Cf. Lat. *ce*, *ecce* (= *ce-ce*), Fr. *voici*.

**believe**, *wunnaptam*, he believes (it); *wunnaptan*, he believes (him); *nóñampatam*, I believe (*wunnaptam-nónk*, belief, faith; pl. *wunnampuhogig*, believers, C.). “This word they use just as the Greek tongue doth that

**believe**—continued.

verb *niçévér*, for believing or obeying, and they say, *coanđumatus*, I will obey you [or, I believe you].”—R. W. 65.

\***bell**, *kökakanogs* (onomatope).

\***bellows**, *popapatawandañmuk*, C. [that which is blown with; from *patauaeu*, he blows].

**belly**, *ménogkus* (*ménogs*, bowels, C.); *wunnaogkus*, his belly (*wunnáks*, R. W.), from *wonogg*, a hole (?). *misshdít*, C., for “mishehit”, suppos. part. from *misheheu*, he is lifted up, made great, enlarged. See bowels.

**belong to**, *nuttaihé*, it belongs to me, is mine; *kuttaihé*, it is thine; *wuttaihé*, it is his; *nuttaihéin*, *nuttaihen*, it is ours; *nish wuttaihé-ash*, the things which are his. *ohtan* (he has), it belongs to (him) as a quality, attribute, or appendage; *kut-ahtau-uw ketassatanónk*, ‘thine is the kingdom’, Matt. 6, 13; *noh ohtunk*, he having, the owner, he to whom it belongs; *ne teaguas ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. n. *ohtónk*, *ahtónk*, a having or belonging, a possession. In compound words *-ohtáe* signifies belonging to, of the nature or quality of. *wutchaiyemua*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *menuhkesuonk* *wutchaiyemua* *Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

**below**, adv. and prep. *agwe*, *agwu*, *ogwu*. *ohkeien* (*ohkeieu*, C.), below, i. e. earthward. *agwe*, or *agwu*, the more common form, is apparently contracted from *ohkeieu*.

**bend**, *woonki* (*wáki*, R. W.), it bends, is crooked; *wónkinnum*, he bends (it) (*wonkunum*, C.); *ne woonkag*, that which is bent; pl. *woonkagish*, bent or crooked (things). See crooked.

**bend one's self**, *nauwaen*, he bends down or stoops; *nauwósu*, *nauwósen* [*nauwaen-ussu*], he performs the act of bending or stooping; *nádusít*, when he bends, bending; *nauwanum uppukuk*, he bends his head; *nauwáchtum*, he bends down to or before (it); *nauwákompan*, *nauwósíkompan*, he bends or stoops.

- bent.** See crooked.
- berry,** in compound names, -minne, pl. minneash, small fruit of any kind (*wut-tähimueush*, strawberries, R. W.; *wattah-minneeh*, a strawberry, C.). See whortleberry.
- besides,** *onk ue* (more than that, further), C.; *wonk*; as conjunction, *chanbhikkish*, 'except, besides', El. Gr. 22; *chouchippe* (*chippy*, Mass. Ps.), he or it excepted, saving, excepting; *kotue*, C. [for *qui ne?*].
- besiege,** *wewuhkuuwaog neg*, they besiege or encamp round about them; *wewuhkuu*, he besieged (it) [= *wewenu-uhkom*, he goes round about].
- bestow.** See give.
- betray,** *wuussanau*, he betrayed (him); *wuassanit*, when he was betrayed (*wuassanit*, betrayed, C.); *wamassan*, I betray; n. agent. *wumassanurienu*, a betrayer, one dealing treacherously.
- between,** *nashue* (*nashüe*, C.): *nashue mayash*, between the paths.
- beyond,** *ongkone*, *aangkóte* (*onkköne*, C.): *wntuhshane . . . ongkone*, on this side . . . beyond (a river, etc.); *ongkome*, *ongkonati*, on the other side of: *yéai . . . ogkonati*, on this side . . . on the other side (*acávnuuk*, R. W.; so, *Acarumenabkit*, England, ibid., = *agkome-en-ohke-ut*, in the land on the otherside or beyond; Alg. *yaumink*, on the other side, Lab.). From *onkhem*, he covers or hides (it).
- bind,** *kishpinun*, he binds, ties, makes (it) fast; *kushpiash* (*kspánsh*, R. W.), bind it or tie it fast; *kishpiuu*, he binds (him); v. i. act. *kishpisu*, he makes fast, and pass. he is made fast or tied; *togkuppiuu*, he binds, holds fast by bonds (him); freq. or intens. *tohtogk-*, *tattak-*, *tahtogkuppiuu*. *wushpumuu*, he binds up or together, = *assepinum*, *kineepinuu*, he binds (him), as by oath, imposes an obligation.
- birch bark.** See bark (n.).
- bird,** *puppinshaus* (pl. +*og*), a bird or fowl, avis (*n'peshawog*, pl., fowl, R. W.; *puppinshaaq*, Mass. Ps.). Cf. Chip. *penaisi*. *psukses*, 'a little bird', pl. +*og* (*pussekeseusuk*, R. W.; *pissuksemesog*, birds, C., i.e. very small birds, a diminutive of the 2d degree).
- birth,** *neetunk*, *neckuonk* [from *uñtu*, *ñkit*, a bringing forth, and pass. a being brought forth]; *wutneetuonk*, *wan-neckuonk*, his birth. See born.
- bit,** *chogg*; *chokkag*, a spot, spotted; *kod-chúhki*, a piece or fragment. See piece; spot.
- bite,** *sogkepau*, he biteth; *sogkepau* (*wusogkepawam*, I bite, C.); suppos. *noh sagkepau*, he who is bitten. Cf. *sogkunum*, he catches hold of, hooks into. See hook.
- bitter,** *wesgon*; vbl. n. *wesogkinponk*, bitterness (*wesogkéyeu*, bitterly, C.). Cf. *weswe*, the gall; *wesé*, yellow.
- black,** *mai* (*mówi*, *síeki*, R. W.); adj. an. *maesu*, (he is) black; pl. inan. *maeyenash*; an. *maesuog* (*maesue* *woske*, black man, C., = *maosketomp*, El. Gr.). *síeki*, R. W.; an. *sueksu*, "hence they call a blackamoor *suckáuitacone*, a coal-black man; for *sueki* is black, and *wutheone*, one that wears clothes," R. W.; but, strictly speaking, *síeki* was dark colored and not black. The dark purple shells from which the more valuable peag was made, and the dark peag itself—blue, purple, or violet—were named from their color *suckáuit-hock*.
- blackberries,** *wuttohkahkaminneó-nash* (?), C.
- blackbird,** *chógan*; pl. -nèuck, R. W.: "Of this sort there be millions, which are great devourers of the Indian corn"; ibid. *Peq.uchugyeze* [= *chohkesu*, *choh-krésitche*, spotted?], *massoryan*, Stiles, the bobolink, *Emberiza oryzivora*?
- bladder,** *muunneelau*; *muunneelau* *qusuk*, stone in the bladder, Man. Poni. 88.
- blame,** *wutchumonate*, to blame; *uoerhum*, I blame, C. (?); *wutchumau*, he is blamed, 1 Tim. 3, 2; *wutchumueach*, let me bear the blame; *monteug* *wutchinau*, he is blameless (is nothing blamed). See condemn.
- blast** (of air), *papotaudonk*, a blowing strongly. From *papotaun*, intens. from *paotau*, he blows.
- blasting** (of grain), *pissogquadlin*, *pissog-quodlin*. Cf. *pissayguan*, mud; *pissay* (*pissugk*, C.), dirt, mire.

\***blanket**, *pinaquet*, *qunnânuonk*, C.; *squâns aâhqut*, a woman's mantle; *aâid*, the deer skin (worn by men), R. W.; *maînek* (=monak), *aqüittiaashigut*, an English coat or mantle, *ibid.* See clothing.

**blemished.** See deformed; maimed.

**bless**, *wuunântum*, he blesses (it) [= *wuun-ne-antum*, he is good-minded, regards favorably or feels kindly]; *nônauntam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot. *wuunânuman* (*wuunânumon*, C.), he blesses (him); vbl. n. (act.) *wuunânuonk*, a blessing given; (pass.) *wuunântuonk*, a blessing received.

**blind**, *pogkenum*, he is blind (*n'pâckunnum*, I am blind, R. W.); suppos. part. *pogkenuk*, blind; pl. *pogkenayek*, the blind. From *pohkenâi* (*pohkunni*, C.), it is dark.

**blood**, *musquêcheonk* [*m'squêcheonk*]; *wusquêcheonk*, *wusqheonk*, his blood; *nass-qheonk*, my blood (*mishquè*, *nâcpuck*, blood); *misquinish*, veins, R. W.). From *musquè*, *musqueu*, (it is) red; *musquêheau*, it makes red, causes redness; suppos. part. inan. *musgheunik*, making red. **bloom**, **blossom**, *peshauan*, it blossoms, bursts forth; *pishauuz*, it is blossomed; suppos. part. pass. *pishauazuk*, blossomed. From *pokshaw*, it breaks. See flower.

**blow** (n.), *togkomaaonk* [act. vbl., a striking of an animate object, from *togkom*, he strikes]; *togkomitenonk* (pass. vbl., a being struck); *togkodtnonk*, a stroke or stripe, primarily the striking of inan. object; *tatteaonk*, a stroke, C. See beat; strike.

**blow** (v.), *patau*, *pataeu*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *papatauâonk* (act. vbl.), a strong blowing or blast. *patautou*, he blows or breathes on (it) (*pataontou*, he blows; *nappa-pataontôram*, I blow, C.); imperat. *patautash*, blow thou on (it) (*pâtântash*, 'blow the fire', R. W.; *pôtawash*, 'make a fire', *ibid.* [for *pataush*, from *pataeu*, as above]). *waban atshoh*, the wind blows, John 3, 8 [for *wadchieu*, *wutche au*, comes from].

**blue**, *peshauâi*, R. W.; *peshai*, C.; *peshan-nögut*, blue color, C., i. e. *peshai-anogkenk*, when it is painted (or looks) blue (cf. *pêshani*, *up-peshan*, a flower). *anöi*, blue; *anöagk*, blue cloth (cf. *anöi*, deep).

**bluefish** (*Tenmnodon saltator*), Peq. *aquaanund* (Stiles).

**board** (n.), *pathsanogk*, pl. -*oyquash*. From *pohshinum*, he cleaves or divides (it).

**boast**, *muskôau*, *muskomau*, he boasts; pl. *mâskbâcheg*, boaststers. *waeenomau*, he praises; *waeenomont wuhhogkñh*, praising himself, boasting; pl. *waeenomucheg*, boaststers. *mîsheheatu wuhhogkñh* (he makes himself great), he boasts.

**boat**, *mushoau*, *mishoan* (*mushôan*, C.); Peq. *musho*, Stiles; *mishoâi*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; dimin. *mishoouâme*, a little canoe, *ibid.*; *mishoon* *hónwock*, they go by water (by boat), *ibid.*; *peotlém*, C.; *peotlon*, boat; *prânoy*, a 'little ship', Mass. Ps., John 6, 22; 21, 8; Narr. *umpshu*, a canoe, Stiles; *pangateniussatud*, an oak canoe; *kowan-wawau*, a pine canoe; *wompmissaûnd*, a chestnut canoe; *winnanânuñuek*, a shalllop; dimin. *-uckqnâsc*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *kehtanog*, *kuhtanog*, a ship (*kitôunek*, R. W.; *kehtanog*, C.).

**body**, *nuhhog*, *u'hogk* (*mâhhog*, C.), a body of man or animal; *nuhhog* (*nohhog* C. *uohök*, R. W.), my body, myself; *nuhhoguânyog*, our bodies, C.; *kuhhog* (*kohhog*, C.; *cahök*, R. W.), thy body, thyself; *wuhog* (*uuhök*, R. W.), his body, himself.

**boil** (n.), *mogguén*, = *mogquenu*, it swells or bulges out; from *mogke*, great.

**boil** (v.), *tchanopham weyaus*, he boiled the flesh (i. e. he put it in water). *nepattauash sabaheg*, boil (thon) porridge (*nepattohküküquâat*, to boil the pot, C., from *nepatau-ohkukg*). *tonopham*, it boils or seethes, is boiling; *tôppnh-hosit*, (when it is) boiled, 'sodden'; *nutauwhpâham*, I boil (it), i. e. make it boiled [from *touâhpew*, it is in the water]. *wussue ohkuk*, a boiling pot; *wussish ohkuk*, make the pot boil; *wasit ohkuk*, a pot when it boils. *nootau quo-*

**boil**—continued.

*quónchekomehau níppéash*, fire causeth the waters to boil, Is. 64, 2.

**bonds**, *kishpissungash*, pl. of *kishpissuonk*, from *kishpissu*, he ties.

**bone**, *muskon*, his bone, the bone of; *wuskon* (*weshkeu*, *wishkon*, C.); pl. *muskonash*, bones; *wuskonash*, his bones. Cf. *áskon*, a horn; *askón*, *áskon*, a hide (*oskón*, C.); *wutaskon*, his hide. *wewen*, a horn, C.

\***book**, *wussukwhonk* (*wussukqñoohhonk*, C.), vbl. n. from *wussukhun*, *wussukkuhhun*, he writes, continues writing. See write.

**bore**, *pukqusum*, he bores a hole (in or through), 2 K. 12, 9; *puckummin*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckwéhéganash*, awl blades for boring the wampum beads, R. W. Cf. *pohpukke*, hollow; *papukquanne*, *papaguanne*, thoroughly; *pohquá*, open; *pohki*, clear, transparent. *pookussohug mukiq*, he bores his ear (bores to him the ear), Ex. 21, 6.

**born**, *neekit* (when he is brought from); *neet* (he comes forth, is born, primarily grows); *noh neekit ut neekit*, 'one born in my house', Gen. 15, 3. See birth.

**borrow**, *nogkohkou*, he borrows; *nogkohkouen*, (it is) borrowed; n. agent. *nogkohkouen*, -énin, so -*kuhkauwaenin*, a borrower. *namohkau*, he borrows; *namohkaush wishquash*, 'go' borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *namohkaihuau*, *namohkohheau*, he lends; *nogohkohheau*, *nogohkueihhuau*, he lends; suppos. *noh nogohkoónit*, a lender.

**bosom** (pectus, sinus), *poachenu* (*npoachénou*, C.); *uppacheinewáot*, in his bosom [*pohshinéou*, it is divided in two, is halved]. See breast.

**both**, *neeswe*, Matt. 13, 30; 15, 14 (*na-neeswe*, C.?); *neese*, two.

**bottle**, *quonarasq* (*quánuarask*, C.), i. e. a gourd; *wisq*, a vessel. From *asq*, a gourd (?).

**bottom**, *ohkéit*; *ut agre*; *ohkreigeu ue*, the bottom of it; *wutch woschee onk yuue* *ohkéit*, *wutch woschee onk yuue dgrave*, from top to bottom, Matt. 27, 51;

**bottom**—continued.

*Mark 15, 38; ut wutchémoqut kehtahhan-nít, ut agre kehtahhan-nít*, in the bottom of the sea (*náumatnek*, in the bottom, R. W.).

**bough**, **branch**, *wutuhq, wuttuk* [wut-uh-quae, at the ends or outermost parts?]. *pauchautiquunéash*, branches, R. W.; *pohchátuk*, a bough, C.: *pohehokkom pohchátuk*, he breaks a limb, ibid. *wúdtuequn*, a piece of wood, R. W.; pl. *wuttoohqúnash*, wood, C. *chedouash, cheouash*, branches (of a vine), Gen. 40, 10, 12.

**bought**, *adtaadche*. See buy.

**boundary**, *chadhabenwúonk*, a bound mark, i. e. division; from *chacha-be-nun* (*chadchapúnun*, C.), he divides. *kuhkuhhunk*, a boundary (a marking out); *kuhkukkeg*, (that which marks) a bound mark, limit.

**bow**, n. an. *ahtomp, ohtomp*: *nutahomp* (Peq. *n'teump, nutteumpsh*, Stiles), my bow; *wutahtompeh*, their bows; *poton-kundág wutahtompeh*, they bend their bows, Ps. 64, 3; *ohtomp kah kónhquod-tush*, bow and arrows.

**bow down**, *nauwaeu*, he bows down; *nawósu*, he makes a bowing or bending; *nauwéháum*, he bows down to (it); *nau-wachtawau*, he bows down to (him). See bend.

**bowels**, *menógkus* (*munnogs*, C.), the belly or the bowels. *wuttinomohog*, the entrails, = *wut-anome-hog*, of the inside of the body. See belly.

**boy**, *muckatchouks* (*mückquachucks*, R. W.; Peq. and Narr. *muckachux*, Stiles), a man child, a boy (*nonkúp, nonkump*, a boy, C.; but *nonkomp* is rather a young man); *nunuuckquédchucks*, my son, R. W.; *muckquachuckquémese*, a little boy, ibid.

**bracelets**, *kehtippéttendpeash, kréteíppete-náprash*, from *kehte*, great, *petauun*, it is put on, *appu* (?); or is it from *kehte* and *appéh* (suppos. *appéhit*), trap, gin, that which holds fast ?. See ring.

**brag**, *mishowáu*, he brag or swaggers, C., = *mishéhheau* (?), he makes himself great. See boast.

**brain**, *wuttip*, R. W. (where "their opinion is that the soul keeps ber chief seat and residence"); *waantam wuttip*,

**brain**—continued.

a wise brain, C.; *metupp̄ush* (pl.), brains, *ibid.*

**bramble**. See briar.

**branch**. See bough.

**brand**, *nōtau pohqut*, a firebrand [*pohqut*, when it is broken].

**brant goose** (*Anas bernicla*), *menuks*, pl. *menuksog*, C.; Peq. *d'kobjeeeze*, Stiles; *munnäcks*, pl. *munnäcksw̄k*, R. W.

**brave**. See man; valiant.

**breach**, *pokshdōunk*, a breaking.

**bread**, *petukquneg*, pl. +ash (*puttuckquunge*, R. W.; *petukqūneg*, C.), a cake, bread in a cake [that which is round; from *petukqui*, *puttukqui*, round]; *petukqununk*, n. collect. bread: *weekog petukqununk*, unleavened (i. e. sweet) bread; *weekonie petukquneyash*, unleavened cakes.

**breadth**, *ne koshkag, ne kishkag, ne auaqne kishkag*, its breadth, the breadth of it. From *kishke* (*kishki*, C.), broad, from side to side; *kishke*, at the side of. Vbl. n. *kushkesuunk*, breadth (abstractly). *mishekiskhku ayeunk*, a broad place; *mishonogod squont . . . mishonogok may*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *mishekiskenauqkhetu*, 'in the broad ways', Cant. 3, 2.

**break**, *pohqunum*, he breaks (it) asunder or in two, as a staff, a thong; *pohqunau*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquetaham*, he breaks asunder (an inan. obj. pertaining to or for another); *pohquettahamwog wuhkontush*, they broke his legs; *pohqetalhash verpitūash*, break thou their teeth, Ps. 58, 6; *poksheau*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*poohquisshau*, C.; *pókeshā*, *pokeshawwa*, R. W.); *pokshadtam*, he breaks (it) with violence or suddenly. *sohqunum*, *sukquunum*, he breaks (it) in pieces, as bread; *sohquettaham*, *sukquetham*, he breaks in pieces (an inan. obj. peraining to or for another).

**breast**, (*pectus*) *pachenau* (it divides in two, is halved); (mammæ) *mohpanag* (*mohpdñneg*, C.); *mapānnog*, the breast, R. W.; *wohpanay*, his or her breasts, sometimes pl. *wohpanagash*. See bosom.

**breath**, *nashauonk*, *nashaonk*, the breath, the spirit, El. Cf. Del. *techéron*, Hkw. **breathe**, *nahnashau*, he breathes, (*nahnashānat*, to breathe, C.); *nahnashant*, when he breathes.

**briar**, **bramble**, *kōus*; *asiunekōus* [*has-sune-kōus*, stony (i. e. very hard) briar ?], a thorn; pl. *kōusseg*, *asiunekbussog*. Cf. *muhkos* [*m'kōus?*], the nail of a man or talon of a beast; *mukqs*, an awl.

**bride**, *wrettaudtean-in* [*wetauadteait*, when she is married, taken as a wife] (*naowetauatam*, I (a woman) am married, C.). See wife.

**bridegroom**, *wüssentumwéen*, *-wāñin* [*wüssentam*, he marries (*wüssentam*, 'he goes a-wooing', R. W.)]. See husband; marry.

\***bridge**, *toynsk*, R. W. Cf. *toskeonk*, a ford.

**bright**, *wóhsunáe* (*wossunāe*, C.), bright, shining, as a torch or fire; *wohsippáe*, *wohsipptáe*, bright, glittering, as stones, polished metal; *wóóhsuppáe* (and *wóssittáe*) *togkodteg*, glittering sword.

**brightness**, *wóhsunbonk*, a shining forth, emitting light. *wompag*, bright light, that which is bright; from *wompi*, white.

**rim**. See edge.

**bring**, *paudtau*, he brings (it) hither: *paudtaush* (*paútous*, R. W.; *patauish*, C.), bring thou it hither; *paudtah*, bring (it) to me; *paudtök* (*pautdñoq*, R. W.), bring ye it. *pásavau*, he brings (him) hither or near; with suffix *uppasauh*, he brought him to him (*noh paso*, bring him, C.); from *páhsu*, *pasoo*, he is near. *sohhawinau*, he brings (him) out, caus. from *soham*, he goes out; caus. inan. *sohhawittau*, he brings (it) out. *petukodtam*, he brings (it) in. *pat-chippohñat*, 'to bring up anything from a place', C. (?). See fetch.

**bring forth**. See bear children; produce; yield.

**broad**, *kishki*, *koski*. See breadth.

**broken**, *poksháe* (*pókeshā*, *pokeshawwa*, R. W.); *poohqutshau*, C.). See break. **brook**, *sepúse*, *sepuns*; *sepóse*, little river, R. W.; *sebuzzez*, *sebuczze*, Narr., Stiles.

**brook**—continued.

Dimin. from *sēpm*, a river. Dimin. of 2d degree *seporimese*, a little rivulet, R. W.

**broth, pottage**, *sóbahíg, sebahíg, sabahíg*, that which is made soft or thinned.

From *saupáe, sabáe*, soft, thin, melting.

**brother**, *wemati-oh*, his brother, the brother of (him); *wemati-in* (*wemattin*, C.), a brother, i.e. any brother, the brother of any; *neemat*, my brother; *kremat*, thy brother; pl. *wemutog*, his brothers (*wemattuock*, they are brothers, R. W.). *weetahtu-oh*, her brother or sister, properly one of the same family or born in the same house (*uetut*, a sister, C.). *nun-nohtónukqus*, my brother; *kenohtónukqus*, thy brother; *wunohtónukqus-oh*, her brother, the brother of (her). *wetompas-su* (his or her friend), his or her brother or sister (*wetompas-in*, a sister, C.); *neetompas*, my brother or sister; *keetompas*, thy brother or sister (Abn. *nidaibé*, mon frère, seu un étranger que j'aime comme mon frère, Rasles). N. collect. *wemattineunk*, all the brothers, the brotherhood. *weesumus-oh*, his or her younger brother or sister, the younger of brothers or sisters (*weesummis*, a sister, R. W.; Muh. *ugheesum*, a younger brother or sister, Edw. 91). *mohtomníégít*, *mohtomíégítche*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *netohcon*, an elder brother; *umise*, an elder sister, Edw. 91). See sister.

It is doubtful whether Eliot had himself mastered the distinctions in the expression of degrees of relationship between male and female members of the same family. From a comparison of the revised edition of his translation with the translation of John's Gospel printed with the Massachusetts Psalter in 1709 it appears that *wemati-oh* expressed the relation of brother to brother, *wun-nohtónukqus-oh* of brother to sister, *weetahtu-oh* of brother or sister (without distinction of sex) to brother, and *wetompas-su* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTÉE, SCEUR.

**build a house**, *wekittean*, he builds his house, makes his wigwam (houses himself); *wekukkuu*, he builds a house for (another person).

**building**, n. *wekitteaonk* (pass. vbl. being built). -*konuk*, which seems to signify an inclosed place, a shelter or covert, was used in the composition of names of buildings other than dwelling houses erected by the English. Thus *qunnukque-konuk* (*quinuhqui-kómuk*, C.), a high tower; *muyyarakonuk* [*miyac-konuk*], a meeting house, C.; *mechimnkkónuk* (feeding house), a barn, ibid.; *woskerhe konuk*, the top or roof of a house, etc.

**burden**, *weanun*, *weanin*; *weassmau*, he bears a burden; *weassut*, when he bears a burden; pl. *neg weassukey*, bearers of burdens (*niáñdásh* and *úfáwrhush*, take it on your back, R. W.).

**burn**, v. i. *chikohcean*, *chikohtan*, it burns; *noatau chikohtop*, the fire burned (*chikoh*, C.; *chickot*, fire, R. W.); from *chéke*, *chikke*, violent, fierce, and *ohtean*, it has itself, it inherently is); *chikohtáe*, burning, on fire. V. t. *chikkosum*, *chikohsum*, he burns (it); with an. obj. *chikkossu* (*nut-chikkos*, I burn, C.). Vbl. n. (act.) *chikkóhsounk*, *chikkóhsounk*, a burning; (pass.) *chikkoswuttónik*, a being burned. V. i. *nashquaneau*, it burns, primarily it rages. Cf. *nashquit* (when it storms violently), a tempest or destructive storm (*nun-nishquet*, I rage; *nashquitin*, a northerly storm or a tempest, C.). Suppos. part. concrete *nashquittag*, that which burns, a fire (*segutta*, R. W.); *nashquinnáe mohkossauish*, burning coals. V. t. *nashquissu* [*nashqm-ussu*, he makes burn], he kindles, sets on fire; sometimes v. i. *nashquinnáumohteau*, he kindles fire. See consume.

**burnt**, *chikkohtauun*; *chikkosumun* (of inan. obj.), pl. +ash.

**burrow**, *wónogq* (a hole); *óronogknog*, *áronogknog*, they burrow (have holes).

**burst**, *pashksheau*, it bursts asunder; *pashkuhkum*, *pashkuhkum*, he bursts (it) asunder. From *páhshe*, half; *pohsheau*, it divides in two. See gun.

**bury**, *posekinnau*, he buries (him); suffix *up-posékin-óuh*, they buried him (*nup-paosúkin*, I bury, C.; *posakúnna-*

**bury**—continued.

*mun*, to bury, R. W.); *posekinit* (when he is buried), his burial; *posekinittewonk*, a burial, being-buried. From *posken*, he is naked; *poskinan*, he strips (him) naked or is naked.

**bush**, *nepéunk*; *chippishinneuhtugk*.

**business**, *affair*, *ünniyéonk* [act. vbl. from *unnaiinnat*, to be so or in such manner], condition, ease, circumstances; *ponniyene ünniyéonk*, ‘rude behavior, manner, way, state, condition’, C.; *wumnegeñ unniyeonk*, a good cause, ibid.; *matcheniyetonk*, ‘evil case’, El.; *wuttinniyeuongash*, his affairs. *pissau-matónk*, *pissishónk* (*pissaiyenonk*, C.), business, employment.

**but**, conj. *qut* (*qut*, *qut onch*, C.); *webe*, *wepe* (only), but, Mass. Ps.; *qut onch*, *ohnchikoh*, but yet.

**buy**, *adtóau*, he purchases from (him); *noh adtóatl*, he who buys, a buyer;

**buy**—continued.

*adtóadche*, bought, purchased; act. vbl. *adtóonk*, a purchase (*óadtuuhku*, he pays (him); *oadtuhkah*, pay me; *nut-tottowam*, I buy, C.); *manóhamin*, he buys it, R. W.; *kum-manóhamin?* have you bought (it)?; *kum-manóhamoish*, I will buy it of you; *kuttattoúamish*, I will buy this of you, ibid. Elsewhere, *manoohan*; an. obj. *manowhan*, he redeems or ransoms. *taphum*, *tabhum* (he satisfies, makes satisfaction), he buys(it); *taphumau*, he buys it of (him); *nut-taphumauop*, I bought (it) of (him). From *tápi*, it is enough, it suffices.

**by**, prep. *nashpe*, by, by means of, with (object, agent, or instrument) (*nashpe*, *nashpene*, by or through, C.); *wutche*, by, proceeding from.

**bye and bye**, *náim*, *námitch*, R. W.

## C

**call** (v.), *wehkomañ*, *wekomau*, he calls (him); *wehkom kahsuk*, call thy husband (*wéum*, R. W.); *wehquetum*, he calls for (it), asks for (it); *wehquetumau*, he calls on (him) for (it), asks (him) for (it); *kaowehquettumoush*, I pray thee (*kaowehquettumóush*, I beseech you, C.).

**call by a name** (appellare), *hettamuñ*, it is called (*tahóttamen*, what call you this? R. W., = *toh hettamuñ*, what is it called?); *ne pish hettamuñ may*, it shall be called the way, etc., Is. 35, 8. *hennou*, *hennau*, he is called (by the name of); *toh knütchenit?* what is thy name (how are you called?) (*tahéna?* what is his name? R. W.); *hennou*, *áhunón*, he calls (him); suffix *wuttinuñ*, he called him.

**call by a name** (nominare), *usso-wemau*, he calls or names (him); *pish kuttussowen Jesus*, thou shalt call his name Jesus. *ussowetam*, he calls or names (it); *toh ussowetam?* (*tahosswétam*, R. W.) what is the name of it? *usso-wessu*, (he is) called or named; *assawesit*, called (when he is called), C.; *utíssawese*, I am called or named, etc., R. W.

**calm**, *uwépin*, the wind ceases (*uwépu*, a calm, R. W.; *uwepéte ahquompi*, a calm season, C.; *arépesha*, it calms, R. W.). Cf. *waban*, wind.

**camp**, *tuppuksinnawonk* [act. vbl. from *tuppuksinnawog*, *tuppuksinwog*, they encamp].

**can** (auxil.), *woh*, ‘may or can’, expressing ‘a possibility to be’, El. Gr. 20; *uttoh woh yeush en náih*, how can these things be? John 3, 9; *matta woh wumutupóshamanoh*, he could not answer him. See able; unable.

\***candle**, *wequánanteg* (*wasáquanáñtik*, C.; *wequananlig*, R. W.). See light.

**canoe**. See boat.

**cap**, *hashawnukw* (*ashónaquo*, or *saunketíp-po*, cap or hat, R.W.; *onkqueekhó*, a hat, C. Cf. *onkqueg*, *onkwheg*, that which covers over; a cover).

**captain**, *mugwomp*, *mugquomp*, pl. +*aog* (*keénomp*, *máckquomp*, pl. *-pañoy*, ‘captains or valiant men’, R. W.); *umuk-quompáe*, valiantly, C.), = *mogke-omp*, great man (relatively great or by com-

**captain**—continued.

parison). *kenump* (*kenompāē*, valiantly; *kenompāonk*, valor, C.).

**captive**, *missin*, indef. *missinnin* (*missin-ne*, R. W.); *num-missinidin evo*, this is my captive, R. W.). *missinnin* primarily signifies a man (homo) of any other (that is, inferior) nation, as distinguished from *wosketoup*, the tribe-man (vir); literally it is 'one of the many', *missinuu*; pl. *missininiuuq*, people (*ninninissinidawock*, 'folk', R. W.), answering to Greek *οι πολλοι* etymologically, but more exactly to *βάρβαροι*, 'barbarians', in its applied use; *missinidou*, *missinna*, he is a captive, an outside or foreign barbarian.

**capture**, *missiinohkonau*, he takes or carries away captive (him or them); with suffix *nah unniassinohkonu*, he took them captive. See catch; seize; take.

**care for**, *wuttauantam*, he cares for, is careful of (it); *wuttaamtam*, he is careful, or full of care (*wuttaamtam*, C.; *notumndintum*, 'I am busy', R. W.). *nanauantam*, he takes care of (it); *nanauantamōe*, careful, C.

**carry**, *kup-pummineykon-ish*, I will carry thee; *nup-pummineyceetam hussu*, I carry a stone, C. (?). *sohawruttan*, he carries (it) forth. See bear; bring.

**carve**, *kogkōshum*, *kogoksum*, *kukkussum*, he carves, shapes by cutting, cuts out, engraves (it); *kogorumazonk*, 'engraving', carving; *kogoksumwe*, carved, 'graven'.

**cast (stone)**, *togkonat qussuk*, to hurl a stone at an object, from the hand or a sling. From *togkom*, he strikes.

**cast away**, *pogketam*, he casts (it) away (*nup-pakētam*, I throw away, C.); *pogkenau*, he casts (him) off or away (*n'pakētam* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *noh pagkenont ummittam-wusso*, he who divorces or puts away his wife; *pognit*, (when she is) put away, divorced.

**cast down**, *unnohkónau*, *nohkona*, *nohkinau*, he casts (him) down; suffix *wuttiinohkonuh ohkeit*, he cast him to the ground; *nohkshau*, *nohkshaw*, he

**cast down**—continued.

casts himself down (quickly or violently); *noukuhkonau*, he casts (him) down (from a high place); suffix *un-* *noukuhkonu*, he casts them down; *unnoheteau*, he casts (him) into or to; *unnoheteig nastaut*, they cast (them) into the fire; *unndhteam*, *unnoheteum*, he casts (it) down; *penohkonan*, he casts or throws (him) down (*penohkōnat*, to throw down, C.); *penuhkau*, he cast down upon (him); *upperuhkawoh quisakquanash*, he cast down on him stones, Josh. 10, 11; *penaheteau*, he cast down (it) upon (it): *penaheteau wahhogkuh en ohkekantu*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *nokeu*, *nohku*, he descends, -en *ohke-av*, goes earthward.

**cast into the water**, *chaupham* (*chowropōmmin*, to cast overboard; *chowophasū*, cast (thou) it overboard, R. W.); *chauphuhdeash om*, 'cast a hook', Matt. 17, 27. So, *chaupham*, he boils or seethes (it), i. e. puts it in water. Cf. *chaupsheau*, he casts himself or falls into the water.

**catch (ensnare)**, *puttawhau*, *puttuhhau*, he catches by a snare, ensnares; and pass. (but more usually, *puttohham*, *puttahham*, he is caught, ensnared); *puttuhhanu*, they are snared; *puttuhhuk*, when he is snared; *kupitham*, thou art caught (in a snare), Jer. 50, 24; *puttah-hamrehettit*, when they are caught (as fishes in a net); *puttuhhukquehettit*, when they are caught (as birds by a snare), Eech. 9, 12. Cf. *petshaw*, he falls into (a pit or snare); *petutteau*, he goes into, enters; *pītāu*, he puts into.

**catch (lay hold of)**, *tohqunau mosquoh*, he catches a bear; *wutohqunibūh*, they catch him; *tohqunum* (*tohqunum*, C.), he catches, seizes hold of (it). Cf. *togquin nishwre . . .* 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wuttanuu*, he catches or lays hold on (him) by (a part or member); *wuttanuu wweeshittan-it*, I caught him by his beard; *noh anumont anumoweh urhtauogut*, one taking a dog by the ears.

**caterpillar**, *maorpáog*, *maopauoak*.

**cattle**, *netassa* (*netas*, C.), pl. *netassuog*, any domestic or tamed animal.

**caught** (by inan. obj.), *uppuhuk sôgkutin*, his head caught (in a tree).

**cause; causing.** Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of -*wah-* or -*eh-* after the root of the verb, as *pogkenuwurog* they are blind, *pogkenuuwahéög* they are made to be blind; *nastau* he hears (it), *nastawahé* cause thou me to hear; *wahtean* he understands, *wahtenuwahé* cause thou me to understand; *noh pannéout* he who goes astray, *noh pañneadheout* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *wutch*, alone and in compounds, entering into the composition of nearly all verbs which include the idea of source, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See because; father; from.

**cave, cavern**, *hassunegk*.

**cedar**, *chikkup* (*utchukkúppemis*, C.; *mishquártuck* [=*musquí-uhlug*, red wood], R. W.).

**change**, *óswawunum wuthagkaounash*, he changes his garments; *óswawunot*, if he change (beast for beast, Lev. 27, 10); *mutta nut-ghosue ussu*, I change not (I do not changeably); *óswawenot*, it is changed, it changes; *pajeh óswawemank*, till it is (shall be) changed.

**cheat**, *asakekodteamo*, he uses deceit, deceives intentionally (*nut-asakekodteam*, I cheat, C.); *noh asakekodteamurit*, the deceiver, he who deceives (habitually); n. agent, *asakekodteamoorn*, one who deceives (actually). See deceive.

**cheek**, *manonau*, *m'nanonau*; *nannanau*, my cheek; *wannanau* (*wonnanou*, C.), his cheek [*nananau*, he sucks?].

**cherish**, *nussohkommoosónvam*, I cherish or nourish (*summoontinnéat*, to be cherished or nourished, C.).

**chestnut**, *wampuuus* (*wómpimish*, R. W.), a chestnut tree; *wómpimineash*, chestnuts, R. W.; *wauymunch* (Narr.), Stiles; Del. *wipim*, chestnut, Hkw. [*wompi-minneash*, white fruit or nuts].

**chew**, *pasqudtam*, he chews (it)?; *asquam pasqudtamomuk*, before it was chewed, Num. II, 13 [*pasquag*, fine, minute; cf. *pup-pissi*, dust]. *onchittanou* or *kohkodhumou*, it chews the cud; *onchittamont*, *kohkodhumont* (suppos. part. an.), chewing the cud. *oncheteauun*, 'revised' or 'corrected', is used on title-page of Rawson's edition of Samp. Quinnup. (Sincere Convert), 1689.

**chief**, *kehche*, *kehte*, *kehtau*, he is chief or relatively great. See old. *missag*, *mohsag*, relatively great or important; *wame mohsag*, that which is more or most great; *missugke*, great, powerful, important; *masugkenuk*, (when he is) very great, chief; *wame masugkenuk*, 'the Almighty'. *piahquattak*, *piahquuttunutche*, chief or principal (man, servant, etc.), Gen. 40, 20, 22. See ruler; sachem.

**child**, *mukki*, pl. +*og*; dimin. *mukkiës*, a little child (*mukkoies*, C.; *num-mückiese*, my child, R. W.). *nannuk*, (when he sucks) a sucking child; *nomukée mukkies* (*nonduis*, *ndonsu*, R. W.; Narr., *unnuus* Stiles; Peq., *názus*, Stiles) a sucking, *peisses*, *prississu*, (he is) very small [an. dimin. from *pear*, little]; *peississit* [suppos. part. from *peississu*], when he is very small; *noh peississit*, 'he who is least', Matt. II, 11; pl. *peississitcheg*. Intens. or dimin. of endearment, *papeissen*, *papeississit*, *papéasek* (inan., but applied to children, 'little thing') (*papóos*, a child, R. W.; *nipp-pápoos*, my child, ibid.; Peq., *pouppous* Stiles; Lat. *pupa*, *pusa*). *mukkutchouks* (*mückquachucks*, R. W.), a male child, a son. See boy. *nunkomp* (*únkup*, C.), a boy, a youth; dimin. *nunkompates*, *nunkompaenes* (*nonkumpaes*, C.) [*nunkon* (*naük*), light, levis, and *omp*, man]. *nunksqa*, *nunksq* (*nonkishq*, C.), a girl, young woman [*nunkon-squa*]; dimin. *nunk-sques*, *nunksquemes*. See young. *neechanog*, pl. (they are born) children (without regard to age or sex), offspring; *wunneechan*, his child (Muh.

**child**—continued.

*wnerhan*, Edw.; *kenechánog*, your children, C.); *wunnecháneunk*, the children, as a body or class, collectively. See daughter; son.

\***chimney**, *wunachikomuk* (*wunuachkém-nuk*, C.); *wunuanchicómowk*, R. W.), = *wanashque-komuk*, on the top of the house.

**chin**, *nišham*, C.

**chogset**. See cunner.

**choke**, *nappashoo*, I am choked, C.; *nipivashubog*, they are choked, El.

**choose**, *pepénaū*, *pepenau*, he chooses (it); *pepenash*, choose thou; *pepenau*, he chooses or selects (him); *maheche pepenánuonche*, after having chosen him, C. From *penaw*, it is different; *pe-penau*, he differences.

**chosen**, *pepenárouche*, -auonche, one who is chosen.

**circle**. See round.

**circumcise**, *quashqussou*, *quosquswan*, he circumcises (him); *quoshqussausu*, (he is) circumcised; suppos. part. *noh quoshqussuk*, being circumcised.

**circumcision**, vbl. n. *quoshqussausuonk*.

\***city**, *kehtotan*, *kehtotan*, great or chief town. See town.

**clam**, *poquaúhock*, R. W.; Peq. *poh-quanhhaug*, *p'quaughhaug*, Stiles; the round clam (Venus mercenaria), from the black or, rather, dark purple margin of the shell, of which the Indians made the 'suckaihock or black money', R. W. 104. The first portion of the name, *poquaue*, is retained in Nantucket; the last, *quauhoug*, in other parts of New England. Räsles gives (Ahn.) 'peksé', pl. *peksahak*, huitres'. The derivation is not clear. Perhaps *pukquag*, that which is bored, and *hong* (hogk), a shell; or *pukquog* (*póquag*) may be employed in its derived sense, an enclosure, with reference to the box-like character of the shell as contrasted with the gaping valves of the Mya. *sickissuog* (*sikkissuog*, C.; Peq. *sucksawang*, Stiles), long clams, Mya arenaria [= *suhq*, *sohq-ussuog*, they spit or squirt].

**claws, talons**, *onkquinnésoq*; *wonkquinnésoq*, their claws [*nhquon-ew*, dim. a little hook]. *mühkos*, pl. *mühkossog*, the

**claws, talons**—continued.

nails, claws, hoofs [*m'uhkous*, a sharp point].

**clay**, *manoñsk*, pl. *manoñskog*, 'bricks'; **clean**, *pahke*, *pohki* (*pohkoigüe*, C.); *pahkeyénú*, cleanly, *ibid.*; *pahkesu*, (he is) clean, made clean or pure; *pahketau*, he cleans (it), makes clean.

**clear**, *pahke*, *pohki*, (it is) clear (*pohkeryé*, C.); *páuqui*, R. W.); *pohqude*, open, manifest, that may be seen through (*pahke*, *pohkigen*, clearly, C.); *póhkok* (when it is clear, transparent), the clear sky (*páuqui*, *páuquapút*, 'it holds up', R. W., i. e. it is clear). Related to *pohqui*, it is hollow, bored through; *póquaq*, a hole; hence, that which may be seen through. Cf. Greek διά, διά δύω, διέκαω(δεῖντυμι), possibly διάω, to divide.

**cleave**, *pohshinuu*, he divides, cleaves in two, literally he halves (it), from *pohshe*, half. *pohpasschtuu*, he cleaves it, makes it divide [*pohshe*, with redup. freq. and caus. inan. form].

**climb**, *kutótanohdou*, he climbed up, went by climbing; *wutótauau*, he climbed up to or into a place (*n'tánum-tawem*, 1 climb); *atániutowash*, climb thon, R. W.); *tohkaotuan*, he climbs on (it), as a ladder, a rock, a tree (*nut-tohku*, 1 climb, C.).

**close, closed**, *kuppohham*, he stops, shuts, closes (it); *noh kohhog*, he who stops or closes; *kobhamuk*, suppos. part. inan. pass. closed, when it is closed (*káppash*, 'shut the door', R. W.); *kuppáhash* *üsquont*, shut the door, C.); *kuppi*, thick, close, dense (*cuppí-macháug*, a thick wood, a swamp, R. W.); *kuppahta*, in a thicket or thick wood; *kuppadt*, *kuppad* (when it is close), ice (Peq., *kuppat* Stiles); *kuppohou* (the instrument of closing), a door; *koppó-muk*, *kobhamuk*, *kohhog*, a closed place, a harbor or haven; *kupputtan* [= *kuppitán*, closed month,] a dumb person, etc. See shut.

\***cloth**, *môak* (*maúnek*, R. W.); *monug*, C.); *m'buag*, *m'onag*, in compound words -*onagk*; *womponak* (*wómpinuit*, R. W.), white cloth; *mequonogk* (*nishquinuit*, R. W.), red cloth. *comonekunnuo*, have you any cloth? R. W., i. e. *kum-maúnek-unnuo*. *mónak* was often

**cloth**—continued.

used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. *kummanóheamin*, 'have you bought?'; *nummonanquish*, I come to buy (of you); *monanaquushanog*, chapmen, R. W. Or, with reference to its texture, *monak*, that which is many (?).

**clothe**, *hogko*, he is clothed (with); *hogkush* (*oquash*, R. W.), 'put on', be thou clothed with; *hogut*, *agquit* (when he puts on), clothed with; *ne agquit*, *ne águt*, that which he is clothed with (*squádus uáhuug*, 'a woman's mantle', R. W.); *ogguineat*, *hog-*, to wear clothes, to be clothed (*ogguineat*, to put on, C.); *nut-ógguauehhuaa*, I clothe, C., i. e. make clothed. V. t. *oggunum*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkan*, a dressed skin (*acóh*, 'their deer skin' mantle, R. W.); *hogkaonk*, clothing; *hogki*, scales; *onkhum*, he covers (pass. he is covered); *onkuanneat*, to be clothed.

**clothing**, *hogkaonk* (*aukaonk*, C.), pl. *-ongash*, garments. See dress.

**cloud**, *matokys*, *mahtohqs* (*mattáuqas*, R. W.); *wompatokys*, a white cloud; *matohquodt* (*máttáquat*, R. W.), when it is cloudy or overcast, 'foul weather' [= *m'wuttagki*, moisture, wet?].

**coal**, *mohkussa*, *mohkos*, a burning coal; pl. *mohkossaash*, coals of fire; *nuue moi onk* ne *mohkos*, blacker than a coal [= *m'kossa*, that which is hot (?), or *moikossa*, black-hot (?)]. Cf. Abn. *mkusá*, charbon éteint; *mkaséskstai*, charbon ardent, Rasles.

\***cock**, *monsh* (*mónish*, *námpash*, 'a hen, a cock'), C.; perhaps intended for *mónish nompasim* (a male); *chicks*, "taken from the English", R. W.).

**codfish**, *anishádmog*, C., from *unusgu*, *anishi*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *panganaút*, pl. + *amurock*, R. W. (but *pákomiótam*, haddock, C.). **cold**, *sonqui*, (it is) cold or cool (to the touch); *ohke sonqui*, the earth is cold, C.; *sonkippog*, cold water (*saunqni níp?* is the water cool? R. W.); *saunkopangot*, cool water, *ibid.*; adj. an. *sonkquesu*, he is cold (*aumúm sonkquesu*, the dog is

**cold**—continued.

cold; *nuus-sonques*, I am cold, C.; *tohkoi* (*tahki*, *tátakki*, R. W.), it is cold weather (*waacheke tohko*, it is very cold, C.; *tahkés*, cold, R. W., but rather, cool, a little cold, *djimin*. of *tahki*); adv. *tohkuen*, in cold weather; suppos. inan. *tohkg*, (when it is) cold. Cf. *taquâmek*, autumn; *taquâttin*, it is frozen, R. W.; *taipn*, *tohpu*, frost; *tahtippadton*, he quenches, he cools (it); *áhdappadtam*, he quenches, *quoshquodcha*, he feels cold, suffers with cold (*quosquatchu*, he is cold, C.; *núckquosquatch*, *níckquatchim*, I am cold, R. W.; *annum quosquatchor*, the dog is cold, C.).

**collect**. See assemble; gather.

**come**, *peyáu*, he comes, oppos. to *monchu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *peyanish* (*peyosh*, C.), come thou; *peyunk*, come ye; suppos. part. *payont*, when he comes, he coming; *puihettit* (*peyáhettit*, R. W.), when they come, they coming or being come (*tahwîtch kyp-peyaámen?* what come you for? R. W., = *tohwîtch kyp-peyaámar?*). See arrive.

**come or proceed from**, *wutcheu*, *wadchiyeu*, he proceeds or originates from or in (having regard to the origin or source), sometimes *wutjishau*; suppos. part. *wadchit*, *wajhet*, he who comes from: *toh wadchit*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchich*, 'whence I am', John 7, 28; inan. pl. *nushmanash wutjishaash*, boats came from, John 6, 23 (*tumna wutshainock?* whence come they?); *wetúómenek nóteshem*, I came from the house; *náwratnuck nóteshem*, I came from afar, R. W.) From *wutche*, from, *kachémaw*, *kutchemow*, it proceeds or comes from (with regard to procedure or progress); *kuen kitche*, I begin, C., i. e. I go onward from; or *nukkitcherüssem*, *ibid.* See begin; earth; father; proceed.

**comfort**, *tapéhhuan*, *tapheau*, he comforts (him), lit. causes (him) to be content (*unt-lippich*, I comfort, C.; *tapéhhuhónut*, to comfort, *ibid.*). Caus. from *taipi*, *tápi*, it is sufficient, or enough; *tapandam*, he is satisfied. See satisfy.

**command**, *annumau, annaonau* (he speaks with authority to), he commands (him); *annaonóish*, I command thee (*kut-ananauk*, he commands thee; *utnananauk*, he commands me, C.); *tah ánot, ne ánot*, what he commands; suppos. part. *noh ánot*, he who commands, he when commanding; *wutlin-nówaonk*, (his) saying, command. See say; think.

**commandment**, *naumatuonk*, pl. *-ongash*, law, commandment. *annaoteamawonk*; *wuttannteameawonk* God, a commandment of God; act. vbl. from *annaoteam, annaotum*, he commands (inan. obj. or intrans.) *nawonk*, a saying (by a superior to an inferior), a commandment; from *nawau*, he says. See say. *kukkuhwauonk*, ordering, an order or command [lit. a marking out, from *kukkuhau*, he marks out, sets in order].

**common**, *naachekeyeuo*, it is abundant, it is common; *nanwe missininniug*, common people; *nanwe petukquaeq*, common bread (*nanwe wosketomp*, any man, C.); 'nanwe wit-Epistleum Jude', the general epistle of Jude.

**commonly**, *wekönche*, C.

**commotion**, *wogkoueonk* (a stirring up, or setting in motion), a stir, tumult, commotion.

**companion**, *weetomukqntch* (he who goes with or accompanies); *weetomp*, a companion, comrade, friend. See friend. **compare**. See liken.

**compel**, *chetanuwar*, he compels (him), C.; *chetimau*, El. See force, v.

**complain**, *quenowáuog*, they complain, R. W. (rather, they are in want, lack something); *tahwích quenawdyean?* why complain ye (sing.)? R. W.

**completely**, *pakodche* (*pauköche*, 'already', R. W., and *pangöchte*): *pakodche ussenat*, to do completely, to accomplish; freq. *papogkodche*, to the full or uttermost. See finish.

**conceal**. See hide.

**conceive**, *wompequau, wompequaen, -quóou*, she conceives, is pregnant; *wompequait*, if or when she conceives; adj. *wompequéde* (*wompéquo*, C.), with child, pregnant; *wompequauonk* (a conceiving), conception.

**concerning**, prep. *papaume*.

**condemn**, *pakodchiman, pogkodchiman* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkodchuumuónat*, to condemn, to convince (?), C.). From *pakodche*, completely, utterly; lit. there is an end of it, he finishes it. *wussumau*, he judges, sentences, or condemns (him). See judge.

**condition**, *circumstances*, *ümýyeouak* (his affairs, matters, res). See business. **conduct one's self or behave toward, do or act toward**, *unnehuan, unneheua, unhean*, he deals with, treats, acts toward, does to (him); *ne pish kuttinhen*, that or thus thou shalt do to me; *tah kittinhes?* what am I doing to thee? how do I act toward thee?; *ne unneheh*, so deal thou with me, 2 Chr. 2, 3; *unnehuk* (*unneheuk*) *nag*, deal ye with them, deal with them; *ne nuttiaheun ne ánhit*, I do to him as he hath done (as he may do, suppos.) to me, Prov. 24, 29. This verb, of very frequent use, is a causative from *neane*, such, so: *unnehhran*, he causes it to be so to him.

**coney**, *wañtuckques*, R. W. In the reprint 'the conck', but in the original 'the conie'. *mohtukquasog*, conies, Ps. 30, 26 (*wuhtukquasug*, Mass. Ps., Ps. 104, 18).

**confess**, *sampaum, sampaaantam*, he confesses (it); *sampaau* (*sampawau*, C.), he confesses to (him). From *sampwe, sampui*, rectus.

**conjurator**, *pauwan* (*powráw*, R. W.), a priest, conjurator, or sorcerer. See priest; wizard.

**conquer**, *sohkum*, he conquers, overcomes, prevails over (it); *sohkom otan*, he took the town; *sohash nachuk*, overcome (thou) evil, Rom. 12, 21; an. *sohku*, he prevails over, conquers (him); suffix *wus-sohkuon-oh*, he prevailed over him; *noh sohkuon*, he who prevails or conquers (suppos. when conquering); pl. *neg sohkuoncheg*, they when conquerors, the conquerors. *än-nüau, ännüau*, he overcomes or conquers, C. (?).

**consider of, meditate on, devise, natwóntam**, he considers of (it).

**consume**, *moh tupohteau, mohtuppaen* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., *mohtuppaðmo*, it is consumed, melted (*moh tuppaenute*, to consume; *num-mohtuppaen*, I consume or I am sick, C.). With the sense of misfortune or disaster, *mahtsheau*, it wastes away, consumes; so, *mahtsheau, mahtsheau*, it decays, it fails, it vanishes away. From *mache*. See decay; have; pass away; sick. *natau mahekekussum*, the fire consumed (it); *natau mahekekussuu*, the fire consumed (him), = *maheche-chikossum*, made an end of burning. *mohtutano*, it is consumed; *mahtugash mohtutta-ash*, the trees are consumed, i. e. burned up. *mahtsuwae, mahtsuhuae*, consuming (as a fire).

**contempt**, vbl. n. act. *mishanunuonk*, a despising or contemning; pass. *mishanuittuonk*, a being despised or contemned. See despise.

**contend with, be at difference with**, *penuanumau*, he contends or is at strife with (him); *noh penuanumot*, he (when) contending, he who contends; mutual an. *penuanittuog*, they contend with one another. From *penouen*, there is a difference; *penore*, different.

**contented**, *tupantam*, he is satisfied with (it); he is contented, = *ápi-antam*, satisfied, or enough-minded.

**contention**, vbl. n. act. *penuanunuonk*, having a difference with; recip. and pass. *pennuittuonk* (mutual difference), contention, strife.

**continual**, *nagwutteé*; adv. *nagwutteau* (it continues or is continual), at all times, always (*nagwutteacyeuooiik*, perseverance, C.).

\***converted**, *quinnuppekompau*, (he stands turned about), he is converted. N. agent. (indef.) *quinnuppekompauaénin*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Simpnuttahue Quinnuppekompauenin*).

**cook**. See *bake*; *roast*.

**copulate**, *wehpamaau*, he has sexual connection with (her), he ties with, as man with woman; with suffix *əwehpō-*

**copulate**—continued.

*muh*, he lay with her; *wepamae wuskanne*, semen virile; *wepumareónk*, sexual connection; but the same (?) verb, *wepimau*, *wepimau*, signifies he eats with, shares a meal with, as *pish kaw-wepiminevo*, ye shall eat with me, I Sam. 9, 19 (*wehpittuk*, let us eat together, Exp. Mayhew). See couple.

**cord, string**, *pemineah*, *pemineeoht* (*pemineeah one*, a (fishing) line, C., = *aúmanep*, R. W.; *peámenyaht*, a cable (?), C.). *tuttupun*, *tuttupnuonhog* (it is twisted), a cord, string, or thread; *hasadþre tuttrippa*, a tow thread; *musquí tuttupun*, a scarlet thread.

**cormorant**, *kuts, kuttis, kittuhu*, pl. *-nog* (*kitsnog*, R. W.).

**corn**, *weatchimin* (the plant or corn in the field); pl. *weatchimineash* (the fruit) (*eachimmineash*, C.; *ewáchimineash*, R. W.; Peq. *eweáútchemins*, Stiles; Narr. *accoquiss*, Stiles; Abn. *skom8n*, pl. *-nar*, *neskstar*, 'blé entier, qui n'est pas pilé'; *8aúbighen8t skom8har*, or *8aúbemnar*, blé blanc; *8i8menar*, blé jaune). This name is compounded of *min*, pl. *mineash*, grain, fruit, and a word which is related to *meech*, he eats, and *meechum* (he eats it), food, the primitive form or radical force of which I can not fix. *munnequomin*, green corn (in the field); pl. *munnequaminineash*, green ears of corn; *missunkquamineash*, dry ears; dimin. *misswokquanióménesh*, dried up or blasted ears. *appasash* (and *apwásue*) *weatchimineash* (contract. *appuniúnneónash*), parched or roasted corn (*anpiúnnineash*, R. W.); from *apwau*, *appasu*, he roasts. *nokhik* (*noake*, Wood; *vókehick*, R. W.), 'Indian corn parched in the hot ashes, . . . afterwards beat to powder', 'parched meal, which they eat with a little water, hot or cold', R. W.; from *nokhi*, it is soft; *nashkik* (suppos.), when it is softened. *pishquèhick*, unparched meal, R. W. from *pashquay*, that which is fine or in powder, whence caus. *pashquehau*, he makes it fine; suppos. *pashquehhik* (Abn. *pískess*, 'il est fleuré'; pl. *-ssak*, Rasles). *nasúump*, 'a kind of meal pottage, unparched . . . From this the English

**corn**—continued.

call their samp, which is the Indian corn beaten and boiled", R. W.; *ampimineanawsāump*, 'their parched meal boiled with water', ibid.; from *sau-páe*, *sabáe*, softened by water, macerated (whence *sibahé*, porridge; *wus-sabé*, thin); *uc saupáe* (*uursauamp*, R. W.), that which is boiled soft or macerated in water; hence, *sappawn* [*sappue-un*, pass. part. form], 'the crushed corn boiled to a pap'. Montanus, Deser. N. Netherland, 1671, = the sappawn, sepawn, of the Dutch (and pone of Pennsylvania and Maryland?). *m'slekquataš*, 'boiled corn whole', R. W., = mod. succotash [*sohgettahhash*, inan. pl. from *sohgettahham*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sohgettahhash* (sc. *mineash*), the shelled corn boiled, instead of boiled ears].

**corner**, *naiyag*, *nayag*, *uhmuyag*, the external point where two lines meet, a corner or angle externally; a point [*uít*, squared, angled; *uihauke* (*ñéén*), in the middle or between two]: *adt naiyag*, to or at the corner; *gane naiyag* (or *nace*) *wetu*, the four corners of the house; freq. *adt uhdúiyag*, at the four corners, i. e. at all the corners. *nashik*, = *naiyag* [from *nashāue*, between]; *gau-ut nashik ohke*, at the four corners of the earth; adj. *nashinne*, of or at a corner; *nashinne quassuk*, a corner-stone, *pachchelhey*, *potsut*, *pachcháug*, *pachchag*, a retired place, out of the way, a recess, a corner: *ut pochcháug*, *adt pochchag*, in a corner, Prov. 21, 9; 25, 24; *ausk patsut*, go into the closet, Matt. 6, 6 [from *pachchan*, *pouchan*, he turns aside, deviates; or from *pochechu*, it divides, separates].

**corpse**, *ahchuk*, oftener *natpuk* (when he is dead), *mauchháheom*, 'the dead man', 'the deceased', R. W., lit. he has gone away. See dead; death; die.

**corrupt**, *anuun*, it is corrupt, tainted, putrid, rotten; *anuuwog*, *aninwog* [*anin-naoog*], they are corrupt; suppos. *auit*, (when it is) corrupt ('it is putrefied', R. W.); n. concrete *anuuk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *aninwóonk*, corruption

**corrupt**—continued.

(*weyanusue aninwóonk*, 'corruption of the flesh', C.); adj. *anuittue*, corrupted; an. act. *anussu*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ánuue* (?), more, beyond, further, too much. *passouqua*, rotten, C.; *passouqa weyants*, 'corrupted flesh, or rotten', ibid. Cf. *pissugq*, dirt, mire (*pissugk*, C.).

**counsel**, n. agent. *kenauuan*, pl. *-áenuoy*, counselors, and *kenauawáuñin* (*keuasaaénin*, C.), pl. *-aeñinuoy* [*kenauñi*, he speaks to with authority, as a superior to an inferior or an elder to a younger]. See advice; advise.

**count**, *ogketum*, he counts, takes the number of (inan. objects); *ogkenau*, he counts (an. objects); *ogketash* (*akéush*, R. W.), count thou or reckon; *ogkajue* *ut latahkik*, let him count the number or the sum of; an. obj. *ogkesu*, he is making a count, engaged in counting; hence, *akísmog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe* *ogketanuut* (infinit. as noun), 'by count'. From *oggyuñ*, like to, in the same manner as (?). See read.

**couple**, infinit. *neesintu*, to couple, to lie two together; *neesín*, he lay with (her), she lay with (him); *neesintuh*, lie thou with me; suppos. part. *neesuk*, when he or she lies with (Abn. *nisséek*, ils sont mariés; *nekí tsdé* (ait vir), *nissi* (ait mulier), je suis marié). From *nerse*, two. See copulate.

**cousin**, *autlonkys* (consanguineus, or affinis ?); *kautlonkys*, thy cousin, Luke 1, 36; *watlonkysos*, her cousins (*watlonkys*, R. W., *watlonkys*, C., a cousin; *nutóneks*, my cousin; *wattonksáluog*, they are cousins, R. W.); *wattonkysog*, 'sirs', Acts 27, 25 (for Gr. ἀδερφές).

**cove**, *ancip*, 'a little cove or creek'; *anepdáwse*, 'a very little one' [= *anepdáse*, dimin.], R. W. From *kuppi*, closed, shut in. Cf. *kalpoy*, a haven.

**covenant, agreement**, *wunuawáunk* [*winne-nuwáonk*, good talk]; *wannawáwan*, he covenants, makes a league or agrees with (him).

**cover**, *onkhum*, he covers over, hides (it); *nut-onkhum nuskesuk*, I hide (cover)

**cover**—continued.

my face; vbl. n. *onkwhonk*, a covering, a screen; n. concrete *onkwheg*, that which covers (as the cover to a dish or box); hence *onkqueekho* [= *onkvhēgoz*], a hat. Cf. *ogquineat*, to wear clothes, to be covered; *ogkōz*, he is clothed; *ogkōw*, *ongkōw*, beyond, on the other side of (covered). *puttagham*, *puttugham*, he covers up, he hides (it); *puttaghamunāt poshikkishonk*, to cover one's nakedness, C.; n. concrete, *puttaghēg*, a covering [*puttagjuen*, he hides himself]. *wottunk-hūnum* [*wat-onkhum-un*] *monak*, she covered it with a cloth. Cf. *Wādāconow*, pl. *Wādāconuaoq*, R. W. [*watāhkōgno*, C.], 'coat men', 'such as wear coats', a name given to the English. *nuhkuh-kum*, it covers over, overwhelms, puts under (as a flood); an. *nuhkuhkanaw*, it overwhelms, covers over (him); from *nuken*, it descends, comes down, with *k'* progressive. *natippau*, *nehtippau*, it is covered with water, Gen. 7, 19, 20.

**covering**, *onkwheg* (see cover). *upphō-quas*, *abuhquas*, a covering (awning, screen, or the like), something put over or above; *ne abuhqnosik*, its covering (of a chariot, Cant. 3, 10) (*abohquā-siush*, pl.), the mats used for covering the wigwams, R. W.).

**covet**, *ahcherantam* (he thinks very much of, desires exceedingly), he covets (it); pl. suppos. *ahcherantegig*, the covetous.

**coward**, *sokquompaao*, C.; *sohquompoonk*, cowardice, ibid. (?); *sohquutteahhaue*, faint-hearted, ibid. (?).

**crafty**, *wunnompewessa*, *wunnompuwussu*, *uchtūmpurissu*, (he is) crafty, 'subtile' 'with guile', (*wunnupirowae keuosawāwāonk*, crafty counsel, C.); *wunnompewhkan*, he beguiles, deceives by craft (liim). Cf. *nompataunat*, to substitute one thing for another.

**crane**, *tunug* (*tañnek*, R. W.), from *tanne*, hoarse (?). *sassadt*; cf. Abn. *sassughi-śi*, il est droit.

**crash**, *toshkonk*, a crashing (noise?), Zeph. 1, 10.

**crawling, creeping**, *pamompagit*, (when) it creeps; *noh pamompag*, that which creeps; pl. *pamompakecheg*; an.

**crawling, creeping**—continued.

*pamompagin dāus*, 'creeping thing' (*nup-pumūñdashom*, I creep, C.); freq. and habit. *pípámompag*, pl. -*pakecheg*, and *pípámatcheg*, creeping things.

**create**. See make.

**creature**. See animal.

**creeping**. See crawling.

**crooked**, *wonki* (*wluki*, R. W.); *wonki*, C., crooked (lit. it bends); *ne wonkuk*, that which is crooked or bent; adj. an. *wonkesu* (*wonkenuisu*, C.), he is bent or crooked; *wonkukg*, (when it is crooked) error, transgression. *wónkin-nun*, he bends (it); *wonkittan*, he makes (it) bent or crooked [related to *waicnu*, round about, bent or curved around?]. *pendyi*, crooked, R. W. [*pau-neua*, he goes out of the way, turns aside, errs]. *peuisquāi*, 'crooked or winding', R. W.; freq. *pepmisque*, crooked, tortuous; cf. *peusquah* [*pems-quen*, it whirls or twists], a whirlwind.

**cross over**, *gushkodteau seip*, he crossed over the river; *seip ne woh mo quash-koddéomuk* (pass. particip.), a river that could not be crossed over or passed.

**crossway**, *nummeeche may*, Obad. 14.

**crow**, n. *koukonta* (*kaukont*, pl. *aug*, R. W.); *kongkont*, C.); *kutchikkonkont* [*kehche konkont*], 'raven'; elsewhere *konkonta* and *weenont*. Onomatopoeic.

**cruel**, *onkapunudé*, *áwakompanié* (tormenting, torturing), cruel, severe (of pain or torture); *onkyuenewunkqe*, C., *unkquenewunkqe*, El., grievous, terrible, extreme [from *únkqe* or *áhqueu*, at the extremity, extreme].

**crust** (of bread), *koshkittake*, C. From *kóshki*, rough (?), or *kishki-ohtag*, that which is at the side of (?).

**cry** (weep), *wañ* (*mon*, C.); *nummeecheke móh*, I weep much; *utumauop*, *mum-máy*, (*nummomp*, C.) I did weep; *mauw*, *maunk*, when he weeps or cries; suppos. pl. *ney mángig* they who weep; adj. *maue*, *mauve*, weeping (*mauo*, 'to cry and bewail', R. W.); freq. *mauenat*, he cries or mourns. See mourn.

**cry aloud**, **cry out**, *mishontawuu*, he cries out, shouts (roars, C.); imperat. sing. *mishontawash* (*mishaúntwash*, R.

**cry aloud, cry out**—continued.

W.), cry out; vbl. n. act. *mishontawout-ouk*, a crying out, outcry, shouting.

**cuckoo**, *kigunk*, Lev. 11, 16; but in Deut. 14, 15, *kukkow* is transferred. It is not certain to what species of bird the name used by Eliot belonged.

**cunner, chogset, or burgall** (Labrus chogset, Mitch.; Crenilabrus burgall, Storer), *cachauzel*, Stiles (Peq.) [choh-chohkesit, spotted?].

**cure, heal**, *neetskéhhéuu*, he cures or heals (him) (causat., makes him well); *neetskéteau*, he cures or heals (it, as a fever, a wound); *neetksesu*, (he is) cured or restored to health (*nun-neetskeh*, I heal, C.); *neetskéhhuaonk* (a making well), a cure.

**current, kussitchuwan** (it flows swiftly onward); *uk-kissitchuanuoonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

**curse**, *mattánumáu*, he curses (him); *mattánumák*, curse ye (him); *mattandam*, *mattanitam*, he cursed (it) (*num-mattan-nittream*, v. i. (?), I curse, C.; *mattannisk-ónat*, v. t. an. (?), to curse, ibid.); *mattanittuonk* (*mattanittuonk*, C.), a curse (pass.); *mattanuónak*, a curse (act.); cf. *mattavuít*, devil. *matchenaneau*, v. i. he curses; *matchenantam* (he thinks evil, is evil-minded), he curses (it); *matchenaneionk*, cursing; *manatche-*

**curse**—continued.

*nan*, he curses (him) [intens. from *matchenau*].

**custom**, *úshnuónk*, *ushuaonk*, a custom (*ushuárónk*, *usseomk*, an example, C.; *uhshuewunk*, example, Danf.), = *usseán-  
onk*, doing (?). See action.

**cut**, *tumussum*, *tummehtam*, he cuts (it) off; *tummehtanuwog uppukuk*, *tum-  
mussanuwog uppukuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*nut-  
tumissum*, I cut, C.; *tummehtanumate  
mehtug*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne woh támē-  
tahamuk*, that which must be cut off; *tummehtanun*, (it is) cut off. *tummehtanau  
nuhtauog*, he cut off from (him) his ear; with suffix *wutummehtanau-  
ah*, he cut (it) off from him. *tummi-  
guhoua*, he beheaded (him), = *tum-  
mehtanau uppukuk* (*tímequassín*, to cut off or behead, R. W.). *nehnekíkkom*, he tears, claws, rends, cuts in pieces (as by the teeth or claws); with an. obj. *neh-  
nekukkuu*; intrans. *nehnekíkkissu*, he tears, rends, or cuts (particip. *nechki-  
sósu*, cutting, C.); *nekkussósu*, *neegyssósu*, he cuts himself. *moosum ummeeskink*, he cuts or shaves his hair [lit. he smoothes it; from *moosi*, smooth] (*moosománat*, to shear (sheep), C.; *mooswittinneut*, to be shaved, ibid.; *peghumunat*, to shave, ibid.; *nuppegham*, I shave, ibid.).

## D

**dance**, *pumukau*, he dances; *pumukónat* (*pumukkónat*, C.), to dance; *puumuukáonk*, a dancing (*pauochatalog*, 'they are playing or dancing', R. W.; *nhque mat-  
wákesh*, do not dance, C.; *mattwakkámk*, dancing, ibid.). This was probably the war dance. Cf. *matrau*, an enemy; *matwáhonck*, a battle, R. W.).

**dangerous**, *nánuukquok* (when there is need to beware), from *nánuukquusu*, he takes heed, is cautious (*nén nánuukquusu*, I beware, C.), which is from *náhu-  
quau* (?), he looks for, looks out, uses his eyes; *nánuukque aquompiyéash*, perilous times; *nánuukquappu*, *nuk-  
quappu*, he is in danger.

**dark**, *pohkenái* (*paukínuwon*, dark, R. W.; *pohkunni*, C.), when it is dark; as n.

**dark**—continued.

**darkness**; *pohkení* (?), it is dark; *poh-  
kenahu*, in darkness; *pohkenitipukak*, 'in the dark night', night-darkness; adv. *pohkenáde*, darkly, obscurely; causat. *pohkenuwáé* [= *pohkenuwuhháé*], making dark, made dark, blind. Probably from *pogkenau*, he puts away, a putting away light or the sun. Cf. *wayont*, (going away) sunset. But how related to *pohki*, *pahke*, clear, plain, transparent? See day.

Roger Williams states that the Indians called the constellation Ursula major ("the great Beare, or Charles Waine") *mosk* or *paukínuwawaw*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *kouooh*, a bear.

**dark**—continued.

The name, as applied to the constellation and the animal, was probably derived from *pohkemai*, signifying ‘he goes when it is dark’, or by night.  
**daughter**, *wut-taun-oh*, his daughter, the daughter of; pl. *wut-taun-og*, the daughters of, his daughters; indef. *wut-taun-in*, the daughter of anyone, any daughter, a daughter (*wuttonin*, C.); *nut-taunes* (*wuttaunis*, R. W.; *wuttōnees*, C.), my daughter; collect. *wuttaunēunk*, all the daughters, all who are daughters, the daughterhood; *wuttōnen*, *wuttauniyen*, he begets or has a daughter, she bears or has a daughter.

Mr Duponceau, in his Notes on Eliot’s Grammar (pp. xiii, xiv), expressed his surprise, “after the positive statement of our author that substantives are not distinguished by cases (except [animates when governed by a verb transitive] as above mentioned), to find different terminations of the same word in various parts of his translation of the Bible, of which he makes no mention and gives no explanation in his Grammar.” He instances *wuttaunoh* Zion, ‘daughter of Zion’, Lam. 2, 8; *woi Jerusalemme wuttaunin*, ‘O daughter of Jerusalem!’ *woi penonp Zion* *wuttaunin*, ‘O virgin daughter of Zion!’ Lam. 2, 13; *wutlassunetunk wutthanoh* Zion, ‘the wall of the daughter of Zion’, Lam. 2, 8; *woi kenaau Jerusalemme wuttaunēunk*, ‘O ye daughters of Jerusalem!’ Cant. 2, 7; *kah omnipetak wuttheneu* (misprinted for *wutthineu*), ‘and she bare a daughter’, Gen. 30, 21. “The first of these terminations is correct”, Mr Duponceau informs us, *wutthanoh*, *kutthanoh*, *wutthanoh* being “the proper nominatives of this word”, but the others “can not be accounted for” otherwise than by the conjecture that Eliot “had recourse to different Indian dialects.” A very moderate proficiency in the study of the language would have enabled Mr Duponceau to reconcile the seeming incongruity in a manner more creditable to Eliot as a translator and to his own critical sagacity. Thus, *wuttaunoh*, his or her daughter, or the daughter of (corresponding in form

**daughter**—continued.

with the 3d pers. sing. of the transitional or suffix verb), is really the possessive or genitive-construct form, the termination *-oh* indicating its government by or dependence on the noun following. In *Jerusalemme wuttaunin*, lit. ‘any Jerusalem daughter’, the first word has the form of an adjective, and the termination *-in* (any) indicates the indefinite use of the word ‘daughter’; *wuttaunēunk*, in *Jerusalemme wuttaunēunk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *ompetak wuttheneu*, ‘afterwards she bare a daughter’, *wuttheneu*, instead of being, as Mr Duponceau supposed, “in the accusative governed by an active verb”, is itself the verb, *ompetak* representing the adverb ‘afterwards’. See younger son or daughter.

**daughter-in-law** (son’s wife), *wushim-oh*, his or her son’s wife, the daughter-in-law of; *kushim*, thy daughter-in-law; indef. *wushim-in*, a daughter-in-law.

**dawn**, *mohtompan* (*mautabon*, ‘it is day’ R. W.); *mohtompog*, when it is morning (used with reference to a past or future morning); *en mohtompauid*, until morning. See day.

**day**, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, *cœlum*), day, sunlight; *pasuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl. *quash*, Is. 24, 22, (*anamakéesuck*, this day, R. W.). Rarely used; see sun. *kesakod* (*kéesakat*, R. W.; *kesükod*, C.), a day, the space of a day; suppos. *kesukok*, when it is day; a day past, future, or contingent; *ne kesukok*, on that day when, or while it was that day; *yeu kesukok*, (on or within) this day; *negonne kesukod*, the first day; *kesukod kah nukkom*, day and night; pl. *kesukodtash*, days; adv. and adj. *kesukodáeu*, *-áhe*, by day, in the daytime (*kesükkáttæ*, C.; *kéesquash*, *kéesuckquádi*, by day, R. W.). After a numeral adjective or the adjectives ‘few’, ‘many’, or the like, ‘days’ was more commonly expressed by *-quimmo* or *-quine*, a day (or when it was the day), or by the suppos. form

day—continued.

*quiuñgok* or *quiñakok*: *pasuk kesuk, asuh* *nesuk kesukquáte* . . . *asuh piogkuk-*  
*quiane*, 'one day or two days . . . or  
 ten days', Num. 11, 19; *nequitté kesuk*  
*asuh nesequinun*, 'a day or two', Ex.  
 21, 21; *ognahse-quiane*, few days; *ma-*  
*chetikquiane*, for many days. The sup-  
 pos. form is used after an ordinal, as  
*nishikquinogok*, on the third day (*shack-*  
*quineekat*, 'three days', R. W.; *nishik-*  
*quinoñquod*, three days hence or ago,  
 C.); *yanquinogok*, on the fourth day  
*(yowinánóekat*, 'four days', R. W.). So,  
*maheche moachetik-quinogok*, 'after many  
 days' (*neshikquinogok*, two days ago,  
 C.); *matimse quine kesukod*, all the day  
 long, ibid., which last phrase points to  
 the etymology, from *quíue*, long, the  
 measure of duration).

"They are punctual in measuring their day by the sun, and their night by the moon and the stars", R. W. 67. Besides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (*yó tenuit nípean*, 'the sun thus high, I will come', R. W.), the seasons of light and darkness were subdivided, under significant names, to a degree that admitted of considerable accuracy in expressing time. The principal of these subdivisions or hours were as follows: *ulchnuwónapug*, (when it is) morning watch, just before daylight [*ahchu wampag*, he looks earnestly for daylight]; *ketompag*, (when it is) daybreak [*keht-wompag*?], the beginning of daylight] [*kitompanisha*, break of day, R. W.]; *potowáshd*, C.); *chouáentch*, about cock-crowing, R. W.; *wompag* (bright light), full daylight (*wampam, mautáhon, chichétuquod*, it is day; *umpatában*, it is broad day, R. W.; Cree *wípou*, Howse 77); *mohtompan*, it is morning (*mautá-  
 ban*, R. W.); *mohtompag*, when it is (or  
 was, or will be) morning, in the morning;  
*nompáden*, early in the morning; *womphukrik*, 'on the morrow', i. e.  
 when it was (next) morning; *pásh-  
 pishont* (*up-postipishauk nepaz*, C.; *pá-  
 shishu*, 'it is sunrise', R. W.), sunrise  
 [when he springs forth, suppos. from  
*pishpeshau* (freq. of *peshau*), he springs

day—continued.

forth, it blossoms; cf. *uppeshau*, a flower]; *pohshequáen* (halfway), noon (*páw-  
 shaquaw, paushaqúaw*, R. W.); *yahen puu-*  
*shaqiaw*, almost noon, ibid.; *pohshe-*  
*quane*, C.); *pauicbómpaw*, *nauwáunqaw*,  
*quittíkquuaquar*, R. W., *quáttuñqihóquád*,  
 C., afternoon [*pániokonpau*, he stands at  
 one side or sidelong; *nañwot-uhquaeu*,  
 he looks afar or from distance; *quit-*  
*tateu*, he is sinking, going downward];  
*wayont, waout* [suppos. from *waonu*,  
 he goes astray, goes out of the way,  
 is lost], sunsetting; *wayan* (*wayaúri*,  
 R. W.), it is sunset (*owayamk nepaz*,  
 C.); *ush waatongkup*, before sunset  
 (past time); *paipakiniasik*, Prov. 7, 9,  
*papésakaeu*, Ezek. 12, 7, in the twilight;  
*wuunumkquáde*, at evening; *wónon-*  
*kónk*, *wraanonkazak*, (when it was)  
 evening (*wuunumkquád*, R. W.); *típpen,*  
*oteewatíppocat*, toward night, R. W.;  
*uukon, uuhkon* (*uukkon*, C.), pl. - *ush*,  
 night [from *uukkonau*, he leaves or for-  
 sakes?]; past or future suppos. *uukoy*,  
 when it was night; *uukonáden* (*uukoks*,  
*uokaanári*, R. W.), by night; *pohkni-*  
*típpakak*, in the darkness of night (*póp-*  
*pakumetch, anchangotch*, dark night,  
 R. W.); *pohkiutíppóhkod*, C.] [from *pog-*  
*ken*, it is dark, and *típparo* (*típpew*,  
 R. W.), of doubtful meaning; cf. Abn.  
*taániétsitibékat?* quel temps de la nuit?  
 etc., Rastes 494]; *uötípukodieu*, at mid-  
 night; *pejch uötípukkok*, till midnight  
 (*uontíppóhkod*, 'late at night', C.); *uota-*  
*shuwalíppocat*, midnight, R. W. [from  
*uóen*, in the middle; *uashau*, between  
 or midway, and *típpaco*?]; *wampau-*  
*ne, wampaine*, all night.

**day by day, daily, ásekékokish.**

**day's journey, nequitté kesukquashónat** (infin.), to go one day's journey; *u'quit-*  
*takeesiqóekut*, *u'quitakres-paumishen*,  
 'one day's walk', R. W.

**dead, nappak**, pl. *nappuk* [suppos. part.  
 from *nappa*, he dies]. Though Eliot  
 employs this word exclusively, it was  
 more customary with the Indians to  
 substitute some euphemistic equivalent,  
 "because they abhorre to mention the  
 dead by name", (R. W. 161), as *ch-*  
*peck* [from *chippau*, he separates himself  
 or is separated; suppos. part., 'the

**dead**—continued.

separated?]; *maachaáhoma*, pl. + *wock*, the dead man, the dead (he has passed away); *michemesháwi*, 'he is gone-forever'; *ktonekquádi*, 'he is dead', R. W. 160; *máw*, 'he is gone', *ibid.* [for *anauen*, he is gone?]. See die.

**deaf**, *kokopsan*, (he is) deaf; suppos. part. *kokohson*, pl. -*umcheg*, the deaf, he or they when deaf (*kogkopsán mechtówog*, a deaf ear, C.). The radical is *kuppi*, closed, shut up.

**deal with**. See conduct one's self.

**death**, *nippooon* (El. and C.), participial from *nippoo*, he dies. Sometimes the infin. *nippunáte* was used for the noun abstract.

**debt**, *unnontuhquohuent*, -*whont*, a debt, referring to the debtor (when he owes); vbl. n. pass., *unnontuhquohchuttuonk*, a being owed. Elsewhere, *ue anontuk-quahwhont* (what he owes); *baduhkan naauamontuhquohukquean*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*nuttin-ohuktquáwhut*, I am in debt, C.); *nohtuh-quinhohitnuonk*, debt (pass.), *ibid.*; *na-sauauutackquáwhe*, I am much in debt, R. W. 134; *naauauantuckquah'ginash*, debts; *kuuauauauaittuckquaush*, I will owe it you, *ibid.*). See owe.

**decay**, *małsheu*, he or it fails, passes away, decays. From *małche*. See fade.

**deceive**, *assakkerkuan*, he deceives, cheats (him); v. i. *ussakkekodteam*, he deceives or cheats (*nuttassookekodteam*, I cheat, C.); suppos. part. *noh asakkekodteamuit*, he who deceives, 'the deceiver'; *noh asakkekouit*, he who is deceived, the deceived. *wunnonpeuhkonna*, he deceives by craft, beguiles (him); *wunnonpuwussu*, he is crafty, deceives by craft. See lie.

**decrepit**, *mohtantam*, (he is) decayed, infirm by reason of age, failing; suppos. part. *noh muhtauntog*, he who is decrepit; *kehchis asuh noh mattinutog*, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.

**deep**, *mənauen*, *mənōi*, (it is) deep; *mənoe nippéash*, deep waters; *wuttahamunk mənōi*, the well is deep; *mənōi onk*—, it is deeper than—; *məmənoagish*, '[very] deep places', Ps. 135, 6. In compound words, *anōi*, without the in-

**deep**—continued.

definite particle, which serves to distinguish it, when standing alone, from *anōi*, blue (the color of deep water?); as, *onónokkōi*, a valley (*anouwrahkōai*, C.). Adj. an. *anouwussu*, (he is) lean, low in flesh; *anōi-weyans*, etc. Roger Williams has *wame nañmakiaiog*, they go to hell or to the deep (page 117).

**deer**, *alruk*, *alruhq* (*attuck*, R. W.; *attük*, C.), a deer; pl. *alruhqog*, *alruunkquog* (*attuckquog*, R. W.). This word is used by Eliot for 'roe', 'roe buck', and sometimes 'hart'; but in Deut. 12, 15, *uuk-konahukt* (old deer) for 'hart', and elsewhere *aigump*, 'hart' and 'young hart' (*uónatch*, pl. + *ang*, R. W.); *paucottáwwat*, *paucottáwwar*, a buck, a great buck, *ibid.*; *waewáunes*, a young buck, *ibid.*; Peq. *noughitch*, *nógh-ich*, deer, Stiles; *waughtággachy*, 'deer, i. e. wet-nose', *ibid.*; *cunggachie munkijas*, a great deer; *mausshaket munkghazze*, the biggest deer, *ibid.*; *quinegk*, a hind or female deer; pl. *quineggádoy* (*quimín*, *quimáke*), a doe, R. W.; *quuer-quívese*, a little young doe, *ibid.*); *aigump*, *ayimp*, *riyump*, a 'hart', 'young hart', 'roe'; *riyompámeusog*, 'young harts', 'young roes' (*kuttionup* [*keht-eiyump*], a great buck, R. W.). *mos*, pl. *moásog*, 'fallow deer', 1 K. 4, 23 (*moásogg* (pl.), 'the great ox, or rather, red deer', R. W.; *mouse*, 'the skin of a great beast as big as an ox, some call it a red deer', *ibid.*; *moásquin*, a fawn, *ibid.*; *moos*, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, *mośi*?

**deformed**, *noh weskosit*, he who hath (he having) a blemish or deformity.

**delicate**, *wuushpí*, *worushpí*, tender, delicate, effeminate; suppos. part. *noh waashpit*.

**deliver**, *pohquohrhussau*, he delivers (him), frees, or releases from constraint (*mp-pohquohrhussáwam*, *mp-pohquohrhuttam*, I deliver, C.); from *pohquohham*, he escapes, goes free (i. e. *pohquodchit*, out of doors, where it is open); caus. an. *pohquohhean*, he causes (another) to go free; *pohquoh-heau-ussu*, he acts or does that which

**deliver**—continued.

causes (another) to go free. So, *poh-quawhus kuhhog* and *pohquahush*, 'escape thou', 'save thyself'. *tomeu*, he delivers, rescues, saves (him), makes him safe; caus. from *tomeu*, he saves himself, escapes; inan. *tomewteau keitotamish*, 'he recovered the cities', 2 K. 13, 25. See loose.

**deliverance**, *pohquohwhumittuonk*, *tomettuonk* (pass. vbis.), the being saved, being delivered.

**den.** See cave; hole; pit.

**dense.** See close; thick.

**deny**, *quenawanatum*, he denies (it); with affix *uk-quenawanatum-u*, he denied it (*nuk-quenôram*, I deny, C.); *quenawan*, *kohkônaan*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkôna-wahetit*, when they denied, gave denial; suppos. part. pl. *neg kohkôna-wahet*, they who deny, they (when) denying.

**depart**, *ameu*, he departs, goes away; *amaish* (*amaish* and *amachtish*, C.), depart thou, go away; *amahtanau*, he departs from (him); with affix *wut-amahtau-oh*, he departed from him; suppos. *amahtauont*, when he departs (or when departing) from; *amayenouk*, departure, going away. *sohham* [*sôh-wam*], he departs, goes forth, sets out (on a journey or the like); *sohhash* (*sâwîrhush*, R. W.; *sohhash*, C.), go thou forth (*sârlhêke*, go ye forth, R. W.); *sohhamauonk*, departure, going forth.

**descend.** See go.

**descent**, *womisuronk* [act. vbl. from *wam-mu*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*wammu*, 'down hill', R. W.). Elsewhere *neahut wômussimak* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *wutauturonk*, descent, lineage (a proceeding from: *wut-onsen*, he proceeds, or descends from).

**desert.** See forest.

**deserted**, *touen*, *touren*, deserted, solitary, desolate; hence, *touappu* [*touen-appu*], he is deserted or desolate; *touh-kümuk*, a solitary or desert place, the wilderness; *touriés*, *touiés* [*touen-issu*], a fatherless child, an orphan; pl. *touié-sog* (*touiüwock*, R. W.). See solitary.

**deserve**, *nuttäppéhkóm*, I deserve; *tipéh-kommute*, to deserve, C.

**desire**, *kodtantam*, he desires, longs for, has an inclination to (it); *nuk-kodtantam* (*neattântum* or *neattiteam*, R. W.), I long for, I desire (it); an. obj. *kuttum-un-u*, I long for (him); suffix *kuk-kodtantam-onsh*, I desire (it) from thee [*kod-nutam*; *kod* is often used with other verbs to express purpose, intention, determination, or desire; sometimes it denotes activity in the immediate future, 'about to' do or to be done; as, *uttoh kod usseit*, what he may be about to do or is about doing, Gen. 41, 28. See intend. Cf. *kodtuppan*, he is hungry (desires to eat)]. *ahche-wontam* [*ahelu-autam*, he thinks very much of, is exceedingly minded], he desires exceedingly, covets.

**desist**, *uhque*, he desists, leaves off, Gen. 17, 22; Ruth 2, 20.

**desolate.** See deserted; solitary.

**despise**, *jishantam*, *jishontam*, he despises, he hates (it); *nut-jishantam* (El. and C.), I despise, I hate; an. *jishanumau*, he despises or hates (him). *sekenenam* (he refuses, rejects), he despises, hates (it). *mishantam*, he despises, contemns (it); an. *mishanumau*, he despises or contemns (him).

**destitute of**, *wanne*, not having, being without: *wanne wahéé*, without knowledge; *wanne wutoshe*, without a father; *wanne nippeno*, there is no water in it, it is destitute of water; caus. *wamch-heuu*, *wamneatean*, he is deprived of (made to be without), he loses. See without.

**destroy**, *pagüanau*, *pagwanau*, he destroys (them); inan. *paguanteau*, *pago-wteau*, he destroys (it) or (v. i.) he destroys; *paguatwoy*, they destroy; suppos. *paguatunk-otanash*, when he destroyed the cities; an. suffix *up-paguanuh*, he destroyed them; *paguanuonk* (vbl. n. act., a destroying), destruction; *pagwahdeau*, a destroyer.

**determine**, *pakodtantam*, he purposes, intends, is determined [*pakodche-autam*, he is thoroughly minded or clear minded]; vbl. n. act. *pakodtantamanuk*, determination, purpose.

**devil**, *mattanit*, pl. *mattannitoog*, *-aoog* [*mat-anitto* or *matche-anitto*, the negative or opposite of *m'anitto*, god, the noted or evil god] (Muh. *mtandou* or *manito*, devil). “The last of these words properly signifies a specter or anything frightful”, Edwards, 2 Mass. H. C. x. 88. Del. *machtundo* or *matshimaniutto*, devil, evil spirit, Hkw.). It is probable that this word was formed by Eliot or by his Indian converts. The devil or evil spirit of Indian mythology was called *Habamouk*, *Hobbamoco*, *Abbatmocho*, or *Chépia* (Smith’s Deser. of N. E.; Josselyn; Lechford). “*Abbatmocho* or *Chépia* many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation, worshipping the Devil for fear”, Josselyn, 3 Mass. H. C. iii, 300. “Another power they worship, whom they call *Hobbamock*, and to the northward of us, *Hobbamogui*. This, as far as we can conceive, is the Devil”, Winslow’s Relation (1624). The etymology of this name is not apparent; but *chépia* (Peq. *cheby*, *chepy*, Stiles), is a form of *cheppe* or *chipe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware “*tschipiy* or *tschitschank!*” (sometimes wrongly used for “the soul or spirit of man”) as signifying a specter, spirit, or ghost, and having “something terrifying about it.” “They call the place or world they are to go to after death *Tschi-pey-ach-gink* or *Tschipeyhaaking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures”, Hkw., 2 Mass. H. C. x, 147. Eliot has *cheipi-ohke* and *chepioh-kööwak* for hades, hell (the place of separation or the land of spirits). So, *chépeck*, ‘the dead’, R. W. [*chippieog*, they are separated or apart]; *tsee-e-p*, ‘ghost, dead man’, Nanticoke Voc. in 2 Mass. H. C. x, 139. *Squantum*, another name for the evil spirit (Josselyn; Higginson), is clearly a contraction of *musquantum*, ‘he is angry’. Roger Williams says (109), “if it be but an ordinary accident, a fall, etc., they will say, ‘God

devil—continued.

was angry and did it; *musquantum mand*, God is angry.” See spirit; God.

**devise**. See consider.

**devote**. See offer.

**devour**. See eat.

**dew**, *neechipogg* (*neechipog*, R. W.); *neechipagné* *pattippeshineash*, dew-drops [*neehau*, it gives birth to or (pass.) is born of, *-pog*, water].

**dice**, *wunnangohbunin*, “to play at dice in their tray” (*wunnouk*, a dish, El.; *wunnung*, a tray, R. W.); *asaiánash*, “the painted plum stones, which they throw”, “a kind of dice, which they cast in a tray with a mighty noise and sweating”, R. W., 145, 146.

**die**, *nappo*, *anp*, he dies or is dead; suppos. part. *näpuk*, when he dies, he dying; pl. *nupukeg*, the dead; *pish kenup*, thou shalt die (*kitonckquñi*, he is dead, R. W.); *nipwì*, *maw* [= *amaw*?], he is gone, ibid.; *nippitch ewé*, let him die, ibid.; *niphéttich*, let them die, ibid.; *pish nuuwüp*, I shall die, C.) [related to *neepau*, he rises up, and *nappoh*, a wing? or to *ahpateau*, *uppateau*, lit. ‘withers?’]. See dead.

**difference**, *penawromái*, a difference or unlikeness. See contend.

**different**, *penawwe*, strange, foreign, different, or unlike [related to *panne*, out of the way; *pannen*, he goes out of the way, errs, is astray]; *penawreyeuas*, it is strange, different, or unlike. See foreign; strange; stranger.

**difficult**, *siogke* (*siokke*, C.; *sückat*, hard, R. W.); suppos. *siogkod*, *siogkok*, when or if it is hard or difficult; *ne siogkok*, that which is difficult, a difficult matter. From *sée*, *sóng*, sour, bitter. See hard.

**difficulty**, *siogkeyenouk* (vbl. n. act.), a hard matter, hard case, difficulty; intens. *susiopek*, pl. + *ish*, difficult matters.

**dig**, *kuttahham*, he digs into or through,

or, he digs for or digs up (anything);

*kuttahhamwog* *wtuimash*, ‘they dig

through houses’, Job 24, 16; v. i.

*uk-kuthamouan*, they digged it (as, a

well; cf. *wuttahhamunk*, a well).

*wón-tean*, he digs a hole; *nowonteam*, I have digged a hole (*nao-wonuhkontam*, I make progress by digging, or go on dig-

**dig**—continued.

ging; cf. 2 K. 19, 24; 1s. 37, 25): *wón-teanh kah nk-kuthám-un*, 'he made a pit and digged it', Ps. 7, 15; *wón-teaoq*, they dig holes; *wónuhkontumare wuttab-hamongash*, wells (which are) digged [from *wónugq*, a hole]. *pássáthham*, *pássáthham*, he digs a pit [from *pás-sabtqey*, *pás-sabtqey*, a pit]; *quimpohtam*, he digs around or about it (as a tree).

**dip**, *quogkinnum*, *puogkinnum* (?), he dips (it) in or into; *puogkéü*, *puogkéü*, he dips or immerses himself (*puogkinnum-nate horan*, to dip or immerse anyone, Wun. Samp. ch. xxix, 33). *quonphamnippe*, he dips up water; v. i. *quonphip-paog*, 'they drew water' (*quámpash*, *quánp homiñea*, 'take up for me out of the pot', R. W.).

**dirty**, *nishkenenukque*, unclean, filthy, impure (inherently or by nature); suppos. *nishkenenukquodtae*, (when it is) dirty or unclean (as, a garment); adj. an. *nishkenenukquusu*, (he is) unclean, dirty.

**dish**, *wuniñok*, a dish or tray (*wuniñang*, pl. +ánash, a tray, R. W.; *wuniñok*, *waniñech*, dish or tray, C.); *wuniñogait*, in the dish (*wuniñanganéme*, a little tray, R. W.). From *wónugq*, a hole (?), *wonogen*, it has a hollow, is dug out. Cf. *wanniókus*, the belly. See bottle; kettle; vessel.

**disperse**. See scatter.

**dissolve**, **melt**, *mohtpohtean*, it melts, is dissolved (passes away); *nummoh-tupewu*, I consume, I am sick, C. From *moht* (=maut, *mauhche*), -ohtean, signifying completed and passing-away existence. See consume.

**distant**. See far.

**distress**. See pain; want.

**disturb**. See hinder; trouble.

**divide**, *pohshinn* (*paushinn*, R. W.), he divides (it) in two, halves it; *pish pohshinnawog*, they shall halve (it); v. t. an. *pohshinu*, he halves or divides (an animal or animate object); v. i. *pohshean*, *pokshean*, it divides itself, cleaves asunder. From *pohshe*, *páhshe*, half; cf. *pohquannum*, he breaks (it) asunder; *pokshan*, it breaks. *chippinum*, he divides or separates (it) from, he makes

**divide**—continued.

a division or partition of (it); an. obj. *chippinaiü*, he divides or makes division of; *chippinumauk ompteaonk*, divide ye the tribute; *chippinuok neg tohqunogeg*, divide ye the prey (animals taken, or prisoners); v. i. *chippeu*, it separates itself, is separate or divided (*chippachadusin*, it divides, as a path, a stream, R. W.); *chippinawook* (vbl. n. act., a dividing or division), a tribe; pl. *chippissu-og*, they who are divided or separate, a people or tribe. *chadchan-benum*, he divides, keeps apart, causes to be separate (*nut-chadchapuum*, I divide, C.); with inan. subj. *chadchaubem*, *chadchapem*, it divides; *chadchapem-ndj*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *charchabenumónk*, a division or separation, a bound mark [freq. from *chippinum*].

**diviner**. See priest.

**divorce**, *pogkenan*, he casts (her) away, divorces her (*npakítum*, I put her away, R. W.). See cast away.

**do**, **agere**, *ussénát*, to do, act, perform, accomplish, execute; *ussu*, *ussu*, he does (it); v. i. *wut-ussu*, he does (so) (*nuttssem machuk*, I commit evil, C.); suppos. *noh asit*, *asit*, he who does or performs, a doer; *ussish*, do thou; *ussek*, do ye; *ue asemik*, that which is done, a thing (when) performed; negat. imperat. *ussekou*, do not do (it), Ex. 20, 10.

The compounds of this verb are innumerable, for it is not only combined with such words as express the quality of action, as *wimnesi* [*wimne-ussu*], he does well; *matcheu* [*matche-ussu*], he does ill, etc., but it serves to express potential activity, as well as action performed; that is, the idea of activity inseparable from that of an animate being. Thus, with an animate subject it was sometimes used as a verb of existence, and in composition it denotes an animate subject (as *ohtean* does an inanimate subject) of the compound verb.

**dog**, *aním* (*anázum*, C.), pl. +*vog*. Eliot, in noticing the changes which some of the consonants undergo in passing from one dialect to another,

**dog**—continued.

instances this word, as Roger Williams had before done, as pronounced by the Indians of Massachusetts, *anum*, with “*nn* produced”; by the Nipmucks, *alum*; by the Northern (and the Quinapiac) Indians, *arám*, and, as Roger Williams states, by the Narragansetts, *ayim* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayimp*, *ayimp* (Narr.), and *n'ahteah* (Pec.). “The Delawares say *al-lum*, the Algonkins *alim*, the Etchemins or Abenakis *allamou* [*allum-baasuoh unum-woh unumont wehtauog-ul*, ‘one that taketh [suppos.] a dog by the ears’, Prov. 26, 17; *nut-anum u-weshit-ton-it*, I caught him by his beard, 1 Sam. 17, 35.

**doing, action**, *usconk* [vbl. n. act. from *usnu*].

**do not!** *ahque* (*aqne*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque wiwebish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *wabeschkon* (*aqne assókish*, be not foolish, R. W.); *ahque unaish*, don’t depart, C.; *ahque*, ‘have patience with me’ (Matt. 18, 26), where it is used as a verb in the an. suffix form. Eliot calls it an ‘adverb of forbidding’, ‘beware, do not’ (Gr. 21). He uses it as a verb in the indicative in Gen. 17, 22; Ruth 2, 20, for ‘he desists, leaves off’. When compounded with the verb to form the imperative negative it has the form *-dkon*, *-nhkon*, or *-'kon*, as *kummothikon*, thou shalt not steal (steal not); *ahchewauunáthkon*, thou shalt not covet; *nushetochkon*, thou shalt not kill, etc. The vowel sound variously written *ah*, *-nh*, *-oh*, *-eh* was probably nearly like the German *ö*.

**door**, *squontam*, *squont*, *squoant* (*usquont*, C.), pl. *-amash*, door or gateway; *appu wusquontam-ut wek-it*, he sat in the door of his tent (*squauntduunuk*, at the door, R. W.); cf. *áséquam*, he sews (it) up; *usquontoú*, he is sewing. *kupnuk-*

**door**—continued.

*hou*, a door [inan. caus. from *kuppi*, close; that which makes close].

**do to, act or behave toward**, *unneheau*, he does to (him), conducts himself toward (another); *ne unnehe*, so deal thou with me, do this to me; *unnehuk manuk nay*, so do ye to them; *tok kittinehesht* what have I done (what do I) unto thee?; *wunneneheau*, he does good to (him) or treats (him) well; *wunneneheontah wame*, let us do good to all men, Gal. 6, 10.

**double**, *pípiske*, *papasku*, *papsken*, *papske*, *pisken*; *papske ahtónuk*, a double portion; *kup-papasku onkquatoush*, I will render to thee double, Zech. 9, 12; *pish wesit pisken óadteheau*, he shall pay double, Ex. 22, 4, 7. Related to *píhskuk*, *pá-píhskuke*, over against or (reciprocally) opposite; or from *pasuk-o*, it is one, by reduplication *pa-pasuk-o*.

**doubt, be doubtful, channatam**, he doubts; *channatamwog*, they doubted (*nut-chánntam*, I doubt, C.); *ahque channatah* (do not doubt me), ‘you may take it for granted’, ibid.)

**doubtless**, *matto kihche*, ‘no doubt’ (*matto kuhche*, Danf.).

**dove**, *wuskuhwian* (?). See pigeon.

**down**. See cast down; downward; go; let down.

**downward**, *ohkeiyen* (*ohkeien*, below, C.), toward the earth, downward (*ankweasein*, downward, R. W.) [from *ohke*, earth]. *wamigeu*, downward; *wamigen* *wamigen*, ‘very low’, Deut. 28, 43. *wakkeu*, he descends, goes or comes down [*'ohke-yeu*]. *wamussu*, *wamusu*, he goes downward; *wawomussu wadchau*, I came down from the mountain; suppos. *uoh womasit*, he who goeth downward; vbl. n. act. *wemsonuk*, a going down, a declivity or descent.

**draw out**, *kodlinnum*, he draws or pulls (it) out; an. *kodlinavü*, *kodnau*, he draws (him) out; *kodnak wutch nostantat*, draw (him) out of the fire; suffix *nak-kodlinuk wutch nippekontu*, he drew me out of the water; *kodlinnum wuttagkodleg*, he drew his sword, *kuhpinan* (= *kodlinu*?) *hashapoh*, he drew the net.

**draw water**, *wuttukappau*, *wutuhpan*, he draws water; *wuttuhuppaog*, they drew

**draw water**—continued.

water (*=quampippnay*, 1 Chr. 11, 18); *nəthupau*, *naatuhupau*, I drew water for (him). See dip.

**dream**, *uuukquom*, he dreams; v. t. *uutinuugquouum* *uuuyguquoumouk*, I dreamed a dream.

**dress**, *hogkaonk* (*aikaaonk*, C.), a garment or covering of skin (*acoh*, 'their deer skin', R. W.); *monak*, cloth (*mónak*, C.; *maínek*, 'an English coat or mantle', R. W.), a garment, cloak, coat, etc. (*uávámek*, a dress, C.); *petaoshqushionk*, *petaoshqushaonk*, a cloak, outer garment. See clothe; clothing.

**drink** (n.), *onkuppe*, *onkup*, *menulke wutattamóonk*, strong drink.

**drink** (v.), *wutattam*, he drinks; *wuttatash*, drink thou (*ahqe waámutous* (= *wameattash*), do not drink all, R. W.; *páatous notatám*, give me drink, ibid.; *notatám*, I drink, C.); vbl. n. act. *wuttatamaonk*, drink; *astattamooonk*, his drink. There was another word, meaning to drink, which is not to be found in Eliot except in compounds. Its radical was *sip-* or *sup-* (perhaps related to *subé*, *saupá*, soft, thin, macerated; cf. AS. *sípan*, Engl. sup, sip, soup, etc.), thus, *tápsippanuwehhitt* (Mass. Ps.), *tápsip-pánhettit* (EL), 'when they have well drunk'. John 2, 10 [*tápi-síppanu-hittit*, when they have drunk enough]; *kogkeissippanu*, a drunkard [*kogke-síppanu*, he drinks madly or to madness]; *okhsippanuwan* [= *ahqe-síppanuwan*], 'if you leave off drinking', C.; *wussaumisíppani-neat* [= *wussaume-síppaminuwat*], 'to drink too much', to be drunk, ibid.; *wussaumisíppanóe*, drunken, ibid.; *ahqe kogkesippanish*, don't be drunk, ibid. **drive away**, *anuashkanau*, he drove (him) away or out [*amaeu*, k' progress-ive, and *au*, he goes]; suffix *wut-anuash-kaúñ*, they drove them away; *inan. nənəntit anuashkum sokanu*, 'the north wind drives away the rain', Prov. 25, 23.

**driven by the wind**, *nish toshunash*, *tonash*, things which are driven or fly before the wind; suppos. *ne toaannontog waban*, that which is driven by the wind, flies before the wind; elsewhere, *taaannontog*, *tothaanontog*, *ptəanontog*;

**driven by the wind**—continued.

from *ptəocu*, it flies; *ptəeaunne*, it moves in the manner of flight; cf. Cree *thóotin*, it blows, Howse 130. *mishən nouashawn*, the boat is driven or drives before the wind or current; *nənəmishə-min*, 'we let the boat drive', Acts 27, 15; *nouashdog*, they 'were driven' v. 17. **drop**, *padtippáshin*, *padtápáshin* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *padtippáshincaash*, drops; n. freq. and collect. *pápdátiinuk* (repeated or continued dropping), showers of rain: *papeteéu pattippashine níppewash*, 'he maketh small the drops of water', Job 36, 27.

**drought**, *kólnkan*, *kunkan* (when there is dryness), dryness, drought: *en ne-punne kunkanit*, 'into the drought of summer', Ps. 32, 4; also, *kunkhecauthau* (it is dry). *nunotheau* (it is dry), a drought [from *nunau*, dry, and *otheau*].

**drunkard**, *kogkeissippanuáni*; indef. *-waénia* (*koghesíppanuwaénin*, C.); *kake-supadt* [suppos. part. from *kogkeissippan*], when he is drunk, a drunken man (*ahqe kogkesipanish*, don't be drunk, C.); vbl. n. act. *kogkeissippanoonek*, drunkenness [from *kogke*, madly, frantically, and *-síppan*, he drinks]; *wussaumisíppani-neat*, *kogkehoópónat*, to be drunk, C.; *wussaumisíppanáonk*, drunkenness, ibid. [from *wussaume-síppan*, he drinks too much].

**dry**, *nunabrey*, *nunobrey*, *nunabri* [for *nunappu*], it is dry (*anáppi*, dry; *nappat-quat*, dry weather, R. W.); *nunndpi*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *-appu* in composition signifying to be and remain. Otherwise, *nunuobigéut*, 'he made the sea dry land', Ex. 14, 21. *nunohtár*, dry, that which has become dry [*pan-ohtean*, it becomes dry, dries up]: *nunohté nachtag*, a dry tree. *nunnobohkr* [*nunappu-ohke*], the earth, dry land. *nunnobohkteé*, *nubohtevi* [*nunappu-ohtean*], dry ground, earth which becomes dry (comparatively); *nunnohohtvíáut*, *nubohteáut*, on dry ground; *wutch nunnohohteáut*, 'from the dust of the earth', Gen. 2, 7. The radical, *nún*,

**dry**—continued.

is not found except in composition. *kunkohtéádtváe*, dry, implied a lack or deficiency of moisture: *kunkohtéádtéáe ohke*, dry land, i. e. parched by drought. From *kunkan*, *kóhnkan*, there is dryness or drought. The same word, compounded with *'tan*, mouth, *kohkuttan*, *kukkutton*, signifies thirsty, lit. ‘he is dry-mouthed’. *mussan*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *mussanunk*, a dry tree; pl. *mussolahquamin-neash* (*mussunkq*, *müssunkq*), dry ears of corn [perhaps, as originally applied to a tree, from *mäsi*, bare, stripped of its leaves]. See drought.

**duck**, *quequécum*, pl. +*mduog*, R. W.; Narr. *quēquecum*, Stiles; *sēsp*, *quñ-üssps*, C.; Peq. *guaguecum*, *quaquaump*, black duck; *parguumps*, ‘flat bills’; *a'kotoshah*, ‘dipper’ (Fuligula albeola, Bonap., spirit-duck); *a'pishauq*, ‘widgeons’; *m'shizeeg*, ‘sheldrake’; *a'kobjeew*, ‘brants’; *ungowáum*, ‘old wives’ (Anas glacialis, Fuligula glacialis, Bonap.), Stiles; *menuks*, pl. +*og*, brant, C.

The names *quequécum* (‘he quack-quacks’) and *ungowáum* (whose call Nuttall endeavors to express by “the guttural syllables ‘ogh ough egh’”) are clearly onomatopoeic. The others I have not analyzed.

**dugs**, *soykodtungash* (pl.), teats, dugs; in the singular, *soykodtunk*, milk. From *soh-kodtinnum*, he draws forth from; *soh-kodtunk* (suppos. part. inan. concrete), that which is drawn forth from.

**dumb**, *kupputtaon*, (he is) dumb, a dumb person [*kuppi'-tan*, closed mouth]. *mo-kakuttao* [no, negat., and *kakuttao*, he talks], a mute, one who can not speak; suppos. part. *mokakuttag*, *mat kakuttag*, (when he is) dumb.

**dung**, *anóhke*, *unoke* (unnóhke, C.); *wat-anohke-im*, his ordure [*en ohke ?*]. *maive*, *moyen*, *mai*, dung [*moeu*, it is black].

**dust**, *puppissi* (*puppissi*, C.) [= *papeissi*, it is very small (?); but cf. *pussog*, *pis-*]

**dust**—continued.

*sagk* (*pissugk*, C.), dirt; *pisseaggue*, miry; *pissogysheu*, it sticketh, cleaveth to, is sticky; *passoqua*, rotten, decayed].

**dwarf**, *noh cheusit*, Lev. 21, 20.

**dwell**, *ayeu*, he is here or there, he is in this or that place, denoting location, temporary or permanent, though in the latter sense *appa* (he remains) was more commonly used: *noh ayeu kah appa*, ‘she dwelleth and abideth’, Job 39, 28. Cotton gives *aiineat* (infinit.) as the translation of ‘to be’, and Eliot often employs this verb as a substitute for the verb of existence; but it can not properly be used to express existence independent of place. The radical is *yeu*, this (an. *yewoh*, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. *nuttau*, *nuttaih*, (I am in this or that place), I dwell (in or at); *pish kuttoi*, thou shalt dwell; *wattai-np otanat Joppa*, ‘I was in the city of Joppa’, Acts 11, 5; *ne ayit*, *ne ayit*, where he might dwell or be; *noh ayit*, he who dwelleth, Is. 8, 8; 57, 15; *na ayish*, there dwell thou; *ayitcheq* (pl.), the dwellers there, the inhabitants (*yo ntlin*, I live here; *ton wuttlán?* where keep you? *tuckuttin* [*toh kuttaí-in?*] where lives he? R. W.; Moh. *oieet*, he ‘who lives or dwells in a place’, Edw.). *wutohkuu*, *wadohkuu*, he dwells in or inhabits (a place or country); *yeu natoh-kin*, here I dwell, i. e. am of the land or country; *wutohkish en ohkit*, dwell thou in the land; suppos. part. *noh wad-ohkit*, he who dwells or is an inhabitant; pl. *neg uadohkiteq*, the dwellers or inhabitants; *uttiyen kutohk?* what is thy country? Jonah 1, 8 [*wut-oh-ku-u*, he is of the land or place]. *weetomau*, he dwells with (him); suffix *ooreetomauh*, they dwelt with them; *nawheetom*, I dwell with [from *netu*, house; *weetomau*, he is of the house of].

**dwelling place**, *ayenonk* [vb. n. act. from *ayea*], a dwelling in this place. See house.

## E

**each**, an and inan. *nishnush*, each, every.

**eagle**, *wompsikuk*, *womsikuk*, *wompassi-kuk* (*wómpissacuk*, pl. + *quduog*, R. W.; *wompsukook*, C.) [*wompi-pusk*, white great bird]. The name is more appropriately given to the fishhawk or osprey (*Pandion haliaetus*) than to the bald eagle (*Haliaetus leucocephalus*), but was possibly applied to both birds by the Indians of the coast.

**ear**, *méltáuog*, pl. + *quash*; *nehtauog*, my ear; *kehtauog*, thy ear; *wehtauog*, his ear (*wuttónrog*, pl. - *quash*, R. W.; Peq. *kuttuwanuege*, (your) 'ear, or what you hear by', Stiles.) From *wah-teau*, he knows, understands, perceives (*wáteo*, C.); suppos. particip. *wehtauuk*, knowing, with termination marking inan. agent, and *m'* indefinite prefixed. Cf. Gr. *άτειν* (*άτω*), to feel, to perceive, to hear; Lat. *audire*; Fr. *entendre*, to hear, to understand.

**early**, *nompoáen*, *nompoéte*, early (next) morning. See day.

**earn**, *tumuhhoun* *onkquatunk*, he earns (and obtains) wages; suppos. *noh tam-honadt*, he who carns (it).

**earring**, *sogkussohou*, pl. + *nash*.

**earth**, *ohké* (*óóké*, R. W.; *ohké*, C.), the earth, land, place, country (Abn. *ki*, 'terre', Rasles; Gr. *γῆ*; Lat. *terra*). The primary meaning appears to be 'that which produces or brings forth', corresponding to the an. *ohkus* [= *ohké-ðáas*], the bringer forth, the mother, *mnobpi*, *mnobpe*, earth, dry land (as distinguished from water). See dry.

**earthquake**, *quequan* (there is a shaking or trembling), a shaking; pl. *quequansh*; *ohke nukkeeno kah quequan*, 'the earth shook and trembled', Ps. 18, 7.

**east**, *wutchepróígen*, *wutcheprówyen*, eastward, on or to the east; *wutche wutcheprówyen*, from the east; *wutcheprósh* (*wutcheprósh* *wittin*, C.), the east wind. For *wutchepróígen* the Massachusetts Psalter substitutes *wompaniigen*, and Roger Williams has *Wompanund*, 'the Eastern God' (i. e. god of the dawn or morning light), but *nopátii*, the east

**east**—continued.

wind, and *chepewíssin* (= *wutcheprósh* of Eliot), the northeast wind (p. 83) [*wutchepróh-yeu*, belonging to *Chepy*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chekesuwand* or *Kesukquand* and the southwest to *Kautántorit* or the good god]. *wompaniigen* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *woman*, *wípi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Abenaki* (*Waponaohki*) and *Wampanoags* (*Wampan-ohke*). See north.

**easy**, *nikkámmot* (*nickámmat*, R. W.; *nikkumme*, *nukkámmine*, *nukkámon*, C.), it is easy, not difficult or hard; suppos. *nickámmot*, when it is easy.

**eat**, *meetsu*, he eats (v. i.), he takes food; infin. *métsinate*, *meetsinneate* (*metesimmin*, R. W.; Del. *mitzin* Hkw.), to eat; *meetsish*, eat thou; *meetsug*, they eat (*asémétesimmis* [= *asq kum-meetsimis*]), 'have you not yet eaten?' R. W.; Del. *k'dapi mitzi*, have you eaten? Hkw.; *n'mitzi*, I eat, ibid.; *n'duppi mitzi*, I am returned from eating, ibid.; Muh. *meetsoo*, he eateth, Edw.); vbl. n. act. *meetsuonk*, eating, taking food [*meech-nissu*]; v. t. *meech*, he eats (inanimate food); *num-meech*, I eat (Del. *n'mitzi*, Hkw.; *num-mechin*, C.); *woh kummeech weyans*, thou mayest eat flesh, Deut. 12, 20 (*keen méitch*, 'I pray, eat', i. e. eat thou, R. W.). *moorhau*, *moorhoun*, he eats (him, or animate object); *puppinashim um-mohuho-uh*, the beast devoured him, Gen. 37, 20; *quonou matto moorhoun*, the lion had not eaten (him), 1 K. 13, 28 (*con-mókhnequock*, they will eat you; *Mohowangsuck* or *Mouquánuog*, from *móhó*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "mitzin signifies to eat, and so does *noohorn*", the latter being used, in the language of the Delawares, when

## eat—continued.

what is eaten "required the use of the teeth", and *guntuunmen* when that which was eaten "needed no chewing, as porridge, mush, or the like." "If he has eaten of both kinds of provisions at his meal he will then use the generic term [intransitive verb?] and say *u'dap-pi mitzi*, I have eaten" (correspondence with Duponceau). The distinction between the verbs may be more correctly expressed, at least so far as the language of Massachusetts is concerned, by stating that the intransitive verb 'he eats' is expressed by *metzu*, the transitive inanimate by *mevrh*, he eats vegetable food (whence *weatichiminneash*, *enchiwinneash* [= *u'eechum-miawash*, eatable grain], corn, and *mechumnuonk*, fruit, vegetable food), and the transitive animate by *mawrhau*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *nohhorowom* [*mawrhau-nor*] *oggue askoak-ut*, 'it biteth like a serpent', Prov. 23, 32; suppos. *noh mawhukque*, 'he who eateth me', John 6, 57; *ashquaq uumawrhonh*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *mawrhau locusts*, 'he did eat locusts', Mark 1, 6; but *uumu-mevrh weyanus*, I eat meat, flesh (as Deut. 12, 20), etc. These three verbs—*metzu*, *mevrh*, *mawrhau*—denote the act of eating or taking food. There was another and older verb, not found in Eliot except in compound words, which signified to feed or to satisfy the appetite, namely *üppor* or *üpror*, (cf. Sansk. *pī*, 'nourrir, soutenir', 'sustentare', Bopp; Gr. *παω*; Lat. *pī*, in *pī-ri*, *pī-lulūm*.) Its compounds and derivatives are numerous, as, *naturppor*, *nadtrppor*, it (an animal other than man) feeds or grazes; *pigs-og naturppuog*, the swine feed or were feeding, Luke 8, 32; *uetassuog pish nadtrppuog* (*uetippuok*, R. W.), the cattle shall feed, Is. 30, 23; v. t. *inan*, *nadtrppowontam*, he feeds upon; *kodtrppor* [*kod-üppor*, he desires to feed], he is hungry; *wamepor* [*wauw-üppor*, he feeds wholly or entirely], he is satisfied or fills himself; *típpopor* [*tipi-üppor*, he feeds sufficiently], he

## eat—continued.

has eaten enough, has sufficient; *wus-saunderpor* [*wussanne-üppor*, he eats too much], he is gluttonous; *mishadtupper* [*mish-adt-üppor*, he eats when there is much], he feasts, partakes of a feast; *weetadtupper* [*wetu-adt-üppor*, he eats in company with], he feeds with others; *sogkepor* [*sogk-üppor*], he bites; *mah-chippor* [*mahche-üppor*, he has completely fed], he has done eating (*maúchepur*, when he hath eaten; *maúchepruwcks*, after meals, R. W.), hence, he eats up, devours, wholly consumes (*uumuhchip*, I devour, C.). *wchpitl-tuk*, let us eat together. Exp. Mayhew. Cf. *mepit*, tooth.

**ebb tide**, *maúchetan*, R. W. See tide.  
**edge, knug** (that which is sharp), *ur en knug*, the edge, border, brim, etc. (*wiss*, the edge or list of cloth, R. W.); pl. *wussash*, the borders of; *ut wussash*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

**eels**, *ueshawing*, *susstuuuñquock*, *nequitt-commuñog*, R. W.; Peq. *uesh*, *ueeshawing*, Stiles; Narr. *ueshuangok*, eels, Stiles; *nequittika*, an eel, C. Two of these names, *nequitt-commuñog* and *ueshawing*, are evidently compounded with the numerals *ueputta*, one, and *ueese*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*uukuttieghen*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *ueshuangok*, they couple, go in pairs (*ueesuog*, 'two of a sort', a pair, Gen. 6, 19, 20). The origin of these names may be found, perhaps, in the popular belief that the common eel was hermaphrodite, or rather, epigene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "neshaw eel" is still retained by the fishermen of Marthas Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (*Muraena argentea* of Le Sueur) (Storer's Report on Fishes of Mass.).

**effeminate**. See delicate.

**egg**, *wón*, *wóón*; pl. *wóanash*; *owróunash*, her eggs; *ue rumpag wóón*, the white of an egg, Job 6, 6 (*won*, pl. *wínash*, C.). Cf. *áuás*, animal; *weyanus*, flesh; *osh*, he proceeds from; *om*, *wom*, he goes

egg—continued.

from; *ohke*, earth; *ohkus* [=ohk-ōāas], mother; *ōontāmuk* (ōtāmuk, E. M.), the womb; Gr. ὄööρ (οὐρόν), egg; ὠογενής, produced from the egg; ὠορόκος, that lays eggs, etc.; Lat. *orūm*.

**eight**, *shwosuk tahshe* (*shwósuck*, R. W.); *shrosuk* or *nishwó*, C.; Peq. *shrausk*, Stiles; Del. *chausch*, *chusch*, Hkw.); *shwosuk tahsuog*, eight (persons or animate objects); *shwosuk tahshe kodiunumwae*, eight years; inan. pl. *shwosuk tashinash misunquaminuwash*, eight ears of corn (*shoasuk tashinash*, R. W.); *ut nishwosuk tahshe kodiunumā-ut*, in the eighth year; *shwosuk tahshe nepáuz*, the eighth month. From *n'shue*, three (and *n'ese*, two?), with termination of the suppositive: the second counting or “holding up” (*tahshe*) of the third finger, that is, 5+3.

**eighteen**, *nabo shwosuk*: *nabo shwosuk tahsh-isquaniogkod*, eighteen cubits (long, high, etc.) (*piueknabna shwósuck*, eighteen, R. W.); Peq. *piagg naubut shewansk*, Stiles.).

**eight hundred**, an. *shwosuk tahshe pasukaoag*; inan. *-kaash* (*shoasucktahshe pāw-suck*, R. W.).

**eighty**, *shwosuk tahshinchag* (*swaosuck tashinchack*, R. W.); *nishwotashinnechak*, C.); with an. noun *shwosuk tahshinchag-kodtag*; inan. *shwosuk tahshinchage* or *tahshinchagkodtag*.

**either**, *nauve*, C. (?). *nauve*, any, may have been used in the sense of either, but this is not probable.

**elbow**, *meesk*, C.

**elder**, **eldest**, *khchiqog*, *kutchiqog*, *keh-chisog*, the old men, the elders; *kehchis-squaog*, the elder women. *mohtomigít*, firstborn of sons or daughters, eldest child, eldest brother or sister. Muh. *netohcon*, elder brother; *n'nauve*, elder sister, Edw.

**embrace**, *unk-kehchäkpnau*, I embrace, I hold by the neck, C.; *nakkehchquau-nuwamun*, we embrace, ibid. But Eliot has *uk-kechukquau-uh*, ‘he took him by the throat’ in no friendly embrace, Matt. 18, 28. *moshogquannittuog*, they cling together, embrace each other [reciprocal from *mosogepuog*, *moshog-qucog*, they join, adhere]. *wonkomuu*,

embrace—continued.

he embraces (him) in taking leave; *ωwonkomath*, he embraced in taking leave of them, Acts 20, 1; suppos. *wonkuttehhettíl*, when we took leave of each other, Acts 21, 6 [an. form of *wonkinum*, he bends down, bows down].

**empty**, *nohchiyen* (*nohchigéē*, C.); *méh-cheu*, *mecheheyen*, it is empty, barren, waste [for *matche-yeu*, good for nought, bad]; v. caus. *nohchiellheau*, he empties, i. e. makes (it) empty.

**encamp**. See camp.

**enclose**. See close.

**enclosure**, **enclosed place**, *kómuk*; *kup-pohkomuk*, a place closely shut in; *mh-tugque kuppohkomuk*, ‘a grove’, Dent. 16, 21; a harbor or haven, Acts. 27, 40. See building.

**end** (n.), *uhquae*, *uhquáe*, *ohquáe*, (it is) at the extremity or point of, at the end: *vhquáe wutawrohhot*, the end or point of his staff; *uhquáe wut-oykanu-it*, ‘to the skirts [extremity] of his garments’; *qut asquam uhquae*, ‘but the end is not yet’, Mark 13, 7 (*ohquáe*, on the other end, C.). Cf. *áhkos*, *m'uhkos*, a nail, talon, or claw; *uhquon*, a hook; *wnt-uhquab*, the skin; *wussuhquon*, the tail; *unkque*, *uhkque*, sore, extreme; *wh-kbou*, on (its) sides or ends; *vehque*, as far as, i. e. ending at; *nohquen*, so far, at such a distance, etc. *vehgshik*, *week-shik* [when it is at the extremity or limit, suppos. from *vhquoshau*, it goes as far as, ending at], when it ends, the end of, the utmost limit: *vehgshik ohke* or *vehgshinu ohke*, ‘the ends of the earth’, ‘the uttermost parts’; *vehshik wucen*, ‘its [the altar’s] edge round about’, Ezek. 43, 13. *wóhkukquoshik*, *wóhkukquoshik* [when it reaches or attains its utmost limit, suppos. from *wóhkukquoshin*, it comes to an end], when it ends (in time or action): *ut wóhkukquoshik*, to the end, =*en wóhkukquashin*. *wuwasque*, *wuwasque*, at the end of, i. e. the upper end or termination (Abn. *Sanaskéisi*, le bout, au bout; *Sanaskéttu*, le bout du nez, Rasles).

**end** (v. i.), *wóhkukquoshik*, it comes to an end, is ended; *wóhkukquoshik*, when it reaches the end; inan. subj. *pish wóhkukquoshin-ash*, they shall be ended. From

**end** (v. i.)—continued.

*wéhquashu*, with *k'* progressive, it moves onward to its limit.

**end** (v. t.). See finish.

**enemy**, *matwau*, (he is) an enemy; *nunmatwom*, my enemy; *kummatwómog*, thy enemies; n. agent. *motwáu*, an enemy, one who acts as an enemy; *nunmatwánu* ut *kummatwómut*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matwau*, 'a soldier', i. e. an armed enemy. See soldier; war.

**Englishman**, *Wautacone*, pl. *Wautaconh-aog*, 'coat-men' or clothed, R. W. (*watdákónog*, 'such as wear coats', C.). Morton, in his N. E. Canaan (book 3, chapter v), says, "the Salvages of the Massachusetts . . . did call the English planters *Woturquenange* [for *-auge*?], which in their language signifieth stabbers or cut-throats . . . a southerly Indian that understood English well . . . calling us by the name of *Woturguansurge*; what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Wautaconuánoq*, coat men, with *Changuaqueock* (see below). *Wautconóisk*, an English woman, R. W.; dim. *Wautconémese*, an English youth, ibid. *Aconungessuck*, pl. English men, "as much as to say, these strangers", ibid.; *aranaug-ántowash*, speak (thou) English, ibid. [*awánu*, R. W. (*howan*, El.), somebody, anybody; *awanick*, 'some come', ibid.; *aránu eró*, who is that? ibid.] (Peq. *Waunnuxuk*, Englishmen, Stiles). *Chánguaqueock*, 'that is, Kniven-men', R. W. (*Chokquog*, *Chogquissuog*, C.; *Englishmansog* or *Chohkquog*, title to Indian Laws, 1705) [*chohkquág* (*chauquock*, R. W.), a knife]. *Englishmán-nuck* (pl.), R. W.

**enmity**, *sekeneádtlounk*, enmity, mutual hatred [vbl. n. from *sekeneam*, he hates].

**enough**, *tápi*, *taipi*, (it is) sufficient, enough (*taíbi*, R. W.; *tápi*, C.); *ntetapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapach*, let it suffice, let it be enough. Perhaps from *nt-appu*, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop.

**enough**—continued.

to rest, to be quiet. *wamut*, (there is) enough; inan. pl. *wamutash*, enough, sufficient (things); *ohke wamut*, there is land enough; *nowameit*, I have enough, there is enough for me; *wamach*, let it suffice; *womohk*, *wamók*, when or if it is enough; *wamenau*, he has enough (*wamet*, *taíbi*, it is enough, R. W.); from *wame-ut*, to the whole, at the whole.

**ensnare**. See catch.

**enter**, *petuteam wetuonut*, he entered the house or tent, he went in; *petuteaoq*, they entered in; *pétutteash* (*peet-teash*, C.; *pétires*, R. W.), come thou in, enter in; *petutteadt*, when he enters (*tawhitch mat petidéyan*, why come you not in? R. W.); cf. *petan*, he puts (it) into. *petukan*, he goes in or into, he is entering or going to enter [from *pet-an*, with *k'* progressive]. See go.

**entreat**. See supplicate.

**envy**, *ishkauauatunk* (cf. *sekeneadtuonk*, hatred) (*ishkauauassie*, envious; *iskounassie*, envionously, C.).

**equal**, *tatuppe*, alike, equally; *nehatup*, *ne tatup*, 'like, so', El. Gr. 22 (*ntetup*, 'it is all one', R. W.); *tatuppeyeuo*, it is equal to, like to (*tatúppéyeu*, 'just so'; *tatuppeyéne*, 'equally', C.); *tatuppeyeuoq*, they are like, equal; inan. subj. *tatuppeyeuash*; suppos. *tatuppeyeuok-ish*, when (things) are equal. From *tápi*, enough, by reduplication (?).

**erect** (adj.). See right; stand erect; man.

**erect, set upright**, *wunnashuk nepat-tuhquonkah*, he set up an image, 1 K. 7, 21 (*wunnash ohuk*, 'set on the pot'), Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wannuohteau*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wunnashque*, on the top of; *wunnashikomunk*, a chimney). *neepattam*, he erects or stands (it) up [v. t. inan. from *neepau*, he stands up].

**err**, *panieu*, he goes astray. See astray.

**escape**, *pohquohham*, he escapes, goes clear; *pohquohush*, *pohquauhus* *kuh-hug*, escape thou, save thyself. *tonex*, he escapes, saves himself; caus. *tonheut*, he saves or causes to escape [related to *taeu*, *ptoeu*, he flies, and to *tonogkon*, it flows]. See deliver.

- especially**, *nampchyuu*, C. See very.
- evening**, *wuunonkawak*, (when it is) evening; *wuunonkou*, (it is) evening; adj. *wuunonkwaar*, in the evening, at evening. See day.
- ever, forever**, *micheme* (*michime*, R. W.); *micheme*, C.; *michemesháni*, he is gone forever, R. W.); inan. *michemohdue*, everlasting; *michemappu*, (he is) everlasting.
- every**, *nishnoh*, each, every; *nishnoh wut-tiuworaonk*, (his) every word; *nishnoh wosketomp*, every man (*nishnoh teag*, everything, C.).
- everywhere**, *quinnayopkhe* [*quinnuppre-ohke*, about the land]; *quinnuppum mut-took*, about the world, in every place; *nishnoh at*, at every place.
- evidence**. See witness.
- evil**. See bad.
- exalt**, *mishcheau*, he exalts (him) [makes him great, caus. an. from *mishc-e-n*; cf. *mishanwaa*, he 'brags or swaggers', C., i. e. makes himself great]; *mishchteau*, he exalts, increases, makes (it) great [caus. inan. from *mishc-e-n*].
- example** (pattern), *us-huvaroak*, C.; *uh-shuvaroak*, Danf. See custom.
- exceedingly**, *ahche*, very much, very; *multae* (*macheke*, much; *machekegénuk*, excessively, C.); *wussaume*, too much;
- exceedingly**—continued.  
*multae macheke*, 'exceeding much', 2 Sam. 8, 8. See very.
- except**. See besides.
- excite, stir up**, *wagkonuan missiminuog*, he stirs up, excites the people; *wagkononk* (vbl. n. act., a stirring up), excitement, commotion.
- exert one's self**. See strive after.
- extinguish**, *outham natau*, he extinguishes or puts out the fire; *natau pish outhanu*, the fire shall be put out; *outhanuweg mohkussash*, they extinguish the coals [trans. inan. form, from *ohn-tau*, *úhtea*, it goes out, as fire or a light]. See quench.
- extreme**, *uhquic*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *unkye*, but sometimes *úhque*, *uhquen*, etc. From *úhk* or *úhg*, a point or sharp extremity. See end.
- eye**, *muskésuk*, the eye or the face; pl. *muskésakquash*; *unskesak*, my eye; *wus-késuk*, his eye. (vnskésuck, R. W.; Peq. *skeezucks*, eyes, Stiles; Narr. *wiskezusquash*, eyes, Stiles; Muh. *hkresque*, eye, Edw.; *muskésuk*, the eye, the face, C.)
- eyebrows**, *moomintuog* (pl.).

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- face**, *muskésuk*, the eye, the face (Narr. *skeezup*, face, Stiles). See eye.
- fade, fail**, *mahtshean*, *mahtshean*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahtshashu*, they (inan.) pass away; said of the loss of strength and health, the decay incident to sickness or old age, etc.; *nippe mahtshunk*, when the water fails; *ne mahtshunk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *mahtshunk kesukoltash*, 'at the end of the days', i. e. when they shall have passed away; pass. *nippe mahtshinap* (*mahechinap*), the water shall be wasted, made to fail. Cf. *mahechinau*, he is sick, from *mahehu* or *maht-* (*maut*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See old (*mohtautum*).
- faint, be exhausted**, *kodtineau*, he faints; *kodtineatayog*, they faint.
- faint-hearted**, *sohquteahau*, he is faint-hearted: suppos. *noh sohquttahont*, he who is faint-hearted (*sohquteahhaue*, faint-hearted, C.). Causat. from *sohquttahham*, he breaks in pieces or beats to powder (?). But '*seyattóí*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *séki*, black or dark colored.
- fair wind**, *wunnagehan* or *wunnégén waiipi*, fair wind; *wunnégitch wuttin*, when the wind is fair, R. W.
- faithful**, *pibahantanuwéie*, -*maru*, faithful, trusty (*pibahtautánuwe*, honestly, C.). From *pibahantanumtu*, he trusts (him). See trust.
- fall**, *punnu*, he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely

**fall**—continued.

used). *penushau*, he or it falls (accidentally or by mischance) (*mp-piūssham*, I fall, C.); *penushaog*, they fall; *penushean*, it fadeth (as a flower, Is. 40, 7, 8); *penushuuk*, when it falls; vbl. act. *penushauonk*, *piushauonk*, a falling, a fall (El. and C.); from *piauen*, which is nearly related to, perhaps identical with, *piauen*, he goes wrong, errs, goes out of the way. *petshau*, he falls (accidentally or by mischance) into, as *petshau wonokut*, he falls into a hole; *petshaog áphhanit*, they fall into the snare; suppos. *petshónit*, *petshuit*, if he fall, when he falls; from *petteuan*, he goes into. *kepshau*, he falls (by mischance), strictly he stumbles and falls, falls by an obstruction in the way, etc.: *kepshau okkeit*, he fell on the earth; *kepsháog*, they fall; suppos. part. *kepshout*, when or if (he) fall, when falling; *kepshuuk*, when or if (it) fall; vbl. act. *kepshaonk*, a falling, a fall, *pogkishau*, he or it falls, inanimately, drops down (as fruit from a tree); inan. pl. *pogkishau-neash*, they shall fall; *pogshuuk*, when it falls, *kodshean*, it falls out of, as *tog-kodtég kodsheau*, the sword fell out of (its sheath); from *kodtinuum*, he draws (it) out. *chanopshan*, he falls into the water (*chanopshash*, cast (it) overboard, R. W.); from *chanopham*, he puts it in water, hence he seethes or boils (it). *kitchisashau*, he falls into the fire (?), Matt. 17, 15. *nakshau*, it falls, drops, comes down; *meesuuk naksheuk*, when the hair falls off (from the head); from *nakuen*, it comes down, descends. *án-taunshau*, he falls backward. See waterfall.

**false**, *piauauârâ* (falsely, C.), *piauauau* (*piauârâu*, C.), he speaks falsely, he lies; *ahque piauwah*, do not speak falsely to me, do not lie to me; vbl. n. act. *patiauauonk*, a speaking falsely or wrong speaking, a lie. From *piaue*, out of the way, wrongly, and *naowau*, he speaks.

**family**, *weechinâneumunonech* (pl., they who go with him), his family. *teashiyewonk*, *teashiyewauonk*, *tatashiyewonk* (*chashiyewonk*, C.; *nutteashinuunéonk*, my family, *ibid.*); *nut-teateashiyewonk*,

**family**—continued.

my family; pl. *-ongash*. *urk*, his household (?). El.: *neh uck-it* (those in his house), his household, family.

**famine**, *mahshagquodt*, (when there is) famine or dearth; *mahshogge kesukdot-tut*, in days of famine. Related to *mahsheau*, it fails, perishes, is gone; *mhcheu* (*nuohchiyêne*, C.), empty, barren, etc. From *malche*, denoting past existence or completed action.

**far**, *ná, nô*, far off, to a distance, associated with the idea of motion. The primary signification is ‘to that place’, as distinguished from *gen*, ‘here’, ‘at this place’. Thus, *gen nhquâen* . . . *ná nhquâen*, ‘on the end on this side . . . on the end on that side’, Ex. 37, 8. *nô paich*, until. *nôudt, naudt*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nôudt-it*, at a distance (*nôudt*, a great way; *nâreutick*, far off at sea, R. W.); *nawut, mawd*, far; *maudit*, a great way off, (C.); *abâltuck*, a long time; *nâhsteau*, it is far off; *nôappu*, he is far off; suppos. *nôappit, nôhpit*, he who is far off. *nôosukwau*, he is far from (it, i. e. from the place to which he is going or from the thing of which he is in quest); *nôosukouqueg*, (it) is far from us; *kemnôosukoua*, thou art far from (it); *nôosukuk*, ‘get ye far from’ (him). *tonnâckquagné*? how far? *yô anâckquagné*, so far, R. W.; *nitoh nuuohkâhquat?* how far? C. *nahquen, nahque, unnahque*, (it is) so far as; *no nahque*, so far distant [*nô nhquen*; see above, *nô*]. *nhque*, as far as, even unto (*yô wíque*, thus far, R. W.); cf. *wâhkâni*, at the end of; see end. *yeau, gaén*, to, as far as; *watch . . . yeau*, from . . . to [*yá en*, to yonder, thither].

**farewell**, *nahânnashagk, nohaushagk* (apparently a verb, imperat. 2d pers. pl., equivalent to ‘fare you well’), Luke 9, 61; Acts 18, 18 (*hawânsheeh*, fare (thou) well, R. W.; *uehunâshash* or *wunâish*, C.).

**farther**, *ongkone, aongkóúe*, farther, beyond (*onkkow*, C.); *en ongkone*, to the utmost, farthest (*árrwusse*, farther, R. W., and *uretekomásu*). *onkawse* (dimin. of *ongkone*), a little farther

**farther**—continued.

(*awrassešer*, R. W.). *anca* (*enēick* and *āwusse*, R. W.).

**fast.** See fasten; swift; hasten.

**fasten, make fast, menuhkeau,** he fastens, makes (it) fast (*num-nēnehkeeteo*, I fasten, C.; *menukohtātē*, firmly, *ibid.*); *mauminkish*, 'tie it hard', R.W. [from *mennhkeu*, it is strong or firm]. *uk-keneepun-un* *nashpe kenontugrhegush*, 'be fastened it with nails', Is. 41, 7. *kishpinum*, he binds, ties, makes (it) fast (fastens one thing to another); *kuspīnush*, *kishpinush*, make thou (it) fast (*kspīnush*, pl. *kspīnemoke*, 'tie it fast', R. W.; *nuk-kishpīnnō*, I bind, C.; *kishpīnnuonk*, binding, *ibid.*); *kishpīssuug*, fastened, bound, tied (an. obj.), and v. i. act. he fastens, ties; *togkuppiñau*, he binds (him) fast, makes (him) fast by bonds: freq. or intens. *tahtogkuppiñau*, *tattagkuppiñau*; suffix *wutohtogkuppiñonh*, they bind him fast. **fat, wēs, weiz, aweiis**, its fat, the fat of an animal (cf. *weyans*, flesh; *wehsue weyans*, fat meat). *wunnogquen*, *wunagka*, he is fat (*wanuwuocklā*, it (a deer) is fat, R. W.; *wunnogque netossūyog*, fat cattle, C.) [*wunne-hogka*, he is well covered or of good body]. *yo asipāt-gon*, 'thus thick of fat', R. W.

**father, ashoh** (lit. he comes from him), his father, the father of (*osh*, a father, R. W.); *nash* (*nōsh*, R. W.; *nash*, *nashi*, C.; Muh., *nogh* Edw.; Del., *nooch* Hkw.); *kash*, thy father (*cōsh*, R. W.), *kashaw*, your father; *wutoshiman* (he who is a father), the Father ("*wetoochwink* and *wetoochemuxit* both mean the Father", Hkw.).

Edwards, in his Observations on the Language of the Muhekanee Indians (page 13), remarks that "a considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say 'my father' (*nogh*), 'thy father' (*kogh*), etc., but they can not say absolutely 'father'; there is no such word in all their language. If you were to say *ogh*, which the word would be if stripped of all affixes, you would make a Mohegan both stare and smile." Mr Heckewelder, "notwithstanding Mr Edwards's

**father**—continued.

observation", "could not help being of opinion that the monosyllable *ooch* is the proper word for 'father', abstractedly [?] considered" (correspondence with Duponceau, page 411). Rev Mr Daggett assured Mr Pickering that "there is no word in any of the Indian languages used in the Foreign Missionary School [at Cornwall, Conn.] by which to express in the abstract the relation of 'father' and most of the other social relations" (2 Mass. Hist. Coll., x, 112). More recent writers adopt the statement of Edwards—as Bancroft (in, 257), who cites Brebeuf (81)—and Palfrey (Hist. New Engl., 1, 42): "The most common relations they had no means of expressing abstractedly." This is, in one aspect, correct, for the Indian languages did not admit of the expression of a correlative name abstracted from its relation, nor does the English. But they could approximate as nearly to the expression as does the English word 'father' by *wutoshiman* (Ehot; *wetoochrink*, Hkw.), 'he is a father', lit. he is proceeded from, is a source. It is surprising—and the fact shows how superficial has been the study of the group of languages about which so much has been written—that the radical significance of the word by which the Indian expressed relation to a father has escaped observation. *nash*, *kash*, *ash-oh* represent the 1st, 2d, and 3d persons singular (indic. pres.) of a suffix animate verb, and signify 'I proceed or originate from (him)', 'thou originates from (him)', 'he originates from (him)'; intrans. my(an.) origin or source, thy origin or source, etc. Thus the Indian reversed the expression of relationship which we employ in the word 'father'; instead of 'he is my father', they said 'I am his offspring' (cf. *wutch negonne nashik*, 'from my forefathers', from where first I came from (suppos.), 2 Tim. 1, 3). The inanimate form of the same verb is often to be met with in Eliot, as *atshoh*, *wutjishau*, *wutchu*, he proceeds or originates from or at (a place or inanimate source), and in Roger Williams's Key, as *ōteshem*

**father**—continued.

and *wutshau* (*nedámnuck nótéshem*, 'I came [from] over the water'; *tawua wutshatiok?* whence come they?). The animate form is frequently employed in its primary signification—that is, without including the idea of paternity, or rather of the filial relation, as *noh-chai wakhamiaue*, 'I am from above'; *kenuau koachitumon wutche agnu*, 'ye are from below', John 8, 23; *noh wutche . . . nish name*, 'of him [as original or source] are all things', Rom. 11, 36; *noh wajhet mittaurossissit*, 'he who is [suppos.] born of a woman', Gal. 4, 4; causat. suppos. *noh wajchayent Godut*, 'he who is of God', i.e. is caused to proceed from or to have his origin in, John 6, 46; and in this form it is hardly separable from the so-called preposition, which is in fact the primitive impersonal verb, *wutche*, *wutche*, *atch* (*wachá*, R. W.), from, because of, etc. See begin; come or proceed from; from.

[MARGINAL NOTE.—"Since writing the above I see in Maillard's Gram. Mikmaque (page 17) that he has translated *w'8ih*, mon père, as derived from *ëschimk*, être fils".]

**fathers** (n. collect.), *watashinneunk*, the fathers, collectively or as a class, the fatherhood.

**fear**, *qushau*, he fears, is afraid of (him); *qush*, fear thou (him); *qushenk*, *qushask*, fear ye; vbl. n. act. *qushuunk*, fear (reverence, C.); pass., *qushitueonk*, fear (referred to the subject). *wabepushau* [*wabé-qushan*], he stands in fear or awe of, greatly fears (him). V. i. *wabesu*, he fears, is afraid; *wabesk*, fear ye; *ahque wabesk*, fear ye not, do not be afraid (*na-wábes*, I am afraid, I fear, C.); vbl. n. act. *wabesuonk*, fear (*wapsuontauonk*, 'afraid', C.). *wabesuntam*, he fears or is afraid of (it). *quettam* (*quitton*, C.), he fears (it); *kuk-quettamewwa togkodleg*, you fear the sword; suppos. *noh quohtog*, he who fears (it). See affrighted; afraid; honor.

**feast**, *mishadtupper*, he feasts [*mishadt-uppa*, he eats where there is much]; causat. *mishadtupperchein*, he makes a feast; *mishadtupperitteuh*, let us keep a feast; vbl. n. act. *mishadtupperoonk* (*mishadtupperoonk*, C.), a feasting. nick-

**feast**—continued.

*ómmo*, 'a feast or dance', R. W.: "Of this feast they have public and private, and that of two sorts: first, in sickness, or drought, or war, or famine; secondly, after harvest, after hunting," etc.

**feather**, *méguu* (*penna*), a feather, and (2) a pen; *megonne*, *unouequnne*, feathered; *mochekepum*, *mishepum*, (it is) full of feathers (*meek*, a pen, C.).

**feeble**. See weak.

**feed** (v. t.). See eat.

**feed** (v. t.), *assumur*, he feedeth, giveth food to (him); *assumink moskchitwash*, he feeds him with grass; *assumark flock*, feed ye the flock, Zech. 11, 4; *assumch* (*assúmum*, R. W.), give me to eat, feed me (see Howse 83). *sahkomau*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kussohkomauonk*, he fed thee; *ussosohkomau* flock, I feed the flock, Zech. 11, 7; *sokkomauatuch me-chum ne tapewaukquok*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sokkomass nut-shepscomes-og*, feed thou my lambs, John 21, 15. *nuudanumeh quonipatash ne sóbahig*, 'feed me with that potage', Gen. 25, 30, lit. give to me (dipup) that potage. *uetschewong wuhhogkuh*, they feed themselves [caus. from *uetsu*, he eats].

**feel**. See touch.

**female**, *squías*, *squás*, *squáns*, of woman-kind, female; *squáneow* (=*squáieu*, she is female, Gen. 6, 19). See woman. *squashim* (*squáshim*, R. W.), a female quadruped; adj. *squashimure*. In the Del. "the males of quadrupeds are called *leum wéchum*, by contraction *leu-nochum*; the females *orhqwe wéchum*, by contraction *ochqniéchum*", Hkw.

**fence**, *wonkóous*, *wonkoun* (*wákaous*, C.), a fence (also, a fort, q. v.); from *wonki*, *wonki*, it bends around, is crooked. *quissakquaneutuk* (*quissak-quanuítuk*, C.), a stone fence, a wall. *pummenentuak*, a wall or fence.

**fetch**, *nuu-neeskum* (*nuu-neeskum*, C.), I will fetch, I fetch (it); *neeskumeh nippénes*, fetch me a little water; *neeskumunach petukquoneg*, let bread be fetched; *neeskumuttuh*, let us fetch (it). See bring.

**fever**, *wesansháonk*, *wéshónk* (a pestilential or infectious disease), a fever, John 4, 52 (*wesauasháonk*, the plague, R. W.); *wesáshau*, *wesoshshau*, he has a fever (but *wesunasháu*, he hath the plague, R. W.). This name is apparently derived from *wesóe* (*wesaui*, R. W.), yellow, with the affix denoting bad or evil, -ish, and describes "the disease which they call the yellow vomit, which", as Heekewelder states, "at times carries off many of them" (Hist. Account 216). Eliot also translates 'fever' by *kussopitae ague* (Dent. 28, 2) [*kussopitae*, very hot]. *kussinohshau*, he has a fever (*waukus-sápitanohock*, my body burns, R. W., i. e. *wane kussápitae ahoock*; *n'numáissu*, I have a fever, ibid., i. e. *neu nót-e-su*, I am on fire). See pestilence.

**few**, *ogguhsuog* (an. pl.), few (*ogkossäng*, C.); inan. *ogguhsinash*, few things; dim. *ogguhosinash*, very few; *ogguhse-quinogok*, in (at the end of) a few days, pl. of *ogguhse* (*ogkosse*, C.), small in quantity or amount.

**field**, *ohteuk*, *ohtéak* (*ahtéuk*, soil, a field, C.), pl. + *onash* (lit. that which is owned or appropriated, to which the idea of individual ownership attaches; suppos. inan. part. from *ohteau*, when possessed); *ut ohtéakonit*, in the field; *wut-ohtéakonit*, in his field.

**fierce**, *chachépissu*, R. W.; *chatchepissu*, *chuchepissu*, wild, C. *nishqáetu*, fierce, R. W.; *tawhitch nishqníhítöt*, why are they fierce? ibid.

**fight**, *mekuon*, he quarrels, contends, fights with (him); suppos. *noh mekuon*, he who fights, when fighting; pl. *neg mekononcheg*; recip. *mekónittuo*, they quarrel or fight, one with the other (*mevaúntess*, fight (thou) with him; *meedúnditea*, let us fight, R. W.; v. i. *num-nekuon*, I fight, C.; *meaú-tea*, a fighter, R. W.; *cum-mécauteh*, you are a quarreller, ibid.). *ayenuhkonan*, he fights with, in battle, prosecutes war against (him). V. i. *ayenuh-teau*, *ayenuhhuau*, he makes war, does battle, fights (*jáhetteke*, fight ye; *jáhet-títea*, let us fight, R. W.; *ayenuttónk*, 'fighting', C.). Vbl. n. act. *ayeu-*

**fight**—continued.

*teonk*, *ayenuttónk*, fighting, a fight, war, a battle. N. agent. *ayenraeu*, indef. -éuin, one who fights, a fighter, a warrior; pl. -euninungy; *neg ayenuhdeacunicheg* (and *ayenuhdeacunicheg*), warriors (habitual fighters) (Muh. *oioteck* (particip.), he who fights, Edw.).

**fill**, *numwohteau*, it fills, it is filled (inan. subj.), he fills or makes (it) full; *numwohóush kruatheyauit*, fill thou thy hand (*numwohtuj*, let it be filled, C.); from *numwaen* (it is full) and *ohteau*. *numrappuag retu*, they (an. subj.) fill the house, i. e. the house is full of them. *numwápanum wutaskon puuuee*, he fills his horn with oil; *numwápanum-wak*, fill ye (one thing with another, as barrels with water, 1 K. 18, 33). *numwamechum* [*numicae-mecchum*], he is full of food, has filled himself (*numwamechimhteam*, I fill, C., i. e. make myself full).

**filth**, *filthiness*, *nishkeneunkquok* (suppos. part. concrete, when it is filthy), filth, dirt; *nishkeneunkquussonk*, the doing of uncleanness, filthiness in action.

**filthy**, *nishkeneunkque*, unclean, filthy (inherently or by nature); *nishkeneunkquatl*, when unclean or filthy (as a garment, etc.); adj. an. *nishkeneunkquusu*, (he is) filthy.

**fin** (of a fish), *wapwekan* (?); *neg wapwé-kunicheg*, they which have fins, Lev. 11, 9; Dent. 4, 9.

**find**, *nauechan*, he finds (him); *nauehög*, if I find them; *ke-nauech*, thou hast found me; *kenauehesh*, I have found thee; *nauechteau*, he finds (it); suppos. part. *nauechteunk*, when finding (it), when he finds (*nuu-náuechteu*, I find, C.). Causat. from *naüu*, he sees: he causes to be seen (?).

**fine** (in particles or powder), *pasquag*, that which is fine or like dust (*pup-pissi*, dust; *pishquéhick*, unparched meal, R. W.) [from *peasik*, that which is small ?]; pl. inan. *pishquechthausuash*, 'beaten small', powdered, Lev. 16, 13 (causat. inan., made fine). *söhquag*, that which is fine or powdered, fine dust: *söhquag kah puppissi*, 'powder and dust', Dent. 28, 24; *söhque puppissi*, fine-

**fine**—continued.

dust, Is. 29, 5. *sakpuiyene*, in fine powder, finely powdered; cf. *sakguttahham*, he beats it to powder, grinds it small or fine.

**finger**, *pohchanutche*, *pohchanitch*, pl. -*egush*; *kappohchanutch*, thy finger; *ne-quitta-tahshe pahehanitche*, he had six fingers, 2 Sam. 21, 20. From *pohshean* (it divides or is divided) and *nutche* (hand). *muttiuwhunutche*, *muttiuwhunitch*, my finger; *wuttiuwhunutche*, his finger; *muttasoutch*, the little finger; *keh-toquauitche*, *keithauquauitche* (the great finger), the thumb; *unppuhkukquauitche*[*eg*], the tip of the finger [*unppuhkukquauitche*, the head of the finger] (*unppuhkukquauitche*, pl. -*eash*, fingers, C.; *unppohhukquauitche*[*sh*], my fingers, ibid.).

**finish, make an end, complete**, *pakodjean* (*pakodjean*, *pogkodjeatrua*) *anakausonk*, he finished the work; *nappogkodjeatruh nay-pauumáyrounk*, I have finished my course, 2 Tim. 4, 7; *pakodjean-un*, it is finished [cat's man, from *pakodje*, thoroughly, completely]. *pakodje* *usu*, he performs (it) completely, finishes or accomplishes (it); v. i. *nappakodje* *uscu*, I make an end of it, complete it. *kestean wut-anakausonk*, he has finished his work (*kestae-nuat*, to finish, to leave off, C.); *nakau-souk* *kesteanu*, the work is finished. *maltuo*, *maltuean*, he made an end of speaking; *maltout*, when he had done speaking (*nume-maltreain*, I cease; *nume-moltanuhkus*, I conclude or finish, i. e. I go on to conclude, C.).

**fire**, *nostu*, *noletu* (*nôte*, *yôte*, *chickot*, *sqüttä*, R. W.; Peq. *geut*, Stiles; *chikkoh* or *nostu*, C.). *nashquittag* (=*sqüttä*, R. W.), a violent or destructive fire; inan, concrete from *nashquinean*, it burns, consumes, rages; cf. *nashquittu*, a tempest or destructive storm. *nantun* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chickoh* [*chikohneau*, it burns; *ch'ke-ohtean*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *nashquittag* or *sqüttä* was nearly equivalent

**fire**—continued.

to the expression ‘the devouring element’—fire as an enemy or object of dread.

**firm**, *menuhki*, *menohken*, (it is) hard, strong, firm (*menuhkohshäe*, firmly, C.). See hard; strong.

**first**, *neyoune* (*neyáwui*, (for *neyáwni*)? R. W.), first. This word, though differently written, is identical with *unkküm*, old (original, old, C.), and like *neyqt* (one), of which it is the ordinal, is related to *unkkultam* (*nickütam*, R. W.), he leaves behind, abandons, etc.: *ayiuup neyounne unkknéyent*, he hath made the first old, Heb. 8, 13; *ne negonacyenah*, ‘that which waxeth old’, ibid. *wakkowan*, he came (or went) first, was in advance. *neyonshaen* (indef. *neyonshañui*), a leader, one who goes first. See one; old.

**fish(n.)**, *namohs* *namuamáus*, pl. —suck, R. W.; *námis*, pl. *namasaow*, C.; Del. *namas*, in composition; -*ameek*, Hkw.); dimin. *namudemes* (pl. —*oy*), little fish. The root is apparently *-auman* or *-ámda*, from which *namohs* is formed by prefixing the demonstrative or determinative *n'* and adding the animate termination *ás* [for *áuis*, animal]. In compound words this radical, with the suppositive or participial termination, *-amuy* or *ámuuy*, appears as the representative of *namohs*. pl. *mogkoma-náyquog* [*nuogke-ámuuy-yug*], great fishes, John 21, 11; *kehtahhanádima-quog*, fishes of the sea, Num. 11, 22; *horamutgyut* [*horau-ámuuy-yut*], to any fish, Deut. 4, 18 (*amutí*, he is gone to fish, i. e. he fishes; *amuañoy*, they are fishing; *u'taunen*, I am fishing; *kuttañ-men*, do you fish? *matteckymuiñwem* (=*noletanúggan*, John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kego*, *kégoé*) for the class. In the Ojibwa vocabularies in Scholerraft's Indian Tribes, n. 466, we have for sturgeon *nam aír* (St Marys); *nah ma* (Gr. Trav.); *naw* weigh (Saginaw); *naugh may* (Mackinaw). So, in the Old Algonkin, *hamek*, ‘sturgeon’, fish, Lah. *nata-*

**fish** (n.)—continued.

*mogquaten-in, nashauigwatu-in* (*wattuoh-quinuwačin*, C.), a fisherman. *omáren* (pl. *omáenuog*), one who is fishing; suppos. pl. *neg omíčhey* (*anuáčhick*, R. W.), fishermen, i. e., they who fish habitually (*aúmánep*, a fishing line, R. W.).

**fish** (v.), (with hook and line) *ówacu* (*nunáti*, R. W., he fishes); (with nets) n. agent, *pouashabpanu*, one who fishes with nets or sets nets; *ustamogquonuk*, a draft of fish, Luke 5, 9.

**fisher** (*Mnustela canadensis*), *pékánzé*, Rasles; *pekau*; *wallaceug*, *wallacey* (mod. *wallaceug*, Judd, in Gen. Register, xi, 219).

**fist**, *puttukqunutcheq*, *puttukqunitech* [*puttukqú-nutcheq*, round hand].

**five**, *napanu tahshe* (*napánnu*, R. W.; *matpanu*, C.; Peq. *nappan*, Stiles; Muh. *nunou*, Edw.; Del. (Minsi) *nalan*, (Unami) *palauach*, Hkw.); an. pl. *napanu tahsoog*, five (men or animate objects) (*napanntasuoq skeetompádoy*, five men, R. W.); inan. pl. *napanu tahshinash*, five things (in Gram. 14, *tahsoash*; *napanntahshinash* *rauchóash*, five hills, R. W.); *nabo napanu* (*piúrk-nab* *napanu*, R. W.), fifteen; *napanu tahshinchag* (*napanntahshinchag*, R. W.), fifty.

**flags or rushes**, *mishashq, misaq* [*mishash-askéht*, great grass] (Narr. *nuskech-áye*, *rushes*, Stiles). *weklans* (*wekín-ash*, pl. *-quash*, reeds, R. W.) [*wekín-askéht*, house grass, or grass for making houses (?). "Their houses are . . . covered on the roof with sedge and old mats", Higginson, N. E. Plantation, ch. xii. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush", Gookin]. *wesshashquobok*, flag, Job 8, 11. *uppennashkinonog* (pl.), flags, Is. 19, 6.

**flame**, *nawanau*, *nawanawau* [= *nawanau*, it sucks?]; *en nawanáu*, into the flame; *nawanáde*, *nawanáuc*, flaming.

**flat**, suppos. partic. *numekitchónout*, having a flat nose (*nečque mitcham*, flat nose, C.). *pock* is the radical for thin and flat. See Rasles, s. v. *mince*; Howse 27, 35.

**flatter**, v. i. *papanam*, he flatters; an. *papanam*, he flatters (him); suppos. part. *nah papanamont*, he who is a flatterer; suppos. part. an. *nah papanaalt*, he who flatters anyone; adj. *papanavé*, flattering [freq. from *papanar-wau*, *papanau*, he speaks falsely], *wac-enow*, he praises or flatters (him); freq. *wac-enow* [from *wac-en-an*, he goes round about]. From this comes another form by the insertion of *k* progressive: *wámonuhkaan*, he flatters, i. e. keeps praising, goes on praising (*wámonuhkaanwáat*, to flatter; *na-wan-wáunwáunkwáam*, I flatter, C.); vbl. n. act. *wámonuhkaanwáak* (*wámonewáunk*, C.), Battery. *wámonuhkaanwáog*, they flatter (?), Ps. 5, 9. See *praise*.

**flax**, *hashabp, hashap* (*asháppock*, Hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Elliot uses it for 'tow', 'flax', 'a fish net' (*dsháp*, pl. *dsháppog*, C.; *asháp*, R. W.), 'a spider's web', etc.; *hashabpuhugg* [*hashabp-uhugg*, flax stick], a 'stalk of flax', and 'a distaff'; *hashabpon-ak*, 'linen cloth'. Roger Williams gives *aship*, a net (or 'nets') 'made of strong hemp'), and the plural *asháppock*, hemp, and *masánuock*, 'flax'.

**flay**, an. obj. *pissúnumau wuttuhquabeh*, he flays or takes off the skin of.

**flea**, *popeky*.

**flesh**, *weygans*, pl. : *og* (*weygans*, 'venison', R. W.); 'meat', ibid.; *weygans*, flesh, C.; cf. *ólos*, an animal); *konwegans*, thy flesh; *oweygans*, his flesh, the flesh of; *askegans* [*asknuu-weygans*], raw flesh; *kesítáe weygans*, 'solden flesh', 1 Sam. 2, 15.

**flight**. See prevail over (put to flight). **flint**, *soggohankunompsk*, rock of flint, Deut. 8, 15; *máshípsk*, flint, Is. 50, 7.

**float**, *pahpahkuhnau*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *pahpahki*.

**flood**, *tomókgou*, *tommogkou* (it flows), a flood (*tamícom*, flood tide, R. W.; *tamúacoks*, upon the flood tide, ibid.). See flow.

**flour**. See meal; fine.

**flow**, *tomókgon*, it flows, there is a flowing or flood (*nippe támogkon*, water flows, C.); *tominogkone*, flowing (abundantly, i. e. flooding). Imperf. verb *wuttitchuu*, *wuttitchuau* (or *-wauu*), it flows from: *sepuyog wuttichuau*, 'rivers of water run down' (from), Ps. 119, 136; *nippe wuttichuau-up*, 'the water gushed out' (from the rock), Ps. 78, 20. *sowhatchuau* [*soh-watchau*], it flows forth, issues from or out of; *sokhetchuau*, it continues to flow forth or issues continuously, Is. 35, 6. *unitchuau*, it flows to or toward; *sepauash unitchuau-anash khtahhauit*, the rivers flow to the sea, Ecel. 1, 7. *anitchuau*, *anichuwau*, *anuratchuau* [from *aunne-watchchau*], it overflows, flows excessively. *kassithuau*, it flows (as a stream or with a current) continuously; as a substantive a current or flowing stream; pl. + *ash*, or in the active verbal form *ak-kassithuauonok sepauussash*, 'the stream of the brooks', Num. 21, 15; adj. *kassithewau* *sep*, a flowing river (Cree *keesitchewan*, it is very swift current [*kees = keeche*, intensive], Howse 175.) Elsewhere, *kuschtatame*, flowing as a stream: *kuschtatame sepuse*, 'the stream of a brook', Job 6, 15; *kuschtanup*, a stream, a current; pl. + *peash*. *woweryanchuau*, it flows circuitously, winds about [from *wowetashin*, it winds about]. *pamitchuau*, *pamitchawau* (*patuatch-*, *pumitch-*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *poumshau* (he walks, travels, moves along) by substituting the impersonal termination and introducing the *-ch* guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb *nup-pum-mechésham*, 'I slide'. In all these verbs the radical is *ach* or *watch*, it proceeds from. See father.

**flower**, *uppéshau*, *péshau* (*uppéshau*, C.), lit. 'it bursts forth', 'blossoms' [from *pokshau*, it breaks]; pl. *uppeshauanash*. See bloom.

**fly** (n.), *arhaus*, *oachaus*, and *masuhq*, pl. *masuhquog*, flies; dimin. *maasesáhqog*.

**fly** (v.), *ptaceu*, *ptaweu*, *taweu*, it (a bird) flies, moves through the air (*ptouri*, it is fled, R. W.; *ut-taweu*, I fly, C.); *nag ptaweq*, they fly away; suppos. part. *noh taueet*, *taeit*, that which flies. Nearly related to or identical with *pastanau* or *paataeu*, he blows or is blown. Adj. *ptaweeche*, flying. *ptaemaw*, it (inan. obj.) flies away [*ptaeu* with the impersonal intransitive particle *-mo*]. *tashu*, *ptashan*, *tawn*, it flies or is blown by the wind, as dust or snow; *nish tohauash*, things driven away or made to fly; suppos. *ne ptotauantlog waban* (or *ne taontlog*, or *ne tohotaontog*), that which flies before the wind or is driven by the wind [*ptaeu-an*, pass. part. of *ptaeu*]. *pummuau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *pummuu*, shot, pass. part. from *pummuu*, he shoots]; suppos. *pámuon*, when he flies, flying; *neg pámuunenutcheq* or *pámuunochég*, they (birds, fowls) which fly; freq. *pápmuon*, habitually flying; pl. *neg papamuunouchey*: *pápmuunuont psukes*, a flying bird (bird when flying). *ushperu*, *ushpushau*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushperu*, *ushperu*; suppos. *onatuh chikkinasog ashpsháhettit*, 'as sparks [when they] fly upward', Job 5, 7. *wassénu*, he flees or flies (from an enemy); *naseu*, I flee; *pish naseuu*, we will flee (*wassénu*, he flies; *wassemoock*, they fly, R. W.; *wassénu*, *wassemoóvi*, (he is) flying away, fled, C.); imperat. *wassemoock*, flee ye; suppos. *wassemoan*, when thou didst flee; v. t. an. *wase-muhleauont mosquoh*, when he flees from a bear. *ussishau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *ná ussishash* or *ushhashi*, flee thou thither [from *usu*, by the insertion of 'sh to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *ussishau* means simply he runs quickly or hastens]. *ushpuh-hoq* (and *spuhhao*), he flies to for refuge; *nag spuhhauuog*, they fled (for safety); vbl. n. act. *ushpuhhaowónk*, *spuhhau-wítuonk*, a refuge; *ushpuhhaowíe ugenonk*, a refuge place, place of refuge.

**foam**, *pehtean* (it foams), foam, froth; *piltom*, the scum (of a pot); *pehtauit-tawan* [*pehtean-wuttan*], he foams at the month. Cf. *petan*, *pehtan*, he puts on or into.

**fog**, *nishkenou*, (when there is) mist, fog, fine rain; cf. *sokenou*, rain, when it rains; n. coll. *nishkeenuk*, 'small rain'; drizzle, Deut. 32, 2, *onwáu*, vapor, mist, steam. See vapor.

**follow**, *asuhkuanan*, he follows, goes after (him); suppos. *noh asukit*, he who follows; suffix an. *wut-ashknuoh*, he followed him (*assuhkouonat*, to follow, C.); *asuhkuwe* (as adj. and adv.), following, going after; *asuhkom*, he follows or goes after (inan. obj.), he pursues (it) [*asoh-k-an*, he continues to go after or behind; *asoh*, the radical, is related to *u'rese*, two, and to the disjunctive or alternative *asuh*, or]. *nasunkuanan*, he follows after, goes after, pursues (him); suffix *wah-nasun-*  
*kau-oh*, he followed him; *nasukau*, pursue them; suppos. *woh nasukanou*, he when following, he who follows; so *naswattaharhan*, *nasuttaharuan*, he pursues (him), follows after (him); *nasut-*  
*taharwang*, they pursue; n. agent. *nasut-*  
*taharwuen*, a pursuer, one who is (actually) pursuing. Cf. *nasurtan*, he serves, obeys, yields to.

**food**, *meechum* (he eats it); *meehum-*  
*muonk*, fruit, vegetable food; *meechu-*  
*onk*, *mameechumunk* (*méchinucks*, vi-  
tamins, R. W.); *meetsuonk* [vbl. n. from  
*metsu*, he eats], eating, a feeding (*wiine*  
*metsuonk*, comfortable food (good  
feeding), C.); *nompoéde aetsuonk* (morning  
feeding), breakfast, ibid.). See eat; feed.

**foolish**, *asotu*, (he is) foolish, ignorant;  
pl. + *og* (*assotu*, *assáko*, a fool, R. W.);  
*asotu*, foolish, C.; vbl. n. act. *asotu-*  
*onk*, folly (*tohuochegeónonk*, folly, C., but  
rather uselessness, unprofitableness).  
*mattamog*, *mattamag*, a fool; pl. *mattamog-*  
*rog* (*mattamagque*, foolishly, C.);  
*mattamagquesu* or *-queussu* [*mattamag-*  
*que-usen*], he does foolishly, a foolish  
doer; vbl. n. act. *mattamagouonk*, foolishness,  
the being foolish; *mattamagque-*  
*suonk*, *mattamagquessuonk*, foolishness  
in action, the doing foolishly. *asotu-*

**foolish**—continued.

*ouk* is natural folly, simplicity, or ignorance; *mattamigouonk*, foolishness with reference to some special matter.

**foot**, *musset* [*m'usit*], a foot; *nusset*, my foot; *kusset* (Peq. *cusset*, Stiles; Narr. *knusset*, Stiles), thy foot; *wusset*, his foot; pl. - *ash* (*wussté*, pl. *-tash*, foot, feet, R. W.); *musset*, foot, C.). From *ussu*, he does, acts (agit), suppos. *woh*  
*usit*, *uset*, he who does oracts, thedeer. Cf. *usishan*, he acts quickly, runs.

**for**, *wutche* (it proceeds from), for, on account of; *ne wutche*, for, from, because of, therefore; *ne wutche you*, for this cause. Elsewhere *nevutche you waj*, *you wajch*, etc. (*wutche*, for, prep.; *nevaj*, for which cause, conj.; *waj*, for, conj., C.).

**forbid**, *quihiuau*, *quihiuau*, he forbids (him); suffix an. *ok-quihiuau-uh*, he forbids him; *ahque quihius*, do not (thou) forbid; *wag quihius*, forbid thou them; suppos. part. *quihiuont*, forbidding, when he forbids (*quihiukonat*, to forbid, C.); an. and inan. *quihiuteu*, *quihiueu*, he forbids (it) to (him); *woh howau quihiuteu nippé?* can any man forbid water? Acts 10, 47 (*woh quihiuteu*, he forbiddeth, C.). Perhaps from *ahque*, 'do not', 'refrain'. The primary meaning is, perhaps, to make afraid, to cause to fear or to stand in awe of. The causative form of the verb *quihiuau* (*puttam*, C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.

**force**, *chekcheau*, he uses force, forces (him); suffix an. *wut-chekcheuh*, he forced him, he ravished her (*wut-chekcheueu*, I compel, C.). *chetiman*, he compels him. See compel.

**ford**, *ponquag* (?), a fording place (= shallow). *taskonk*, a ford (*toekktuk*, let us wade; *wut-toekkunia*, to wade; *togiak*, a bridge, R. W.).

**forehead**, *muskodtuk* (*m'scättuck*, R. W.); *misk* [-*otuk*?], C.; *kuskodtuk*, thy forehead; *wuskodtuk*, his forehead, the forehead of; *ut wuskodtugut*, on his forehead.

**foreign**, *penowet* [*penowet*, it is different, strange, unlike], strange, foreign; *penow-*  
*woh*, *penuwet*, *penurut*, a foreigner

**foreign**—continued.

[*penauwe-ohetu*, one who is different]; pl. *penauwohteoq*, strangers, foreigners; *puuowohkomuk*, a strange place, a foreign country. See *different*; *strange*.  
**forest**, *touohkomuk* (*touohkōmuk*, C.; cf. Del. *tēkuink*, in the woods, Hkw.), lit. a solitary place [*tonen-kōmuk*], the wilderness, the forest, pl. +quash. In the index to Mr Pickering's edition of Eliot's Grammar (2 M.H.C., ix), among the "select words from the translation of the Bible", the editor gave '*sahsū-mónk*, forest'. This word (the active verbal of *sahsumā*, it shines forth) means a shining forth; in Eliot's translation, 'glory'. Mr Pickering's mistake is traceable, I suspect, to his erroneous reading of Is. 10, 18: '*wutton-ohkomuk-que sahsūmónk*', 'the glory of his forest', lit. 'his forest glory'.

**foretell**. See *predict*.

**forever**, *micheme*. See *ever*.

**forget**, *wanuntam*, he forgets (it); *wanumau*, he forgets (him); *ahyne wanuntash*, do not thou forget (it); *wanuntamoy*, *wanunatamoy*, they forget (*nawndnuntam*, I forget, C.); *wanunamunkyog*, they forget me, I am forgot by them [*wanee-antam*, he is without thought of, has not in mind]. *wanuntumwihem*, he causes (him) to forget.

**forgive**, *ahquontam*, *ahquontam*, he forgives (it); *ahquontamau*, he forgives (it) to (him); *ahquontamah* (*ahquontāmah*, C.), forgive thou me; *ahquontamāneau man-matchesrongash*, forgive us our sins; *num-mahche ahquontam*, I have forgiven; vbl. n. act. *ahquontamōd*, a forgiving, forgiveness; pass. *ahquontamōdlinent*, and contract *ahquontambatiu* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahquontausáonk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahquontausu*, he exercises forgiveness] (*unit-ahquontausu*, I pardon, C.). From *ahyne-antam*, he ceases or refrains from having in mind, refrains from thinking of.

**form**, *nussu*, (he is) shaped or formed [*ne-usu*]: *tuh unussu?* what form is he of? 1 Sam. 28, 14; suppos. *ne unussit*, in

**form**—continued.

the form or likeness of; *nuhhogkat nussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *unssuonk*, *unussuonk*, form or shape (of an. obj.); *wuttinunssuonk*, his form. *neunak*, the form or likeness (of inan. obj.); *nednung yea muttuok*, 'the fashion of this world', 1 Cor. 7, 31; *neunak menatchey*, in the form of a hand; suppos. form of *neune* [*ne unne*], that which is so or is such as; when it is (or being) such as, of that kind. See *shape*.

**former**. See first.

**formerly**, *negonue*, *negonue* (*cheuohkomūnē*, C.). See first.

**fornication**, *nanwuuuadspuanuk*, *nanwuuuadspuanuk*, vbl. n. act. from *nanwuuuadspuanu*, he fornicates or is given to fornication; compounded of *nanre*, anybody, common, and *adspuanu*, he seduces or commits fornication with; *nanwuuuadspuanusumk*, the commission of fornication, whoring (by either sex); *nanwuuuadspuanu* (indef. -spuanūniu), a fornicator (of either sex), a prostitute; *nanwuuuadspuanusuen* or *-spuanusuen* (indef. -suēniñ), one who commits fornication or acts the whore; *nanwuuuadspuanisum mittuwossis*, a whorish woman. *manquāñu*, *manishquāñu*, *mannequāñu*, (she is) a fornicator or commits fornication: *mittaurossissug mannequāñuisitcheg*, 'women who break wedlock', Ezek. 16, 38; *knunusquāñu*, thou hast committed fornication with, hast played the whore with (him). See *adultery*.

**forsake**, *ahquontamau*, *ahquontam*, he forsakes or abandons (him); *ahquontadog*, they forsake (him); inan. *ahquontam*, he forsakes (it). Same as *forsake*, q. v.

**fort**, *mansk*, *manshk*, a fort or place of defense; pl. *manskush* (*numdusk*, R.W.), *wonkonous*, *wonkonas* (*wākonas*, a fence, C.); *wankunosint*, a fort, R. W.), a fort, i.e. a palisade, a crooked [*woon-ki*] or curved fence; see *fence*. *menuhkonogg*, pl. *-ogwash*, *-ogquash*, strong-holds; from *menuhkenum*, he holds it fast.

**fourteen**. See *four*.

**forty.** See four.

**foundation,** *quenohtag*, *suppos.* part. concrete from *quenohtau*, he finds or lays a foundation; lit. that which is deep (?). Cf. *quonundeadl*, 'when he had digged deep', Luke 6, 48; *quenohtanun*, he founded it; pass. it is founded.

**four,** *yau*, *yauure* (*yôh*, R. W.); Peq. *yauuh*, Stiles; *yau*, C.; Muh. *naawoh*, Edw.; Del. *nervo*, *newa*, Hkw.); *yauut* *nai*, four square; pl. an. *yauog*, *yauaoq* (*yôwock*, R. W.); inan. *yauuash* (*yôruuash*, R. W.); *yauuosh*, C.); *yauut* (*yauut*, C.), four times. *uubo* *yau* (*piaek-nab yôh*, R. W.); Peq. *piagg* *nuubut yau*, Stiles), fourteen; *uubo* *yauuadt*, *uubo* *yauut*, fourteen times; so, *uubo* *yauuadt* *kotumorue*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *yauunchay* (*yôrinicheek*, R. W.); *yauwinnechak*, C.), forty; pl. an. *yauunchaigkodtag*, *yauinchah-gottog*; inan. *yauinchaghkoddash*. *yauuadt* *pasukooaq*, four hundred (an.).

**fowl,** *puppinshaas*. See bird.

**fox,** *wonkqösis*, *wonksis*, pl. +*sog*; dim. *wonkqussisenes*, a little fox (*pequaurus*, a gray fox; *misquishim*, a red fox, R. W.); Peq. *d'wiaamps*, fox, Stiles; *wonkqösis*, C.).

**fragment,** *choggi*, a bit, a morsel; *kodchuki*, a piece or fragment of (*catchekinu-neui wreyois*, cut me some (i.e. a piece of) meat, R. W.). See spot; piece.

**free** (adj.), *chipappi* [*chippé-appu*, he remains apart or by himself], he is free; *suppos.* *chipiniiniunuit*, when he is free, being free (*chippiniiniunuit netu*, (he is) free born, C.); *sinuunamatta nut-chipiniiniunuit* am not I free? *omapeu*, he is free, unbound. See loose; man (*omp*).

**free** (v.). See deliver; loose.

**freely,** *nanuwae*, *nanowae*, *nanowiyue*, freely (*nanuwae*, *nanowae*, C.), =*nanwe*, common, anybody's (?).

**freeze.** See frost; ice.

**Frenchmen,** *Puuchmonog* (pl.), C.

**friend,** *wetomp*, a favorite or dear friend; pl. +*dog*; *wetomp* (*wetop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*pégâñsh nétop*, come hither, my friend,

**friend**—continued.

R. W.); *kéomp*, thy friend; *wetompog* (*wetompalug*, R. W.), my friends (Del. *n'tschu*, my friend; *n'tschütti*, dear, beloved friend; *nitis*, (my) confidential friend, Hkw.) [*wetu-oap*, house man, companion, of the same household or family; so, *wetompassis*, *wetompas*, a brother or sister]. *tonkys*, friend, cousin, kinsman (*natnecks*, my cousin; *ratôcks*, a [his] cousin, R. W.); *wodtonkysin*, a cousin, C.); *nattonkysay*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *wetuk-squoh*, her sister; *netukkusq*, my sister (*wéicks*, a sister, R. W.).

**frog,** *tinógnukquas*, *tnogkequas*, *tinogkansas*, pl. *-suog* (*tinogkohquase*, pl. *-suog*; *tinnogkohreas*, pl. +*suog*, a toad, C.). *mohmoskohteasa*[*og*], frogs (*mohmoskohteasog*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *muskré*, a toad. Peq. *kopianus*, *kupjáts*, frog, Stiles.

**from,** *watche*, *atoh*, *oeh* (*wuchê*, *watche*, R. W.); *watche*, C.; Muh. *oohch*, Edw. The *ch* is guttural, nearly equivalent to the German *ch* soft. Primarily a defective or impersonal verb, *watcheu* (*watchu*, *atohu*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *watch . . . yem*, from . . . to (after verbs of motion); *noh watchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na catch sohhuman*, 'there went forth from', Num. 11, 31; *na oeh quashken*, he returned there from (hence); *yen watche* (*yô wuchê*, R. W.), from hence, from this place; *ne wutche* (from that), for that cause, therefore. This root served to express the origin of motion or source of being, and is to be traced under various modifications of form in a great number of compound words denoting origin, source, motion (animate and inanimate), progression, cause and effect, production, etc. See come from; father; begin. *om*, *wom*, he goes or departs from. See go from.

**frost,** *toohp*, (there is) frost (*toohp*, Mass. Ps.; *tôpu*, R. W.); *missithâpu*, a great frost, ibid.; *tuquâttin*, frost, ibid. (it is freezing—the effect of frost); *auke tuquâttsha*, the ground is frozen, ibid.; *síip tuquâttin*, the river is frozen, ibid.; *to-*

**frost**—continued.

*quittinash nuktanogash*, I freeze my ears  
(my ears are frozen), C.).

**froth.** See foam.

**fruit**, *meechummuonk* (-mūoñk, C.), pl. -ongash [vbl. n. act. from *meechumma*, it is eaten, used as food, the pass. inan-form of *meech*, he eats], fruit, perhaps all vegetable food. *asq*, *ashq*, pl. *asquosh*, *ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *wuskeusq*, pl. *wuskeusquash*, 'tender grass', 2 Sam. 23, 4; Dan. 4, 15; from *wuske*, new, young, and *asq*; with the indef. particle, *m'asket* (or by reduplication, *oskosc*, C.), grass, that which is green. From the same root is *asku*, raw (*askún*, it is raw), R. W.; *askin*, C.); *wuske*, new, young; *asq*, *ashq*, or *asquam*, not yet, and *ushkoshqui* (*egkuosque*, C.), green in color. The word *asq* was used especially to refer to the fruit of the Cucurbitacee, melons, gourds, cucumbers, and what are now known by their Indian name, though the plural has been transformed to the singular, 'squash-es'. *askatosq*, pl. *askatosquash*, used by Eliot for 'cucumbers', Num. 11, 5, was "'askutat-squash', their vine apple, which the English from them call 'squashes'" (R. W.), and which Wood mentioned (N. E. Prospect), as "'isquoterquashos, their best bread"'; from *askok*, a snake, and *asq*; snake-like or 'crook-neck' squash. *quonawasq*, a gourd [from *quani*, long]; hence *quinawask*, a bottle, C. *monuskatasq*, a melon (but by Cotton *manosktāmuk*, 'cucumbers'). So, *quinosktāmuk*, 'muskmelon', and *ohhosketāmuk*, 'watermelon', C., 'or a raw thing'; from *askiktāmum*, he eats it raw). *minuar*, *min*, pl. *minneash*, berries, nuts, small fruit, grain, etc., that which is produced by and is peculiar to each tree or plant [*m'nuui*, the kind of, the species of]. In the singular in compound words it denotes kind or species, the growing tree or plant; in the plural, the fruit, as *wachemini*, corn

**fruit**—continued.

in the field, standing corn; pl. *-minneash*, corn, grain; *wenomiuineash*, grapes (*wenomua*, a grape; *wenomis*, avine [from *wāéau*, it goes round]); *wómpimineash*, chestnuts, R. W. [*wampi-minneash*, white-nuts]; *anáuhemeash*, acorns, R. W. (*anuahchim*, a nut, pl. *-miaash*, C.; Del. *wunachquim*, an acorn, which Heckewelder (correspondence with Du-pounceau, p. 407) derives from *wuñipach* (*wunnepog*, El.), a leaf, *nach* (*uñet*), a hand, and *quim*, a 'nut growing on a tree': 'the nut of the tree the leaves of which resemble a hand'. Here he evidently mistakes the radical force of *min*, as the examples which he gives sufficiently show. See oak.); *wus-swaquatōmineug*, walnuts, R. W. (*wus-sahquattōlūash*, C.; *wássouquat*, a walnut tree, R. W.; Del. *m'sim*, hickory nut [*masi-min*, smooth nut]; *ptuc-quim*, walnut [*petukqui-min*, round nut], Hkw.); *qassuckoniurdung*, the cherry tree, R. W. [*qussunkquuu-min*, stone fruit]; *wuttihimineash*, R. W., *wuttihimineash* [ash], C., strawberries. See produce.

**full**, *numuræ*. See fill.

**fully**, *pakodche*, completely, thoroughly; *wame*, wholly, entirely; *polshauer* (*pá-shanue*, C.), fully, completely, thoroughly. See completely; all.

**future**. "The time to come is expressed by a word signifying futurity, added to the indicative mood, as *mos*, *pish*, shall or will", El. Gr. 20. *pish* (pitch, R. W.) with the present (or aorist) indicative forms the simple future, as *pish* . . ., he will . . .; *pish* . . ., I will . . . (pitch *n'keetam?* shall I recover my health? R. W.); *mos*, though sometimes used by Eliot as the equivalent of *pish*, denotes the future potential or conditional 'must' or 'shall'; *ne mos unih*, 'it must needs be' so; *mos unuup*, I must die (mooe, R. W.). *paomōonk*, the future or to come, C., vbl. n. intrans. from *peyano*, it is coming. *ompatak*, in the future, in time to come (afterward).

## G

- gall**, *weswe; nōweswe*, my gall. Cf. *wesōsá* (*wesani*, R. W.), yellow; *wesog-kom*, (when it is) bitter; so, AS. *gælla*, gall; *ge-alwe*, yellow; Gr. *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr*, bile, bitter.
- game** (animals hunted), *adchanonk*, vbl. n. from *adchan* (*auchaúi*, R. W.), he hunts. See hunt.
- game** (gamble). See play.
- gape**, *tāannēu*, he gapes (*tāanēnat*, to gape; *nut-toiññneem*, I gape, C.); v. an. *tāanētau*, he gapes at (him).
- garden**, *tānokketeawongash*, cultivated plants, Is., 17, 10; *ut noen adtānokketeawink*, in the midst of the garden, Gen. 2, 9. Cf. *tāneltuug*, they grow as plants, are produced; *dtānēgen*, it yields or produces.
- garment**, *hogkoonk* (*aukoonek*, C.), a covering of skin; *monak* (*mōnak*, C.; *maūnek*, an English coat or mantle, R. W.). See dress; clothe; clothing.
- gate**, *squont*, *nsquont*. See door.
- gather** (collect), v. t. an. *mianav*, he assembles or gathers (them) together, he causes them to collect. *miyārōg*, *miyārōg*, they gather or collect (themselves together), they assemble; from *miyāg*, *moen* (*moyne*, C.), together; freq. *mohmōcog* [i. e. *m'miyārōg*], they gather themselves together often or habitually. See assemble. *mōmūm*, he gathers or collects (it); *kum-momūm*, thou gatherest (*mōmūmee*, he gathers (fruit or the like)); *mōmūmeeñog*, they gather, R. W.); vbl. n. *mōmūmōnök*, a gathering, i. e. a tribute, custom, toll.
- general**, *nānre*, common, q. v. (*nānre wosketomp*, any man, C.); *nānre wut-Epistleum Jude*, 'the general epistle of Jude' (=Del. *ləni*, which Heckewelder translates 'original, common, plain, pure, unmixed' (Corresp. 4H); more exactly, common, general, normal).
- generation**, *pometauonk* (vbl. n., a living, i. e. a lifetime); *up-pummetuungash Adam*, 'the generations of Adam', Gen.
- generation**—continued.
- 5, 1; *pometuungash*, Is. 41, 4. See copulate; couple.
- giant**, *magogketomp*, *mogosketomp* [*mog-ke-wosketomp*, huge man].
- gift**, *magoónk*, vbl. n. act. from *magon*, he gives, a giving or offering; *ummagóánk wosketomp*, a man's gift, Prov. 18, 16. See give.
- girdle**, *puttukquobpus*, *puttukquobus* (*up-puttukquobresin*, 'it bindeth me about', Job 30, 18; cf. *puttoggueguohhou*, a veil; *puttoghonk*, a covering; *puttogguen*, he hides; *wolpe*, the thighs); pl. *puttogguepissinash*.
- girl**, *munksqua*, *nunksq* (*nonkishq*, C.), a young woman, a girl (adolescent) [*munke-squa*, from *nonkanen*, he is light; so, *munkom*, a young man]; dim. *nunk-squas* (squisee, little girl, R. W.); Narr. *squahses*, Stiles; Del. *ochquetschitsch*, Hkw.), a young girl, puella; double dim. *unnsquaeus*. See virgin; woman.
- give**, *magon*, *maya*, he offers, presents, gives, sells; *mayaak* (*mangoke*, R. W.), give ye; *magish* (*metuks*, R. W.), give thou; *maguñit* (*mágunal*, C.), to give or sell; *maguñit sephansuungash*, to offer sacrifices, Heb. 8, 3 (opposed to *attumunnumunat*, to receive, Acts 20, 35); suppos. *noh moyak*, he who gives or sells, a giver, a seller; act. particip. *maguñitche*, one who gives, is (actually) giving. See gift. *aninnuman*, he gives to or bestows upon (him) (also he helps or assists (him)): *aninnumach*, help thou me (*kutñinnumi*? will you help me? R. W.)); *aninnumok metsuonk*, 'give ye food to (them); *aninnumah* (*ken mānūmāh*, C.), give thou to me; *kittinnumoush*, *kattinnumoush*, I give (it) to thee, I will help thee.
- glad**, *wékontam*, he is pleased, he is glad [*wékom-adum*, he is sweet-minded]; *naowekontam* (*naowekontam*, C.; *nore-cóntam*, R. W.), I am glad; *wékontash*, be thou glad, rejoice; vbl. n. *wékontamóonk* (-sonk, C.), gladness, the being

**glad**—continued.

glad; *wekontamwe*, -*tunwae* (-*tawæ*, C.), gladly, willingly; *muskonantam*, he is very glad, he rejoices, lit. he is boastful; *wekontamæk kah ahche muskonantamæk*, rejoice ye and be exceeding glad, Matt. 5, 12 [*missi-wekontam* ?].

**glittering**, *wohsippdæ*, *wohsippohthæ*. See bright.

**glory**, *sohsúmboñk* [soh-*wohsumbañk*, a shining forth; vbl. n. act. of *sohsuñu*, it shines forth. See note on forest].

**gluttony**, *wussaumepaonk* (*wussaumepoñk*, C.), vbl. n. act. from *wussaumepao* [*wussaumepoñk*, he eats too much], he is glutinous. See eat.

**gnat**, *sogkenus*. From the same root as *sogkepon*, he bites.

**go**, *om*, *üm*, he goes from (a place other than that in which the speaker is) or proceeds from; *omwao*, it goes from; *üm amun*, he went thence; *omwog*, they went on, proceeded on their journey (as in Gen. 35, 16); *tahom kom?* whence dost thou come? (*tahom kom*? whence comest thou?); *lekit?* when did you come from home? C.; *tuua covatûm?* whence come you? R. W.); *omup*, he did go or come from; *nhque omagaq*, go ye not from, Acts 1, 4; suppos. *wag*, when he goes or proceeds from.

*an*, he goes to (a place other than that in which the speaker is); *ang*, they go to; *aush*, go thou to; *antuh*, let us go to (*yô ainta*, let us go that way, R. W.); *kuttón toh kol òan*, 'thou walkedst whither thou wouldest [go to]', John 21, 18; *ünón*, if I go. The forms of this verb are more irregular than of perhaps any other of the primitive verbs. It is not always possible to distinguish its suppositive and participial forms from those of *om* under the disguises of Eliot's phonography. This verb is often used intransitively, and its primary signification was, probably, to go: *noadtui aui*, 'he is gone a long journey' (afar off), Prov. 7, 19; *uttob wanawik*, *uttob aomawik*, 'whence it cometh, whither it goeth', Mass. Ps., John 3, 8; *ne ayðan*, 'in the way' (when thou goest), Ex. 23, 20; suppos. *uttob woh dði* or *ayði*, whither I may go. Hence *møy*, a path: *møy toh-*

**go**—continued.

*woh aihettit*, 'the way wherein they must walk', Ex. 18, 20; *uttigen may awig*, by what way ye should go, Dent. 1, 33. See path.

*auðen*, he goes away, he departs (without reference to the mode or act of going, but simply expressing the separation or withdrawal of one person or thing from another); *amaish*, go thou away (*uttandeeñ*, I depart; *amæñut*, to depart, C.); suppos. *amait*, *amayit* . . . *amayitch*, if he depart . . . let him depart, I Cor. 7, 15.

*monchu* (*manchi'*, R. W.), he goes (from the speaker or the place where the speaker is supposed to be; opposed to *peyan*, he comes; see come); *num-monchem* (-*eem*, C.), I go; *num-mouchip*, I went; *monchish* (*maúchish*, R. W.), go who goes; freq. *momonchu*, he moves, i. e. continues to go; *nishnöh oaus* . . . *noh mamouchit*, every animal . . . that moveth, i. e. hath power of motion, Ezek. 47, 9.

*wuápen*, *wüben*, he goes up (absolutely or without regard to the mode or act of going), he rises; *waupenø*, it goes up, i. e. it is raised up; *üppesash waupemash*, the waters rise up, Jer. 47, 2 (*naowâbem*, I arise, C.). From *wuábe*, impers. verb, adv., and prep., it is above, above.

*womusu*, *womussu*, he goes down (absolutely); *omsuog*, they go down; *womussin wadehu-ut*, I came down from the mountain; suppos. part. *noh womussit*, he who goeth down; *neg womussithey*, they who go down. From *women*, *womigen*, impers. verb, adv., and prep., it is down or beneath.

*kuhkuhquen*, he goes upward, ascends by progressive motion. See ascend.

*nak'en*, he goes downward, descends (from above to or toward the earth [*u'ohke-aw*]; cf. *women*, he goes down below the earth or the speaker); *nakop*, he descended, came down; *noch nak'en kesukyt*, 'I came down from heaven', John 6, 38; suppos. *noh nikit*, he who descends, goes or comes down; *nøkitch*, let him come down; inan. subj. *nøkemø*, it went

go—continued.

*down* or *came down*; v. t. *inan*, *uəkiknum*, he puts (it) down or lets (it) down.

*qushk'u*, he goes back, returns. See return.

*assóushau*, he goes backward; *natsúsham*, I go backward.

*kutchítóushau*, he goes forward, proceeds onward; *nak-kitchítóusham*, I go forward; *inan*, subj. *kutchítóusham*, it goes forward [*kutche*]. See begin.

*pasatshau*, he goes near or comes near; suppos. *nah pasatshad*, he who goes or comes near; *pásasukau*, he is going or coming near, he approaches (implying, by the incorporation of *k'* progressive, continued motion); *pasatshau* expresses merely the act of getting near to, without necessarily including the idea of voluntary motion).

*petukan*, he goes in, enters (ingreditur), i. e. he is going in.

*petutteau*, he goes into or within (init, intrat); *pütteash* (*pettlesh*, C.; *pétives*, R. W.), come thou in, enter, go in.

*suhham* [=soh-am], he goes forth.

*aegomuhku* [=aegomne-*k'-an*], he goes before, precedes, leads; divested of the idea of progressive motion (expressed by *k'*), *aegomau*, *ank-komau*, he is in advance, he leads or precedes.

*asuhku* [=asuhke-an], he goes after, follows; *asuhku-ut*, he follows (him); suppos. *nah asukit*, he who goes or comes after; an, suffix *nah* *wut-asuhkuoh*, he followed them.

*nasukau*, he goes after, pursues, follows. See follow.

*ponushau*, he goes on foot, he walks. See walk.

*assishau*, he goes quickly to, hastens [*asseu*, with *sh'* of violent motion], he runs to (as distinguished from *quog-quén*, he goes by running, runs).

*ptau*, he goes by flying (as distinguished from *pumuen*, he flies, and *pumumau*, he flies to). See fly.

*uohham*, *uohham*, he goes by water, sails (*comishoónhom*? go yon by water? R. W., i. e. by boat, *mishón*). See arrive.

*pumohham*, *pomohhom*, he goes by sea [*pumoh-am*]; n. agent. *pumohhamuwan*, pl. -*wacuwoog*, they who go by sea, mariners. See sea.

go—continued.

*kewuhkhom*, he goes spying, or as a spy [*kemewu-am*, he goes secretly].

*panneau*, he goes out of the way, goes wrong; suppos. part. *nah panneout*, he who goes wrong [*panneu*, (he is) out of the way].

*wanomu*, *wáonu*, he goes astray, wanders; *noowabón*, I go astray (*noowooón*, I wander, C.); suppos. part. *waout*, *wayont*, going astray or out of the way, hence the setting of the sun, or his going out of the way. See sun.

*aíksuhqueau*, *aíksuhqey*, *ahauhsuky*, he goes to and fro [*ánsahque*, to and fro, 2 K. 4, 35].

*águshau*, *ágyshau*, he goes below, beneath, or under (it), 2 Sam. 18, 9; Job 24, 8 [*agne*, below].

Cree *toot-aya*, he goes there; *kéw-ayoo*, he goes back, returns; *kóospa*, he goes (from river or lake) inland; *násep ayoo*, he goes to the river, etc.; *wáluarceoo*, he goes out, Howse 81.

god, *manit* (*mani*), pl. *manittóock*, R. W.; Peq. *mundta*, Stiles; Del. *welst manitto*, the good spirit); v. subst. *manitto*, *manitto*, (he is) god; pl. *manittosog*, *manitooq*, El. Gr. "We ay God is; the Indian of this is *Mauitaw*". The two first syllables stand for God; the latter assert his existence". Exp. Mayhew (MS). In his translation of the Bible Eliot has in most instances transferred the name of "God" and of "Jehovah" to the Indian text. He gives, however, *Manit wame masugkenak*, "God Almighty", Ex. 6, 3, and *nen Manitto*, "I am God" Is. 43, 12, etc.; cf. *Manit*, "the Lord", Ps. 2, 4; *Jehovah*, "the Lord", v. 7; *God-ut*, "(against) the Lord", v. 2. The possessive form *num-manitoo*, my god, Ps. 3, 7; 7, 1; *kum-manitoo*, thy god, etc., is sometimes used. The word is derived either from *áneu*, above, with the suppos. part. form and indef. prefix: *m'anit*, he who is above or more than (all) (see more), or from *auheau*, suppos. *ánhít*, he who does to or deals with. It is to be observed that the derivative has the indefinite and impersonal prefix *m'*, "something above all" or something

## god—Continued.

which deals with us (see conduct one's self). *mettanit* (*met-anit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

*manittaog*, *manitong* (*manittowock*, R. W.), the gods of the Indian mythology. "They have given me the names of thirty-seven, which I have, all which in their solemn worships they invoke", R. W. 110. *Kantantowrit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', ibid., = *Kantantowrit*, 'their great God', R. W., Introd.; cf. *Jehorah Keichtanuit* [the great god, *kehte-áuit*], 'the Lord God', Gen. 24, 7. "The Massachusetts call their great god *Kichtan* [*Kichtan?*], . . . the Penobscots, the god *Tautum*", Capt. John Smith, 1631. "They worship *Kitan*, their good god, or *Hobbamoco*, their evil god", Lechford, Plaine Dealing. *Tautum* was a contracted form of *keiltanit-am*, my great god or our great god. "*Kichtan* . . . the principal and maker of all the rest [of the gods] and to be made by none . . . who dwelleth above in the heavens . . . far westward, whither all good men go when they die", Winslow's Relation, 1624; and in the margin: "The meaning of the word *kichtan*, I think, hath reference to antiquity, for *chise* [*kutchis?*] is an old man and *kiechise* a man that exceedeth in age". (Del. *Getaunitowit*, God, Hkw.) *Squantum* (= *Kichtan* and *Kantantowrit?*): "They acknowledge a god whom they call *Squantum*, but worship him they do not" (Josselyn, 3 M. C. H., iii, 300). Contracted from *musquandum*, he is angry; *musquantau Manit*, God is angry, R. W. "If it be but an ordinary accident, a fall, etc., they will say, God was angry and did it", ibid. *Hobbamoco* (Capt. John Smith). *Hobbamoco* (Lechford), *Obbamocco* or *Cheepie* (Josselyn), 'their evil god', 'that we suppose their devil'; see devil. *Kersuckquand* [*kesuk-anit*], 'the Sun God', R. W., "a name of the sun, by which they acknowledge the sun, and adore for a god or divine power". *Cheke-*

## god—continued.

*sunwáud*, 'the Western God', R. W. (*chíkesu*, the northwest wind, ibid., from *chíkes*, violent, fierce, with the animate active termination). *Wompanáud*, 'the Eastern God', R. W. [*wampan-anit*, the god of the dawn or of daylight, Eós]. *Wunnumunámit*, 'the Northern God', R. W. [*wunnun-nanit-anit*, the god of blessing, or who blesses, confers benefits (?); *wunnigen*, the north]. *Sowwanáud*, 'the Southern God', R. W. [= *sowaniyén*, *sóaniyen* (*sowainiñ*, R. W.), southward, to the south, in Eliot, but to the southwest according to Roger Williams. "They have a tradition that to the southwest, which they call *sowwiniñ*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sowwanáud* [*sowanu-anit*] another name of *Kichtan* or *Kantantowrit*? *Wetó-manit*, 'the house God', R. W. [*we-tu-anu*, my house, -anit]. *Squáminit*, 'the Womans God', R. W. [*squat*, woman, -anit]. *Muckquachuckyand*, 'the Childrens God', R. W. [*muckquachucks*, boy, ibid.]. *Nanepúashat*, 'the moons God', R. W. *Poumpágusit*, 'the Sea-God', R. W.; "that deity or Godhead which they conceive to be in the sea", ibid.; see sea. *Yotámit*, 'the fire God', R. W. [*yote*, fire, ibid.]; see fire.

**gold.** "These Indians call gold *wasador*, which argueth there is thereof in the country" (Archer's Account of Gosnold's Voyage, 1602, 3 M. H. C., viii, 77). The Indians were those of the mainland near Elizabeths island (i. e. Cuttyhunk).

**good**, *winne*, *winne* (*wirre*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *winnegen*, (it is) good, a good thing, good, pleasant, fair (in the concrete, the actual, or objectively); pl. *wunnegeash*, good things; suppos. part. inan. *wunnegik*, (when it is) good; a good thing, that which is good; *walteonun* *wunnegik* *kah* *machuk*, to know (that which is) good and evil, Gen. 3, 5 (*wunnégim*, welcome! R. W.; Del. *walik*, the good, Hkw.). *winne* is largely used in the composition of

**good**—continued.

words to express goodness, happiness, good fortune, beauty, etc.: *wunetu*, (he is) good, a goodly man, a handsome, rich, or prosperous man (*wunnetañé*, good, C.; *wunetu*, proper and personal, R. W.).

**goods** (effects, property, res), *matumachiash*; *teagnash asuh manuuchiash*, 'money or stuff', Ex. 22, 7 (*mataucuñash* [typographical error for *matumachiash*], goods, R. W.)

**goose**, *húnek*, pl. *húnekkork*, R. W.; Narr. *ca'nnuk*, Stiles; Peq. *kohunk*, Stiles; *wompáhtnek*, a goose, C. See brant goose.

**gourd**, *quonawasq* (*quánuorask*, a bottle (made from a gourd?), C.). From *quuni*, long, and *ask*, green vegetable or fruit.

**govern**, *námanuñum*, *námanuñum*, he governs, rules, protects (it); v. i. and v.t. an. *námanuñum*, *námanuñum* (*námanuñum*, C.), he ruleth, governeth (*nánduñumuech*, keep thou me, C.); *námanuñumuechurum*, I govern, ibid.); n. agent. *námanuñum*, *nánuñumuech*, a manuñum, a ruler, a governor (pl. *nánuñuchég*, magistrates, rulers, C.); *nánuñuchég*, *nánuñuñuchég*, they who rule. See ruler.

**grain**. See corn.

**grandfather**, *wuttátcikkumcasin*, C. (father's father?).

**grandmother**, *okummes*; *kokummes*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokummes*, 'thy aunt', Lev. 18, 14 (*rentokuummissin*, C.).

**grape**, *wenou-m*, pl. *wenoummeash* (*we-nómenash*, R. W.). See vine.

**grass**, *moskht*, *maskht*, for *maskhtu*, \**m'ask-cha*, that which is green, or suppos. *m'ask-it*, (when it is) green; pl. *moskhtuash*, grass, pasture, hay (*moskhtuash*, hay, C.; *masktuash*, grass or hay, R. W.; *oskask*, grass, C.); v. subst. *maskhtum*, it is grass; dim. *maskhtuunes*, El. Gr. 12; *mishaskht*, much grass. From *ask*, unripe, immature, raw (*ask-ún*, 'it is raw', R. W.), from which by duplication comes *ashkushki* (*askáki*, R. W.; *askwqne*, C.), green. See flags; green; meadow; medicine.

**grasshopper**, *chusamps* (*chusops quāshan*, a grasshopper jumps, C.). *qua-*

**grasshopper**—continued.

*quequeshort*, suppos. part. an. from *quequeshan*, a double freq. from *queshan*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chousamps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

**grave** (adj.), *manumut*, (he is) grave. See slow.

**grave** (n.), *weenahke*: *weskeche weenahket*, on or above his grave; *posekinauwa weenahkeit*, laid in his grave, John 11, 17; *tuppáskinongash*, graveclothes. See bury.

**gravel**, *mamossoupsqueltu* (?) , Is. 48, 19.

**gray**, *wompiashoki*, C.; *wompoquonat*, *womphipquonat*, infin. to have gray hair or be gray-headed; *womphipquon*, he is gray, has a gray head; *nao-womphipquon*, I am gray-haired; suppos. *wompoquoi*, when I am gray; suppos. part. *noh womphipquonat*, he who is gray [*womphipqua*, he is gray, C.] *[wompi*, white, and *k'* progressive, becoming white].

**great**, *wishe*, *missi* (*mussi*, *wisher*, C.; *mishi*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missiyeash*, (they are) great, inan. obj. *wishe* is the usual form in Eliot of the adj. and adv., *missi* for the verb; *wishe retu*, a great house; *retu missi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Ecel. 9, 13. Comparative *dwine wishe*, *dwine missi*, or *mohsay* (see below), greater [*m'sh*, the indefinite particle with the radical '*sh*', expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingue*, large; *chingue* or *m'chingue* *puschis*, a large cat; *m'chonsehican*, a large knife; "still, it is easy to see that *m'chon* in the latter word is derived from *chingue* (?), large or great" (Corresp. 448). Elsewhere he gives *mechek achsinink*, at the big rock (Words and Phrases 459)]. The *m'* certainly does not belong to the root, which is identical with or nearly related to the *-ash* of the inan. pl.]. *missay*, *mohsay* [*m'sag*, *m'shik*], suppos. concrete, a great thing, i. e. a thing when it is great, great rela-

**great**—continued.

tively, great of its class or kind, of things inanimate: *mohsag urtu*, 'the greater house', 2 Chr. 3, 5; *mohsag matchesewauk*, 'so great a sin'. Ex. 32, 21; *ut nishik-konukqut*, in a great house, 2 Tim. 2, 20; cf. Del. *m'chingue*, above, *mogki*, *mugki*, *mukki*, (it is) very great, huge, ingens, immanus\* (usually of things inanimate); pl. *mogkigenash*, Gen. 41, 5 (*manoekiarush w'quonantigunash*, 'great lights'), i. e. the sun and moon, R. W.; as n. *mögugish*, *mugugish*, great things; cf. *mogkianum*, *mukkinum*, he gathers together; *ogketum* (áketum, R. W.), he numbers, counts, adds up; see *mogke kriitumash*, great cities, Deut. 6, 10. The root is *k'* progressive or cumulative, *missugkr*, *masugke*, great, powerful, mighty (of animate beings, with relation to position, importance, power, etc., but not to magnitude); *noh musugkenauk*, he (who is) great; *rumu musugkenauk*, the Almighty (Peq. *manosha-keet munulu*, the greatest god, Stiles); pres. part. *noh musugkenauche*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *missugkenauonk*, greatness, as of a king, a warrior; see plenteous, *kehche* (old, superior in age, therefore chief), in compound words *keh-* chief or greatest, as in *krtequasset [kehle-unssed]*, the great toe; *kehquanithr*, the thumb; *keiitotan* [*keh-totan*], a great city; *keiitauit* [*keh-táni*], the great god (the Lord God, Gen. 24, 7); hence *kehlo*, the sea. See old; sea.

\*NOTE.—"This requires correction: *mogke* signifies great by aggregation, as its related words show: *mische ucta*, a great house; *mogke kitiutan*, a great city."

**great** (to make), *mishcheau*, he makes (him) great; suffix an. *num-mishch*, I exalt him; *kumi-mish-esh*, 'I magnify thee', Josh. 1, 7; inan. *mishcheau*, he makes (it) great (*mishawánat*, to brag or swagger, C.).

**green**, *ashkashki*, *ashkosqui*, *oshkoshque* (askáski, R. W.; *askosque*, C.), green (it is green): *onatuh oshkosq-ut*, 'as the green herb'; Ps. 37, 2; *ashkoshqu-kontu*, in the green, 'in green pastures', Ps. 23, 2; pl. adj. and inan. pl. of verb

**green**—continued.

subst. *ashkoshkigeuash*, (they are) green, Esth. 1, 6.; dimin. *ashkosquese*, greenish, *ashkuhquame*, green (of a tree, as opposed to dry or dead), flourishing: *ut askuhquam-ut . . . ut-nuuohti-i-ut*, 'in the green tree . . . in the dry', Luke 23, 31, *nishuah askuhuk*, 'every green tree'; *askunk*, a green tree, Ezek. 17, 24 (askkusquesitneat, to be green, C.). From *uske* (*askúu*, R. W.; *askin*, C.), raw, immature, unripe; by duplication *ask-ask-i*, which is nearly related to *asq*, *ashq*, *asquam*, not yet, and *wuske*, new, young, first in time. See grass.

**grieve**, *nenuntum*, he grieves, is sorrowful (*nuu-nakuum*, I grieve, C.; *n'noantum*, I am grieved, R. W.); *ahque nenuntumauk*, do not (you) grieve; vbl. n. act. *nenuntumóonk*, a grieving, sorrow, grief (*nununtumáne*, sad, sorrowful, C.). *unkýanumau*, *unkýanumau*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *unkýanumauonk*, *unký*, excessive grief or affliction [*uhquáe*, *unkýe*, at extremity, from *uhq*, a sharp point. See end].

**grind**, *togkuhwhosu*, *togguhwhosu*, he grinds in a mill (*togguhhüm*, he grinds, C.; *tackhümnia*, to grind corn; *tackhümniaut*, beat me parched meal, R. W.) [*togk*', radical, he strikes or beats, and *usu*, verb of an. action]. *sohguttahham*, *sukqueyttahham*, *soggettahham*, he breaks it into small pieces, beats (it) to powder, grinds (it) small or fine; causat. inan. from *sahqunum*, he breaks in pieces, and that from *sohqui*, (it is) fine, in powder. See beat; mortar; strike.

**groan**, *mishánáman*, *mishonómoo*, he groans; *numu-mishanuónumun*, we groan. *ánuhkantóorun*, *owohkantóon*, *autukontóon*, he groans (*auttonuhkontóam*, I groan, C.); vbl. n. act. *anuwikontawonk*, *ánuhkantawonk*, *ahhaohhámaonk*, *auwahhámaonk*, a groaning.

**ground**, *ohke*; *wumobohke*. See dry; earth.

**grow**, *tunetu*, it grows, is produced, as a plant from the seed: *asinekásog pish tunetug*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *na pish tunuegen . . . mehtugquash*, 'there-

**grow**—continued.

shall grow . . . trees', Ezek. 47, 12. *nekin*, *nekuu*, it grows, is grown, as a plant increases by growth: *uache nekin*, it began to grow; *pajeh . . . nekik*, until . . . (when it was) grown; *nish nehe-wonche nekukish*, things which grow of themselves spontaneously, 2 K. 19, 29. *nekin* means also he is born; suppos. *nekit*, (when he is) born; *infin*, as subst. *watch uekinneut*, from the birth; see birth; born. *adtunekin=nekin*; *adtunegik*, Matt. 6, 28. =*negik*, Luke 12, 27. *neetu*, he or it grows, as a plant or an animal: *mishasq neetu*, the rush grows Job 8, 11; *nag neetung*, they grow (*netu*, he is born, Prov. 17, 17; Job 5, 7); vbl. n. act. *neetunk*, birth, =*neekunk*; *kenuppütu*, he grows, increases in stature (grows rapidly): *mukkies kenuppütu*, the child grew. *kesittu*, he is grown, has attained full growth. *kesukkin*[*nean*], he is growing up, is attaining full growth; suppos. *pajeh . . . kesukit*, till he . . . is grown up. Cf. *kesuyashin*, high water, R.W.; see produce; ripe; sun. *sankin*, *sankuu*, it springs forth, shoots up, as a plant. See spring up.

**guard.** See watch.

**guide**, *mouchanau* (he carries away, an. obj.), he guides (him); suffix an. *um-* *mouchanauh*, he guided them (*kumuu-*

**guide**—continued.

*uchau-ish*, I will conduct you; *mauchase*, be thou my guide; *moachatea*, a guide, R. W.). *sampushanan*, *sampshanan*, he guides (them), conducts (them) aright; suffix an. *wussampsduauh*, he guides them; n. agent. *sampwoshshäsean*, a guide; part. pres. *neg sampshananuey*, they who guide, guides, leaders [*sompwe*, right].

**guilty**, *kesantam*, he is guilty; *nak-kesantamnuón*, we are guilty. *kesohköötam*, he is guilty; suppos. *kesohköötong*, when he is guilty (*kesuhkotamgoenk*, guilt, Dan.); *kesantamñe*, guilty, C.; *kesohkööltänuwe*, guiltily, ibid.).

**gull** (a bird), Peq. *nhúückachip*, Stiles. **gun**, *péskunek*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *péskunek*, and to discharge *peskhonauin*—that is, to thunder", R. W. *neimpánuog peskónuwork*, thunderbolts are shot, ibid. Abn. *neskun*, je tire du fusil sur quelqu'un; *aogni péskak?* qui tire?. Rasles. The root is the same as in *pushkheu*, it bursts asunder with violence, through *pohsheau*, it divides in two, and *pithsé*, half. Cf. Cree *páoskuo-páthu*, it bursts (from within), as a gun, Howse 146; *páskesigguu*, a gun, Howse 266-267.

**gunpowder**, *saüpneck*, R. W.; *sabuck*, C.

**H**

**had** (auxil.), *mahehe*, *mauahche*, are sometimes employed to form a pluperfect tense. See have.

**haddock**, *pkonmútam*, C. See codfish. **hail**, *müssigom*, Ps. 78, 48; 148, 8; *müssiguu*, Rev. 16, 21 [*müssi-kau*, great snow ?].

**hair**, *mersuuk*, *meissuuk*, *meyansuuk* (*me-suuk*, C; *wísheek*, R. W.), human hair of the head. *queruuhquouau*, he has long hair, is long haired; pres. part. *quanhquoant*, *quánouuhquóont*, having long hair; vbl. *quahquokquóonk* (*máppueuk*, R. W.), a (long) lock of hair. *weshagan*, *wishugkuu* (*wísheek*, hair, R. W.), hair on the body or limbs of man or animals, wool (*noohke shakáuash*, soft

**hair**—continued.

wool, C.); verb subst. *aweshagam*, he is hairy; pl. *weshakinuúwash*, (his hands) are hairy. Cf. Sax. *sewaga*; Engl. shag, hair; Ethiop. *sha-ky*, hair-cloth. Mr. Pickering, in his Index to Elliot's Grammar, gives "*urshagan*, hair of animals". The meaning can not be thus restricted. See beard. *widshu-wussuuk* (?), hair growing on the body, Lev. 19, 20, 21, 25, etc.

**half**, *pohshe*, *páhshe*, *pohque* (*poquéu*, half [of an. obj.], R. W.); *páhshe*, some, opposed to *wáne*, all, R. W.). *pohshuum* (*pauhiniúm*, R. W.), he divides in two, he halves (it); *pohsheu*, it divides asunder, cleaves in two. Cf.

**half**—continued.

Sansk. *paksha*, a side, a half; Zig. *pas, yek-pash*, one-half; Engl. piece.  
**hand**, *m'nutcheg*, *menutcheg* (*menitchege*, C.); *wuunutcheg*, *wuunutcheg* (*wuunicheke*, R. W.), his hand; *mn-nitche*, my hand, Exp. Mayhew; pl. *wuunatcheg-anash* (*wunniskégnash* (?), R. W.), his hands; *ut wuunatchegan-it*, in his hand. From *avit*, primary form of *avuit*; pl. *neg anticheg*, they that take hold of; suppos. part. of *anuu* or *anau*, he takes hold of (him). *nohkón*, the right hand; *nttinnohkkó* (*unniuhkó* *menitche*, C.), his right hand; *nttinnohkkó*, my right hand; see right hand. Perhaps for *noh kóonuk*, he who carries. *menadchu*, the left hand (*menátche menitche*, C.); *ummuudchu*, his left hand; *ut ummuudchenauon*, in their left hands (*yo unniutche*, to the left hand (side of a path, etc.), R. W.); *menadchne*, -chée (*wuunimchne*, C.), left-handed. *pattukyoneitch* [*pattuky-ni-auch*, round hand], the fist; *anomadch* [*anóme-unte*, within the hand], the hollow of the hand; *noquauantch*, the palm of the hand.

**handful**, *yáuiteham* [*yáinuunum-unte*], he shuts the hand; suppos. *yáintutche*, when he shuts the hand].

**handle**, *mohmussunnim*, he handles (it); freq. from *mussunnim*, he touches (it).  
**handsome**, *wine*, *winue* (*wissinu*, he makes handsome, adorns, C.); *nasin*, I adorn, ibid.). See good.

**hang**, *kechequabuau*, he hangs (him); *pish kukkanchequabuuk*, he will hang thee (*kuk-kechequabuunich*, you shall) hanged (I will hang thee), R. W.; *nukkrehiquabes penminent*, I am choked with a halter, C.); suppos. part. concrete, *adt kechequabenittimuk*, that upon which or by which (he) is hanged, a gallows. *wuashanau*, he hangs (him); *ne waashunook*, hang ye (him) thereon; suffix an. *coruáslauónh*, they hanged him. *weáshau*, he hangs or is hanging; *woh awaishan*, he may hang or be hanged; suppos. part. inan. *wuashunk*, *woishunk*, if it hang (upon him); *mag woushuog mehttingut*, they hang on the trees, Josh. 10, 26. *ogkachin*, *hogkaochin*, it hangs or is suspended, he is sus-

**hang**—continued.

pended from [*aggee-wutchea*], *wáishad-tuu*, he hangs (it) on (him); *ne wuunoh-shudtaunut wisq*, to hang a vessel thereon, Ezek. 15, 3.

**happen**, *uspnuan*, *ushpanau*, *spuan*, *shpanau*, *usp*, *ushp*, he encounters by chance, he is happened to. The forms of this verb are irregular; it is generally used intransitively after an animate subject, which in an English translation becomes the object: *ne ushpuna-hettit wosketompang*, *ne wst-ushpob-neen pappiuashinurog*; *pasuk ushpunaoq wame*, ‘that which befalleth men, befalleth beasts, one thing befalleth them [all]’; *tatuppe uspundog wame* (all are happened to alike), ‘one event happeneth to them all’, Eccl. 2, 14; *magrane . . . ushpunoy*, ‘chance happeneth to them all’, Eccl. 9, 11; *tohuratch wame yea spuunaog*, why is all this befallen us? Judg. 6, 13; *shpunnau! toh kod shpanai*, ‘let come on me what will’, Job 13, 13. *waikanaau*, *mossukkanau*, he encounters by mischance, he is happened to (restricted to the encounter of evil or mischance); *machakish . . . pish unmiskwánh*, evils shall befall them, Dent. 31, 17.

**happy**, *wuuniyen*, *wuuniyen* [*wuuni-en*], he is happy; *anue wuuniyen*, happier (*sun . . . wuuniyenog*? are they well? C.); *kani*, thou art happy; *onk woh nani wutche keu*, that it may be well with me for thy sake, Gen. 12, 13; *kanatiuwua*, ye are happy; suppos. part. pl. *neg wuunitcheg*, they who are happy. See good.

**harbor**. See haven.

**hard**, *siokje* (*siokke*, C.; *siáckut*, R. W.), hard, difficult; *siokok*, if it be hard or difficult; pl. *siágokish*, hard matters or things; vbl. n. *siokyeuonk*, a hard matter, ‘hard staying’, John 6, 60. *muuh-ki*, strong, unyielding, hard. See sour; strong.

**hare** (?), *móhtukpnásug* (Ps. 104, 18), *ogkoshquog* (Prov. 30, 26), ‘conies’, but in Lev. 11, 5, 6 ‘cony’ and ‘hare’ are transferred from the English. *oekquetchuun* [*ogkushki-tchan* (?), wet nose], described by Roger Williams as ‘a wild beast of a reddish hair, about the

**hare** (?)—continued.

bigness of a pig and rooting like a pig', was probably the woodchuck (*Arctomys monax*).

**harlot**, *nauwuuuanaðsquaaen-in*, a harlot or prostitute; *nauwuuuanaðsquaausut-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *nauwuuuanaðsquaa-n-usst*]. *mauissquaaš*, *mansquaaš*, she commits fornication, acts the harlot. See fornication; adultery.

**harm**. See hurt.

**harvest**, *kepenum*, he harvests or gathers the harvest (*kepenūum*, to gather corn, R. W.); *kepenish*, 'reap thou', Rev. 14, 15; vbl. n. act. *kepenum-aonuk*, the harvesting, harvest; suppos. impers. and part. pass. *kepenumuk* (when it is harvested), the time of harvest (*nūnnova*, harvest time; *anoúant*, at harvest, R. W.; from *nundeu*, it is dry (?); *'niunaurāet*, fall, autumn, C.). See seasons.

**hasten**, *kenupshau*, he makes haste; *kenupshauš*, hasten thou, make haste; suppos. part. an. *kenupshont*, when hastening; freq. *kakenupshont*, making great haste, going very swiftly; *nag kakenupshonitcheg*, the swift (potentially) [*kenuppen*, it is swift or quick, with the particle of violent action 'sh]. *wapantam*, he is in haste; *naowápantam*, I am in haste, C.

**hat**. See cap.

**hatch**, *pwoškullhorau*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

**hatchet**. See ax.

**hate**, *sekeneam*, *sekrimm*, he hates (it); an. *sekeneanau*, he hates (him); suffix *wussekeneanóoh*, *wussekeneanóoh*, they hate him; vbl. n. act. *sekeneanáonuk*, a hating, hatred; *sekeneausonuk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekeneadluonuk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekeneamónuk*, a hating of (inan. obj.). Primarily *sekeneam* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *suhkon*, he spits (*nis-suke*, I am spiteful or mischievous, C.). Del. *kschingále*, I hate you, Hkw. *jishantam*, he loathes, despises, hates (*nut-jishantam*,

**hate**—continued.

I hate, I despise, C.); an. *jishauaman*, he hates (him).

**haughtiness**, *qunuhquaneunquassuonk*, by reduplication from *qunnunkqui*, high, and *ussu*, verb of action, he acts very high; vbl. in-*onk*, very high acting. See proud.

**have** (auxil.), *maheche* (after, thereafter). A word which expresses completed action or the end of action, that which has been, was employed as an auxiliary to the verb in forming the perfect and pluperfect tenses (*maut*, *maht*, *mauch*, *mešh*, R. W.; *num-machte*, I have; *kum-mache*, thou hast, etc., C. Cree *ghee*, 'have'; Chip. *ke* or *ge*): *ne maheche*, that which hath been, Eccl. 3, 15; *num-mache* *uscn*, he hath done it, Is. 44, 23 (*tushin mēsh comatāt*? how much have you given? R. W.); *māt mēsh-naumóunash*, I did not see those things; *num-naut-ankeeteámeu*, I have done planting, R. W.). Cf. *muktshau*, it decays, fails, comes to an end; *majish*, *maumachish*, at last (*mauchaúhom*, a dead man, R. W.); *mahchinau*, he is sick, etc. See had.

**have** (v.), *ohtau*, he has, i. e. possesses or owns (*nuuttohó*, I have, I possess (it)); *nutalton*, I have; *kutealton*, thou hadst; *noh ahton*, he has; *nag ahtoog*, they had, C.); suppos. *noh ohtunk*, he who has, the owner; *neg ohtunk*, the owners or possessors; vbl. n. *ohtéonuk*, *ahtóonk*, a having, a possession; vbl. n. pass. or suppos. part. inan. *ohtek*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*ahlkuk*, soil, a field, C.). See belong to.

**haven**, **harbor**, *kohpog*, *kobpaonk*, *kup-pohkomuk*, *kuhpáhkomuk*, *koppónuk*, *kobpaonk*, etc., all derived from *küp-pohham*, *kohham*, he shuts close, closes up, which is from *kuppi*, *kuppiyen*, it is close, thick, dense; suppos. *kohpog*, when it incloses or closes up; act. vbl. *kobpaonk*, a closing or making close; *kuppehkomuk* [*kuppi-komuk*], a closed place, a covert, etc.

**hawk**, *quannum*, Lev. 11, 16; *oróh-shang*, Deut. 14, 15; *mashquanon*, Job 39, 26 (*washówanan*, R. W.). Cf. *qun-*

**hawk**—continued.

*nōwā*, 'lion'; *quohquononou*, 'grey-hound'.

**he, she, ewō**, R.W. (Muh. *uwoh*, Edw.); *nōh*, he, she; *nāgam*, him, her, El. and C. (Del. *neku*, *nekam*, Hkw.). Strictly regarded, *nōh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *ne*; *ewō* [iō] is the proper personal, represented by *w<sup>o</sup>*, *w<sup>o</sup>*, or *ω̄* as a prefix, and *'oh* or *'ak* as a suffix, in the 3d pers. sing. of verbs, etc.: *nen noh* [*neu ne-nōh*], I am he, Is. 41, 4; *nōh anakausit*, he who laboreth [*anakausu* (without prefixed pronoun), he laboreth]; *uttiogenrah*? where is he? John 7, 11; *nōh neen*, I am he, i.e. I am that man of whom you speak, John 9, 9; *horan nōh?* who is he? i. e. that he, v. 36 (*ut nōh*, in him; *ut nāgam*, to him; *nashpe nāgam*, with him, C.; *matta ne*, *matta no*, not that (house), not that (man), ibid.; *yo áppitč evō*, let him sit there; *arauā ewō?* who is that? R. W.; Del. *na nipaunuit*, he that stands there, Hkw., = *nōh nēpan*, El.); *wahhog*, his body, himself [*w<sup>o</sup>hogk*, his body] (*ruhōčk*, the body, R. W.); *nashpe wuhhogk-uh*, by himself, Heb. 6, 13. *wuttaihēh*, he belongs to me, he is mine: *nen wuttaihēh*, I belong to him, I am his, Cant. 2, 16; pl. *nish wuttaihē-ash*, the things which are his; *wuttaihē*, his. See this.

**head**, *uṇṇpuhkuk*, *uṇṇpuhkuk*, a head; *uṇṇpuhkuk*, his head; *kuppuhkuk*, thy head [*m'páhhkuk*, the hollow; from *puhki*, *puhpukki*, it is hollow]. -*outup*, head (summit, top), in compound words, as *chepióntup* [*chipee-outup*, separated head], a skull (*tsipuamāñtup*, tête de mort, Rashes); elsewhere, *usukanón-tup* (bone head), a skull (*muskenón-tip*, C.); *womputup* (white head), a white or hoary head; *kolduntup*, the top or crown of the head (the scalp?) (*uppa-qón-tup*, the head); *upparaqón-tup*, my head, R. W.; Abn. *netep*, tête; *netep*, ma tête; 3d pers. *8tep*).

**headdress** (?), *chetuhquah*, 'a crown'.

**heal**, *neetskechhuau*, he heals or cures (him). See cure.

**health**, vbl. n. pass. *neetskehettuonk*, health produced or restored, a being

**health**—continued.

cured; act. *wununumiaunk*, health, well-being; *sun wunuhketcaonkānu?* is it a healthy time, is it healthy? C. See well.

**heap**, *kohkuhquag*, *kuhkuhquag* (when it is heaped up, made high), a heap, a summit, the top [from *kuhkuhqueu*, he goes up, ascends]. *uṇṇuonkquau* (it is made full), *nomunkquág* (when it is made full), a heap; *nomomwonaquau* *mano unquaash*, 'heaps upon heaps', Judg. 15, 16 [from *nomuaeu*, it is full, and *unquaen*, it exceeds, or extremely]. *sokenug*, a heap of corn, R. W. "The women of the family . . . dry the corn in round broad heaps"; ibid. [pass. part. suppos. from *sokenum*, he pours (it) out; when it is poured out].

**hear**, *nōtam* (*noh nōtam*, C.), he hears (it), *nīnōtam*, I hear (*nīnōttam*, C.); *nōtash*, hear thou; an. *nōtah* (*ken neolah*, C.), hear thou me; *nōtāu*, he hears (him); suppos. *nōtiit*, when he hears; *nōh nōtiit*, he who hears, may hear; vbl. n. *nōtaməonk* (*nōtaməonk*, C.), a hearing.

**hearken**, *kukkeitan*, *kuhkeihtan*, he hearkens to (him), he listens with attention to (him); suffix *kukkeitah*, hearken thou to me; *noh kukkeitok*, to him ye shall hearken (*uētop kikkila*, friend, hearken to me, R. W.); *kuhkeitah*, he hearkens (to it, inan.), C.).

**heart**, *metah* [*m'tah*], a heart; *wuttah*, my heart; *kuttah*, thy heart; *wuttah*, his heart (*wuttah*, R. W.; Muh. *utah*, Edw.; Del. *w'dee*, Hkw.; Minsi *uchade*, Barton; Alg. *othai*, McK.). Pronounced, says Duponceau, as "the German *dee* or *tee* (English *day* or *tay*)". Notes to El. Gr. xi, xii.

**heat**, *kussittau* (it is warm), the heat of the sun, natural heat. *kussopittag*, *kos-soppag* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppissu-onk* [from *kussoppissu*, he is hot], heat, an inflammation (*kissopetteuhioñk*, fervency or heat, C.). *kussampsüssum*, he heats (it), makes it hot; suppos. part. inan. *kussampsüssuk*, when it is heated. See hot.

**heath-cocks**, *auncuck-quinog*, R. W. Probably the Tetrao cupido or pin-

**heath-cocks**—continued.

nated grouse, formerly very common in New England, though now rare, but possibly Tetrao umbellus, the ruffed grouse, pheasant, or ‘partridge’ of Massachusetts and Connecticut. So named for the beauty of its plumage: *annakeu*, he is painted, decorated with paint; pl. *annakeuck*, they are painted, R. W.

**heaven**, *kesuk* (kéesuck, R. W.; Peq. *kesk*, Stiles; Hkw. *gischueh*, Del.), the visible heaven, the sky: *kesuk kah ohke*, the heaven and the earth, Gen. I, 1. See sun.

**heavy**, *tuhkequu*, *tuhkepum*, (it is) heavy; *tuhkequog*, that which is heavy (*tuhkiquan*, heavy, C.; *kuckyássayun*, *kukyíssayun*, you are heavy; *qussúequu*, heavy, R. W.).

**heed**, *numukquusu*, he takes heed, acts cautiously (as if in danger); *numukquusish*, take heed to thyself, beware; *numukquussitch*, let him take heed (*neunnumukquus*, I beware, C.); act. inan. *numukquusoutash kritih*, beware of the sea, C.); act. an. *numukquusounan*, he takes heed of (an. obj.). Cf. *mánunkque*, (it is) dangerous; *numukquadut*, in peril, in danger. See dangerous.

**heel**, *mogquan* (*moggum*, C.), a heel; *wogquum*, *wogquut*, his heel; pl. -ash. From *wogquen*, it is enlarged, is more great, swells, protuberates. Hence, too, *mogquén*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek *κνήλη*, a tumor).

**height**, *sohkunkquok*, *sohkunkquadt*, adv., in height (with measure of elevation or altitude), *ne sohkunkquok*, its height, *ne anaphique sponugkog*, *ne anaphique spongok* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, =*ne sohkunkquok*, Ex. 25, 23, =*ne anaphique sponugtag*, Ex. 27, 1, =*ne ashpahtag*, Ex. 37, 1, =*ne ashpihtag*, Ex. 37, 10, =*ne kódtunkquog*, Ex. 30, 2, =*ne ashpahtag*, Ex. 37, 25, =*ne sohkonkog*, K. 6, 2. *sohkonkquusoun*, height of a man or an obj.; *wussohkonkquusoun*, his height [*sonkuk*, when it shoots up, as a plant].

See high.

**hell**, *chepiohkomuk*. See devil.

**helmet**, *uppuhukukypt* (on his head); *muhpukukypt* (on a head).

**help**, *annuan*, *anninumuan*, he helps (him); suffix *wut-ninumuañ*, he helped them; *anninumeh*, help thou me (*kuttinummi?* will you help me? *neen-kuttinum-ans*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

**hemp**. See flax.

**hen**, *mónish*, *mámash*, a hen, a cock, C.; *mansh*, a cock, El.

**her**. See he.

**here**, *yew*, *yeunt*, in this place; opposed to *niut*, there, in that place. See this.

**hereafter**, *ompeták*: *uñish pish ompetak* *áñigish*, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 1 (*omptlag*, shortly, C.).

**herring** (?), *ónnis*, pl. *ommissnog*, herring, C.; *anomság*, a fish somewhat like a herring, R. W.; Peq. *umrsunong*, alewives, Stiles. See menhaden.

**hide** (n.). See skin.

**hide** (v.), *adtahau*, *adtahau*, he hides (it); *nut-adtahau-nu*, I hide it; *adtahauash*, hide thou it (*attahauñan*, to hide, C.). *adtashuñ*, he hides or conceals (himself or another person); *adtash*, hide thou (them); suffix *nut-tatashuh*, he hid them. *puttognuen*, he hides himself, is hid; *puttognuesh*, hide thyself; vbl. n. *puttognorhouk* [= *puttognuen-ouk*], a covering or hiding; *puttognorquohouk*, that which serves to hide, a veil. *puttagham*, *puttingham*, he hides (it), lit. he covers it over (*puttognorquohouk*, to cover one's nakedness, C.). *onkhua*, he covers (it), he hides (it); *nut-onkhua* *nuskesuk*, I hide my face; vbl. n. *onkrhounk*, a covering (screen or curtain, etc.); an. *onkrhau*, he hides or covers (him).

**high**, *qumunkque*, (it is) high, tall (*qui-nuhqui wetu*, a high house, C., *qui-nuhque*, highly, ibid.); *qumunkque* *qumunkque*, very high, *qumunkquoheteau*, he is high, i. e. elevated. *qumunkquassu* (*qumahqussa*, R. W.; *qui-nukqursa*, C.), he is high or tall. From *qumni*, long.

**high place**, *kodtuhkóng*, *kodtuhkóng*, *kodtuhkóng*, a high place, the summit of a mountain or hill; as adj. *ut kodtuhkóe*

**high place**—continued.

*wadchu-nut*, on the top of the mount [kodt-ohk? Cf. kodt-antup, the top of the head]. *kogknossohkong*, a high place; pl. +ish, 1 Sam. 13, 6 [suppos. redupl. of *kussohkiit*]. *kussohkóí*, *kussohkoiyen*, a (high) peak or point of rock or earth; *kussohkoionpsk*, 'a sharp rock', 1 Sam. 14, 4; *ea kussohkoigene wadchu-nut*, into a high mountain, Is. 40, 9 [from *kóus*, *ukys*, anything sharp or pointed].

**hill**, *wadchuen*, pl. —ush [dimin. of *wadchu*, mountain]; *en wadchue ohkít*, 'to the hill country'; *wadchuekontu*, 'in the hill country' (Del. *wachtschánk*, on the hill, Hkw.).

**himself**, *wuhkog*; see he. *wuttin*, *wuttine*, he himself, ille ipse. Though Eliot mentions *tin*, *tinae* as 'suppletive syllables of no significance, but for ornament of the word' (Gr. 23), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From *ewñ*, the pronoun of the third person, sing., was formed the verb *wuttineainew* [*wut-nunneainew*], to be like or such as [*nune*] himself; see kind (n.). *uchewonche*, of himself, sua sponte.

**hinder**, *wuttauehan*, he troubles, disturbs, hinders (him); *ahque wuttauehan*, do not trouble me (*kolánumish*, I hinder you; *cotánumine*, *cotámine*, you trouble me, R. W.); *koláumehish*, I hinder you; *nastumehhúwam*, I hinder, C.). See trouble.

**hind parts**, *watamíyeu* (*wattamíyen*, behind, as prep., C.); *astáwíyeu*, his hind parts; *ut wattauegen*, 'into the draught', Matt. 15, 17. See behind.

**hip**, *mohpe* [*mai'ohpi*], a hip, upper part of the thigh, ham (*ápwus*, a hip, C.; *apónus*, the thigh, R. W.); *kohpiádog*, *kuppiádog*, thy thighs; *wolpe*, his thigh. Cf. *mehquau*, a thigh.

**hire**, *onkquottean*, *onkquatua*, he hires (him), pays (him) wages; *kut-onkquatua*, 'I will give thee hire', I K. 5, 6 (*kut-taúuckquittauach*, I will pay you, R. W.); *annan*, he employs in service, he hires (him) (*kuttanuansh*, I will hire you, R. W.). See recompense.

**his**, *wuttaue*. See he.

**his own**, *uechenwouche*, his own, their own, of himself, sua sponte (*waunchenwouche*, their own, C.).

**hiss**, *maunuwómat*, to hiss; *nah mónošuau*, he hisseth, C. *quckson* [*quck-nusu*], he hisses; *qucksanog*, they hiss, Lam. 2, 16 [lit. they make quacking, *quck-usnug*, onomatopoeic]; *quksnuau*, *quekusnuau*, he hisses at (him).

**hither**, *gen moyqte* (toward this place, in this direction); *gen moyqte in kah yé in*, hither and thither (*geunoyqqe*, this way, C.); Del. *ya ándachquá*, this way, to this side, Hkw.).

**ho!** *chuh!* interjection of calling: *chuh!* *ken*, *quiskish!* 'ho! such a one, turn aside!' Ruth 4, 1 (*chuh munk!* behold! C.).

**hoarse**, *tumne ontourionk*, a hoarse voice, C.

**hoe**, *anaskham*, he digs, he hoes (*anás-kig*, pl. —*ash*, hoes; *anaskhomicintow-win*, a breaking-up hoe; *anaskhómuin*, to hoe or break up (the earth); *anaskhomrock*, they hoe, R. W.). See weed.

**hog**, *oekquetuan*, pl. +*uug*, R. W., 'a wild beast of a reddish hair, about the bigness of a pig and rooting like a pig, from whence they give this name to all our swine'. The animal named by R. W. is the groundhog or woodchuck (*Arctomys monax*). Mr Judd, in Gen. Register, xi, 219, identifies the '*woodshau*', '*woundschock*', and '*verjack*' of the early fur traders with the 'fisher' or '*walluwung*' (*Mnsteila canadensis*). See fisher. I suspect that 'woodchuck' is corrupted from the aboriginal name, and that the dictionary reference, 'See chuck', as a guide to the etymology, is wrong.

**hoist**, *ushpauum*, *ashpauum*, he hoists or lifts (it) up; *ushpauumuwog sepiy-hunk*, they hoist the sail. *wanuápnuish*, hoist up (the sail), R. W. See hold.

**hold**, *kónuam*, he holds in the hand, carries, bears (it). See bear (v.). *kiáumau*, he holds or carries (an. obj.); *ukkiú-unoh*, she beareth them, Dent. 32, 11; suppos. part. an. *kónuamont ahtompch*, 'handling the bow'; *kónuamont auoggsuh*, holding the stars (in his hand, Rev. 2, 1). *kogkóuam* [freq. and intens. from

**hold**—continued.

*kónum*], he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menuhkinum*, he holds (it) fast, takes a strong hold of (it); *wummeuhkinuum*, I hold fast (I hold, C.); *menuhkenish*, hold thou it fast [*menuhki*, (it is) hard, strong, firm]. *summágumum wumutcheq*, he holds out (stretches out) his hand; see stretch out. *ushpumum wumutcheq*, he holds up (lifts up) his hand; suppos. *aspunug wumutcheqanash*, when he held up his hands, Ex. 17, 11. *wuttinum requanonteg ut wumutchequt*, he holds a lamp in his hand. *waapumum wumutcheq*, he holds up (raises up) his hands. **hold** (to take), *tohqunau mosquoh*, he catches a bear; see catch. *wuttanum wussetut*, he takes hold of (catches him by) his feet; *noh annimiroh annomot wrhauogut*, he who takes a dog by the ears, Prov. 26, 17.

**hole**, *wónogg*, pl. *wonogquash* [*wonogku*, *dwonogku*, he burrows, has a hole]; *wonogquash*, pits, holes, or dens of wild beasts; excavations. *pukqui*, (there is) a hole, an orifice; suppos. inan. *pukquag*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppuhquag*. See bore.

**homage**. See tribute.

**home**, *ut wkit* (at his house, to his house), at home, to home (*wettúmnuck*, at home, R. W.). *mat appu*, he is not at home (*mat apeù*, R. W.). *nickquénum*, I am going home, “which is a solemn word amongst them, . . . confessing the sweetness even of these short temporal homes”, R. W. (Del. *n'matschi*, I will go home, Hkw.).

**honor**, *quttidánum*, *quehliánum*, he honors, shows honor to; *quttidánumak ketassot*, honor ye the king; with an. obj. *quttidánumu*, he honors (him); *quttidánum kash*, honor thou thy father (cf. *quehliánum*, he fears). *quttidánum*, he honors (it), i. e. regards it as honorable (*quttidánumre*, honorable, C.); vbl. n. pass. *quttidánumtunok*, the being honored, honor received.

**hoof**, *múhkos*, *múhkus* [*m'uhkóus*, a sharp point]; pl. *muhkossog*, nails, claws, hoofs: ‘*horseskossog*’, horses’ hoofs,

**hoof**—continued.

Judg. 5, 22; *wuhkossog*, his (or its) hoofs (*mokassuek*, nails, R. W.; *moohkos*, a hoof, C.). *neeskossau*, he parts the hoof [*verso-uhkos*, two-nailed]; part. an. *neeskossont*, parting the hoof. *pas-sákkossou*, ‘he divides the hoof’ (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pasuk-nukos*, single nailed or having an undivided hoof (?). See claws; nail.

**hook**, *uhqudn*, *uhquon*, *uhquon*, a hook, a fishhook (*uhquon*, C.; *hoquañu*, pl. *sáunosh*, R. W.; Del. *aman*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sohsogkinnitum* (it hooks or fastens), pl. +*ug*, ‘hooks’, ‘taches’, Ex. 26, 6, etc.; *sohsogkittien*, it is hooked or fastened; from *sogkunum*, he catches or clasps it, hooks on to it. Cf. *sogkepon* [*sogkuppas*], he bites; *sogkemas*, a gnat. See end.

**hope**, *annósu* (noh *annoásu*, C.), he hopes; *nut-annósus* (*nut-annoásus*, C.), I hope; suppos. *annoáosit*, when (or if) he hopes; vbl. n. act. *annoásonok*, *annoásonuk* (*annoássionk*, C.), a hoping, hope, expectation.

**horn**, *askon*; *wataskon*, his horn. Not distinguishable from (if not identical with) *áskon* or *askon*, a raw hide or undressed skin, as well as *muskon* [*n'askon*?], a bone; *wuskon*, his bone. Cotton gives *oskón*, a hide; *wewen*, a horn. The latter is evidently from *wáčenu*, it winds around, is curved. See bone.

**hornet**, *uohkéamnos*, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

**horse**, *nahnijenunóoalt*, a horse, a creature that carries, C. Eliot, for the substantive, transfers the English ‘horse’, ‘horsesog’, but has *noh nuoz-mukqut horsesoh*, he who rides a horse, and *naazmukqutcheq*, *nayeumukqutcheq*, horsemen, riders (*wanua maynayalme-wot*, he rides on horseback, R. W.), from *nayentam*, he carries or bears it (upon his person); an. *nayaean*, he carries (him); pass. part. *nayeumuk*, carried; hence, actively, riding. See bear. Del. *nanayunges*, a horse, formed from *aresis*, a beast (?), from which the last syllable is taken (?), and *nayundam*, to carry a burden on the back or shoulders, Hkw. Corresp. 402.

**hot**, *kussittan* (*kussúttah*, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; *kosittay*, *kásittag*, *kísohtag* (suppos. part. inan., when it is hot), the heat of the day (*kesosinuut*, to be warm; *nuk-kesaaip*, I am warm, C.; *káusítteks*, hot weather, R. W.). *kussopásit*, when it is warm [suppos. from *kussopeausu*, dim. (?), a little hot]. An. subj. *kussoppusuu* [*kussappawusu*], he is hot (*nuk-kissipis*, I am hot; *nuk-kisserpeis*, I itch; *kussappsiuineat*, to be hot, C.); vbl. n. *kussoppisuonk* (a heating of the person), inflammation. *kussopittau*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussóppitié*, *kussópetié*, hot; suppos. inan. *kussoppay*, (when it is) very hot (vbl. n. *kissopetteahdoun*, fervency or heat, C.; this is formed from a causat. verb *kussopetteahhuau*, he makes it to be hot). *kussompkussum*, he heats or makes hot (a furnace, oven, or the like). The root in all these words is *ohkus* (*ökus*), as in *m'kussu*, a burning coal, from which, too, in the suppos. an. form, may perhaps be derived *kesuk*, the sun; see sun. Cf. Gr. *καιω*; *καύσω*; *καύστεις*; *αἴγω*, to burn; *αἴρω*, the empyreal region, the sky; *Ἐλη*, *εῖλη*, heat of the sun; *ηὔτος*.

**house**, *vétu*, El. Gr. 11; *neck*, *nek*, my house; *keek*, thy house; *week*, *wék*, his house; *ut wekit*, in his house; *ut weeknuwont* or *wekuwomut*, in his (their) house; “hence we corrupt this word, *wigewamvétu*, a house; *vetuómuck* *nóteshem*, I came from the house; *vetuómuck*, at home; *nékick*, my house; *kékick*, your house, R. W.); *weetu* *ue* *weetimuk*, ‘tent to dwell in’, Is. 40, 22; pl. *weetuomash*; *ut wektónmut*, on the house, in the house or houses. *vétu* is evidently the 3d pers. sing. indic. of a verb which can not be accurately translated into English, but to which ‘he makes his home’ approximates, and *week* (*weeg*) appears to be the suppositive form of the same verb. From this last comes *weekineau*, he lives in or occupies a house; *weekiteau*, he builds a house; an. *wekuhkau*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *weekiteuonk*, a

**house**—continued.

building. Nearly related are: *weetomau*, he lives with (another); *wetomp*, a friend, kins-man; *wetahdu*, a sister (*wetauoog*, they live together, Ind. Laws); *wéetauóman*, he takes (her) as a wife, i. e. to his house; *wetauadteog*, they marry or are married (*wetawátuoock*, they make a match, R. W.); cf. *neetu*, he is born, he is produced, he or it grows; *neetuak*, birth; *nekit*, (when he is) born, etc. *komuk* (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: *wosche* *kómuk*, the top of the house, on the roof; *quauunkque* *komuk* (a high building), a tower; *maumachie* *komuk* *asuhmechumekkomuk* (*ueechimukkomuk*, C.), ‘store house or barn’, Luke 12, 24 (*maayekbómk*, a meeting house; *chippi-kómuk*, a chamber, C.).

**how**, *toh*, *tohhen*: *tih* *kitteáshe?* *toh* *kutteashish?* how many times?; *tohhen* *nohnompu?* how often?; *tohuttaoche?* how long? (*tou*? R. W., a general interrogative, where? how? what? etc.: *tou anúckquaque?* *toumúckquaque?* how much?; *tuanúckquaque* *yò* *wuché?* how far from hence? R. W.; *uttoh unuuhkühquat?* how far?; *uttoh* [*ut-toh*] *missi?* how great?; *uttoh unui?* what manner? C.). *tohsu?* *tahshe?* *tohshe?* how much?; pl. *tohshinash*; *tahshinash?* *tohsuash?* how many?; an. *tohsuog?* how many persons? (*tohshe*, so much; *ut tohshit*, so often; *tohshinunsh kesükódash?* how many days? C.; *tashén?* how much?; *tashinash* *papónash?* how many winters?; an. pl. *tahshinchek?* how many? R. W.). *uttoh* [to what, *ut-toh*], how, as adv. of comparison: *uttoh en wunnegeu*, how beautiful (*uttoh missi*, how great, C.).

**howl**, *mishontooónvat*, to roar; *mishontoo-ahpuhsinuut*, to howl; *num-mishontó-oahpuhs*, I howl, C. (?). *ano*, he howls or yells; *awrog*, they howl; vbl. n. *awronk*, howling. See shout; roar.

**humble** (adj.), *hohpáu*, he is humble; *hohpáe* (*hohpae*, C.), humble; n. agent. *hohpáénú*, one who is humble, suppos. part. pl. *uag hohpacheg*, *hohhohpacheg*, *ahhohpacheg*, *ohhohpánutcheg*, the humble; vbl. n. *hohpaonk*, humility.

- humble** (v.), *hohpalchhean*, he makes (him) humble, he humbles (him).
- hundred**, an. *pasūkwoog*, inan. *pasūk-*  
*oosh*; *uequt pasukwoog*, one hundred (persons); *yunt pasukme kooltuwādē*, for four hundred years, lit. yearly to the four-hundredth (*uequt pawsuek*, one hundred, R. W.; *uequt passūkoo* or *passūkong*, C.).
- hungry**, *kodtuppo*, he is hungry; *unk-kodtup*, I was hungry (*n'vāttup*, I am hungry, R. W.; *unk-kodtup*, C.); suppos. *noh kodtupwīt*, he who is hungry, pl. *wag kodtupwītcheg*; n. agent, *kodtupareen* [for *kodtuppoōn*], a hungry man [from *kodtuppo*, he desires to eat]. *paskū-*  
*wādūm*, he is extremely hungry, he starves or is starving; *noh nahen wip-*  
*pooe paskumonow*, he is like to die with hunger; vbl. n. *paskumonumāwāw*, starving, extreme hunger. See eat; starve.
- hunt**, *adchau*, he hunts, is hunting (*anchau*, he is gone to hunt or fowl; *u'tanchāčau*, I go to hunt; *anchaučuck*, let us hunt, R. W.; *uottachau*, I hunt, C.; Del. *yah' allanetan*, come, let us go a-hunting, Hkw.); vbl. n. *andchaunk*, hunting (the game taken by hunting, Prov. 12, 27); n. agent, *adchau*, *and-*  
*chau*, a hunter (*adchāčin*, a fowler, C.). V.t.an. *adchauan*, he hunts (animals or live game); *adchauung*, they hunt; suppos. part. *adchauont*, (when)
- hunt**—continued.  
hunting; *noh adchanont*, he who hunts; with inan. obj. *adchontam wānechtuunk*, he hunts his prey, Job 38, 39. See strike after.
- hurl**, *togkanat qussukquunash*, to hurl stones (from a sling, 1 Chr. 12, 2); v.i. *togkan, togko*, he hurls, he strikes. See strike.
- hurry**. See hasten.
- hurt**, *woskhew*, *woskhēau*, he hurts, injures, does harm to (him); suppos. part. an. *woskehent*, harming, hurting (when he hurts); *mat piš kawoskhuk-*  
*ka*, he shall not hurt thee; negat. imperat. *woskehēhkōn*, do him no harm (*woskhētug wnhhogkāñh*, they hurt themselves, C.); *uawoskhew*, I hurt, ibid.); pass. *wawoskhit*, I am hurt; adj. *woskhēhwāc*, hurtful; vbl. n. act., *woskehuwāw* (a hurting), hurt, violence; vbl. n. pass., *woskhētluunk*, violence suffered (a being hurt), a wound; n. agent. *woskhēhwāw*, one who hurts or harms, 'the spoiler'. Cf. *wusphemuk*, blood.
- husband**, *wasnkh*, *wahsukh*, the husband of, (her) husband (*wāsick*, R. W.; *wasükkiom*, *wasékkiem*, a husband, C.); *nasuk*, my husband; *kasuk*, thy husband; *kahsukoway*, your husbands.
- husks**, *wnhhogkumiinneash*; *nt wahhg-*  
*komunit*, to the husk.
- I
- I**, *neen*, *uēn*; prefixed *u'*, *uut* (*neñn*, R. W.; *uēn*, C.; Del. *u'*, Hkw.); *uēn noh*, I am he. The characteristic *u* of the first person fills the place that in several other languages, Semitic and Aryan, is assigned to the principal consonant of the pronoun of the second person. It may be denominated *u'* demonstrative. With the Indian all action began or centered in self. *uēn*, the reduplicated demonstrative, was the emphatic 'this one'; hence *euin*, man; *uānur*, male; *unni*, any (one person or thing of the kind spoken of), as well as *ne*, this (thing); *uut*, these; *noh*, he who, that person; *uag*, they; *ueane* [*ue-nuui*], so
- I**—continued.  
as, thus; *man*, *menan*, the same; *u'nih*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *uuttineu*, I myself, ego ipse. See kind (n.).
- ice**, *kuppait*, *kuppil* (*capit*, R. W.; Peq. *kuppat*, Stiles); suppos. from *kuppu*, it is closed; when it is closed up or stopped.
- idle**, *sesegeñam*, *saseyenaam*, he is idle (habitually, by reduplication from *segeñam*, he is indolent, slothful; see slothful, slow); n. agent. *sesegeñamwān*, an idle man; vbl. n. *sesegeñamāoak* (*sāsegeñamāoak*, C.), habitual idleness.

**idle**—continued.

*nunompanissichick* (pl.), idle persons, R. W.; vbl. n. *nunompanissinuk*, idleness, C. [from *nunompanwau*, he begs?].

**idol**, *nuaenkoutunk*, *nannakoutunk* (*ninkóntonk*, C.), an image, an idol. if, *tohneit*: *tohneit neag*, if it be so.

**image**. See *idol*.

**imitate**, *nuittianudu*, I imitate; *uiianauouate*, to imitate, C.; cf. *cigane* (*aiánné*, C.), kinds of, or of the kind of. See like; likeness.

**immediately**, *teunuk* (*teáno*, R. W.), quickly, suddenly, immediately.

**immerse**, *touphaim*, he puts (it) into the water, hence he soaks, he seethes, etc. (*touwpskhommke*, 'cast anchor', R. W.). Cf. *chuopham wreyau*, he boils flesh (*chauwíphash*, cast it overboard, R. W.); *nepatanu sabahay*, he seethes pottage.

**impossible**. See possible.

**in**.

[NOTE.—Left unfinished. See *ut.*]

**increase**, *mishchteau*, he increases (it), he makes (it) great; *pish mishchteau*, it shall be increased, made great. *maschekohteau*, he increases (it), he has very much of (it). More commonly increase is expressed by *nuno*, signifying 'more and more' (El. Gr. 15); *nuno missi*, it increaseth (is more and more great); *nano iuuantam*, he increaseth in wisdom (is more and more wise); *nano manatash* (inan. pl.), they increase in number.

**indolent**. See slothful; idle.

**infant**, *peissu* [for *prissisu*, he is] very small, an infant (of either sex); intens. *papeissu* (*papoös*, R. W.; Peq. *pompous*, Stiles); suppos. *peissisit*, *papeissit*, when he is very small; *noli peissisit*, the smallest child, 'he who is least', Matt. 11, 11; *peissisit kelompas*, thy younger sister, Ezek. 16, 46; suppos. part. (pl.) *nag papeissisitcheg*, infants, very small children. From *peave*, *peauen*, it is small; dim. *pease*, *peasin* (suppos. *peasik*), and *papéuse* (suppos. *papéasick*), it is very small; *papéaso-nusu* (contr. *papeissu*), he is very small. See child, boy, girl, etc. (Del. *pilaresis*, a boy; *piluretit*, a male infant babe; *querit*, a female infant babe, Hkw.)

**inform**, *nahtinan*, he shows (it) to (him), he informs (him) of (it); *nahtus*, show thou (it); *nahtasseh*, show thou (it) to me (*nunahdiin*, I show, C.); causit. inan. from *udan* (he sees); he makes him see it; cf. *nehtan*, show thyself to (him), 1 K. 18, 1. *waheteau-wahuu* [cansat. inan. from *wahceau*, he knows], he makes (him) know it (*wahtraurah*, make him to know, C.). *kuhkastaman*, *knukkúhtoman*, he informs (him) of. See teach.

**inhabit**. See dwell.

**inhabitant**, *uoh ayit*, pl. *nag ayitchege*; *uoh wadolkit*, pl. *nag wadolkitege*. See dwell.

**inhabited**, *ohke na wadoltinuk*, a land inhabited (i. e. where it was possessed or occupied); *ohke matta wutohkeia*, an uninhabited land; *ohke pish wutohkein*, the land shall be inhabited; *chipohke* [*chepi-ohke*], uninhabited land.

**injure**. See hurt.

**inquire**, *natatomau*, he inquires of (him), questions (him); *natatomuhkau*, he prosecutes inquiry, seeks information from (him); *uadwshtiteen*, he inquires into (it), investigates (it) (*uen pitch uadstsittamen*, I will inquire into it; *womadsittamitta*, let us search into it, R. W.). See question.

**instead of**, *nompri*, *nohnompu*; *sun nen nompin*, am I in (his) stead? (Gen. 30, 2 [*sunpue*, it is in the place or stead of (it); *nomprou*, he is in the place or stead of (him)]).

**instruction**, *kukkastamiechteaonk*, instruction, teaching. See teach.

**integrity**, *sampwttahdhonk*; *sampwch-teanuonk*, vbl. n. from *sampwchteau*, he makes it straight or right.

**intend**, *nuuantum*, *anuantum*, he wills, thinks, purposes, intends, has in mind: [*mutta?*] *ne anuantum nen*, *gut ken ne anuantuman* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anontag*, according to his will (what he may will or intend). This verb expresses simple mental activity—volition, passion, thought. It is the primary and type of a large class of verbs (corresponding to Zeisberger's third form of conjugation, in the Delaware, "in *elendam*, indicating a disposition of the

## intend—continued.

mind") which Eliot regards as "a sort of verb substantives" formed from "adnouns of virtue and vice," etc. (Gr., p. 16), and of which he gives, as an example, a paradigm of the verb *wāantam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *wāantam*; but *wāantam* is primarily a verb and not an adnoun or adjective. I have called *nnāantam* or *anāntam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *antam*, which expresses mental and emotional activity, as *nsu* expresses physical activity, and is correspondingly employed in composition (see *nnāantam-nūat*). *kēsontam*, he purposes, intends, forms a resolution or resolves; *pakōltantam*, he determines, intends.

**intention**, *nnāntaməonk* (*anāntaməonk*, C.); vbl. n. from *nnāntam*: an in-

## intention—continued.

tending (*n'teatammowenck*, that is my thought or opinion, R. W.).

**into**. See put into.

**investigate**. See inquire.

**iron**, *mōshog*, *mōshag* (*mōwāshuek*, R. W.), from *māi*, black; cf. *womphoshog*, brass (?), from *wrompi*, white. *misséch-chuog*, iron, from *missi*, great (*misséch-chāog*, mines, C.). See steel.

**is**, *suu?* is it?; *suuñamatta*? is it not? See *appu*; *ayeu*; *na*; *not*; *ohtau*.

**island**, *munnōh*, *munnōhhān* (*munnōh-onk*, C.). Strictly *munnōh* signifies an island; *munnōhhān* [*munnōh-ənni*], any island or whatever is island (cf. *kehtōh*, *kehtohhan* [*ash*], the sea, seas); pl. *munnōhhānash*; *munnōhhānił*, menoh-hāniet, on an island. For *m'nuuñu*, *m'nuuñuñ*, a dry place (it is dry)?; *aquidnet*, *ahquednet*, *ogquidnet*, (at the) island; *kishke ahquednet*, near an island, Acts 27, 16; pl. *ogquidnash*, islands, Is. 40, 16.

## J

**jaw**, *wutompuk*, *wutompek*, his jaws; *wutompeukanəoash*, their jaws; *mutom-penk*, a jaw, anyone's jaw.

**jealous**, *mōsunumum* (?), (he is) jealous; suppos. part. an. *mōsīmōnt*, when he is jealous; vbl. n. pass. *mōsīteaməonk*, jealousy.

**jerk**, *teadche wuttotükön*, "it jerketh or suddenly twitcheth". C.

**join**, *mōsogquog*, they join (lit. stick, adhere) (*nummōsogeem*, I join, C.); inan. pl. *mōsogquohuash*, they are joined together, adhere closely. See stick (v.). *missussin*, (it touches) it rejoins, reaches or extends to. See touch.

**joint**, *anaquēsuonk*, *ōnoquēsuonk*, pl. *-ongash*, joints.

**journey**. See day's journey; go; walk. **judge**, *wussum*, he judges, passes judgment on; with an. obj. *wussumon*, he judges, condemns, sentences (him); suppos. part. *noh wissimōnt*, *wasumōnt*, he who judges, he (when) judging; suffix an. *asnumuh*, he judged him. *wus-sittum*, he judges (it), he passes judgment on (it); sometimes intrans.

## judge—continued.

*nosittum*, I judge; suppos. part. *wussittuk*, when he judges; *noh wussittuk*, he who judges, the judge of; vbl. n. act. *wussittuməonk*, a judging, judgment, sentence; vbl. n. pass. *wussumiteaməonk*, judgment, sentence (referred to the object), being judged; n. agent. *wussum-waen*(-in), a judge; pl. *-eunog*, judges.

**jump**. See leap.

**just**, *sampwi*, (it is) just or right; an. *sampwesu*, (he is) just, i. e. he does justly; vbl. n. act. *sampwesəonk*, just doing, justice. See right.

**justify**, *sampweogquānuman*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *sampweogquāntuonk*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *sampwi*, right, just; *ogquānum*, he counts (an. objects), with the pass. vbl. form, denoting abstract activity, but with regard to, or rather from

**justify**—continued.

the point of view of, the object of the verb. Elsewhere (as in Rom. 5, 16, 18) Eliot employs the causat. form of

**justify**—continued.

the vbl. n. pass. *sampwenéhittuonik*, being made just or right, from *sampwench-heau*, he makes (him) to be just.

**K**

**keep**, *wadchanum*, he keeps (it); *wawdchanum-un*, he keeps it; suppos. *noh wadchanuk*, he who keeps (it), a keeper; *wadchanish*, keep thou (it). See paradigm of this verb in El. Gr. 24–27. It signifies not merely to keep, but to keep safely, to preserve, to save. *wadchau*, he keeps (him), protects, keeps safe (him); suffix an. *wawdchanuh*, he keeps him; *nawodchanuk*, he keeps me; *wadchanch*, keep thou me; *wadchanuch*, keep thou it for me (*waucheinurama*, R. W.) See paradigm in El. Gr. 28–63. This verb is largely employed by Eliot in the composition of words new to the language, but not the less intelligible to his Indian hearers; as, vbl. n. pass. *wadchanittuonk*, a being kept safe, 'salvation'; n. agent. *wadchuaen-in*, one who keeps safe, a saviour (*wáucháunut*, a guardian, R. W.). *nánwéhcteouñut*, to keep (?), C.; *nun-náñonechta*, I keep, ibid. *nánwanumeh*, keep thou me, C.; *nun-nanauwinut*, I am kept, ibid. See protect.

**kernel**, *wuteh ubbukumunit yéán wruh-hogkumunit*, 'from the kernels even to the husk', Num. 6, 4.

**kettle**, *ohuk*, *ohkuhk*, *ahkuhq* (*aúeuck*, R. W.; *ohuke*, C.), au (earthen) pot or vessel, a kettle; pl. +*quog* [from *ohke*, earth]. *míshquockuk*, a red copper kettle, R. W. [*mishq'-ohuk*, red earthen]. See dish.

**kick at**, *togkishkom*, he kicks at or against (it); *kut-togkishkomun*, thou kickest against it (contract. *togskom*); from *togku*, he strikes, with 'sh' of violent action. V. i. *títinnogshau*, he 'kicked', Deut. 32, 15.

**kidneys**, *muttaounussoq* (pl.), the kidneys, the reins; *muttaounussoq*, my reins, Ps. 26, 2.

**kill**, *nushau*, he kills (him); *nunush*, I kill or killed (him); suppos. *noh nush-*

**kill**—continued.

*out* or *nashout*, he who kills; *nush* (*niss*, R. W.), kill thou; *nushæk* (*nissoke*, R. W.), kill ye; pass. *nushau*, *nusheau*, he is killed; *pish nun-nushit*, I shall be killed; *nug nushitcheg*, the slain (Gr. *νεκρός*, *νέκυς*; Lat. *nex*, *nevis*; *necor*, *nevi*). *nushukku* (he goes on killing, continues to kill), he :laughters (*nishekónat*, to kill, C.) [*nusham*, with 'k progressive]. V. i. *nushcheau*, *nusheau*, he kills, he is a murderer (*nun-nishtean*, I kill, C.); *nushcheang ut mayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *nushehdenhkon*, thou shalt not kill.

**kind** (adj.), *womonauusu* [*womonau-ussu*, he acts lovingly], he is kind to; vbl. n. *womonansuonk* (love in exercise), kind acting, kindness. See love.

**kind** (n.), *unni* (*aiáune*, C.; *iaue*, Mass. Ps.), *eigan*, of the sort or kind of; as a suffix *-in*, *-euin*, *-ane*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *neaw*, *neyaw*, such as, of this or that kind [*ne-unni*]; suppos. *inan*. *neunak* (*ieádag*, such, C.), when it is of the kind, like; and as substantive, likeness (see like). *unnien*, *unnayen*, it is such or so, it is of the kind of [*unne-ayen*]; *ne wrunegen unnaíineat* (infin.), 'it is good so to be', 1 Cor. 7, 26, i. e. to be in such a state or condition (*neyonuk*). An analysis of this verb furnishes the key to Eliot's translation of Ex. 3, 14, which proved so inexplicable a puzzle to Mr Pickering and Mr Duponceau, and which Heckewelder concluded, after long research, must, "if it means anything, be either 'I am a man, I am a man' or 'I do so, I do so,'" and which his correspondent, Dencke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on

kind (n.)—continued.

Eliot's Grammar, 2 M. H. C. 9, xxiv-xliv). Mr Pickering, at the point where his investigations promised success, was misled by Cotton's vocabulary, where the verb *unniuit* is given with the translation 'to become' and "*nuttinui*, I am become". This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *anuauonuinneat God [unuuauum-unmainuac]*, 'to become the sons of God', to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tū, tia, tina* were syllables of "no signification, but for ornament," and only "in way of an elegance" received the affix of the verb, "as *nuttine, knttine, wutttine*." The manner in which these augmenta are employed in Eliot's translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *nut-uni*, *knt-uni*, *wut-uni*, marking the contrast or relation of 'such as' I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *nuttinui*, I am of the kind of, I am such as; *ne nuttinui* (*ne nuttunui*, Mass. Ps.), I am such as that, I am of that kind or class, 'so I am', John 13, 13; *yen nuttinui* (*yen nuttunui*, 'thus I have been', Gen. 31, 41), thus I am; *nenuttinui nen nuttinui*, I am such as I myself am such as, I am of my own kind, 'I am that [which] I am', Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *nedae unnautog . . . ne untinui*, 'as he thinketh . . . so is he', Prov. 23, 7; *wuttinui horau*, whosoever, i.e. of what kind soever, he be, Matt. 16, 24, 25; *ne pish wuttinui*, 'so will be his manner', 1 Sam. 27, 11; *neaniit wuttinueun*, *ne wuttinui wusontinomun*, 'as with the servant so with his master', Is. 24, 2; *neanussit* (*neahheissit*, 'such a one', C.), 'after its kind', suppos. from *neanussu* [*ne-uni-usu*], the an. form of *neane*; suppos. *neanak*, of the an.

kind (n.)—continued.

kind or species of, resembling, like, *wame eiyue*, all kinds of (inan. obj.). See like.

**king**, *ketassoot*, pl. *ketassotamwog*, kings (= *tahsotamwog*, Gen. 35, 11). The first syllable is *kehlé* great or chief, which is occasionally omitted, as above, and also in the verbal *ketassotamwok* (sometimes *assotamwok*, as in Dan. 5, 28, 31, and *tahsotamwok*, Zeph. 3, 8; Matt. 4, 8, etc.), a kingdom. I have not met with the verb form *assotam* or *tahsotam*, and can not with certainty determine its primary signification. See sachem.

**kinsman**, *neetomp*, my friend, my kinsman; pl. +*aog*; *weetomp*, his friend or kinsman; *weetompain*, a friend, a kinsman, i. e. the kinsman of anyone. *wut-tinuukwumán*, a kin-man of a female, Ruth 3, 12; 4, 1; *nuttinuukumóog*, my kinsman, Acts 9, 3; *wuttonkys-oh*, his kinsman; *wutonkys*, 'my kinswoman', Prov. 7, 4 (*wutmek*, my cousin, R. W.; *wadtonkysin*, a cousin, C.). *ouratunk*, kindred, C. See cousin.

**kiss**, *chipurattanaprau*, he kisses (him); *wut-chipurattanapash*, he kisses or kissed him; *chipurattanápash*, kiss me (*wut-chipurattanap*, I kiss, C.); reciprocal *chipurattanápawuttiág*, they kiss each other; vbl. n. *chipurattanapuraumk* (a kissing), a kiss [*chippe-wuttan*, separated mouth].

**kite**, *qussukyanush*, Lev. 11, 14; *weemont*, Deut. 14, 13; but *weenont*, a raven, Lev. 11, 5.

**knave**, *aiondagkom*, a knave; pl. +*aog*, C. (?)

**knee**, *mukkuttuk* (*mukkáttuk*, C.), a knee; pl. +*quog* (*wonke kittuk*, a crooked knee, C.) [*m'quttanak*, that which sinks down, from *quttanu*, it sinks down, goes down]. Cf. Engl. knee; AS. *reneow*; *hnigan*, incurvare, inclinare, to bow, to bend, to incline.

**knife**, *chahqog* (*chaug[u]oek*, R. W.; "whence they call Englishmen *Cháu-quaqoek*, that is, Knive-men"; see Englishman); *keuchqog* (*keenehqog*, C.), a sharp knife [from *kénai*, it is sharp] (*chequidwechqog*, a razor, C.). *wiseek*, *mocóteek*, *punaqtunek*, *ciasusnek*,

**knife**—continued.

*chanquock*, a knife, R.W.; *etatussonkash* (pl.), knives, C.; Peop. *pummedlunk*, *wigunzege*, knife, Stiles; Del. *pachkschiran*, a knife. "All words ending in -icun, -hicun, or -kchicun denote a sharp instrument for cutting", Hkw. Corresp. 413.

**knock**, *chuhchunkquttidhhám*, he knocks (at the door); *nutchochunkquttidhhám*, I knock.

**know**, *wahrau*, he knows (him); suffix *kowáhhish*, I know thee; *kowahéúwrao*, ye know me; suppos. part. *noh wah-eont*, he who knows; pl. *nag wah-eoncheg*, they who know (an. obj.); pass. *wahau*, he is known (*kowahhish*, I know thee; *nowrah noh*, I know him; *nowahik*, he knows me; *kowáhhik*, he knows thee, C. Cotton devoted more than three pages of his Vocabulary to

**know**—continued.

examples of the forms, an. and inan., of the verb *wahean*, *wahcon*; vbl. n. *wahconuk*, knowledge (of persons), *wahcon*, he knows, perceives, understands (it); with inan. obj. or intrans. *wahconun*, he knows it; *wahconog*, they know (it) (*nag wahconog*, C.); *nowahconun*, I know it (*nowáutum*, I understand, R.W.); *uowidten*, I know, I understand, C.); suppos. part. *noh wahtrunk*, he when knowing, he who knows; vbl. n. *wahtenuk*, *wahtenonuk*, knowledge (of things). Caus. an. *wahtenwahean*, he makes (him) known to (him); he makes (him) know (him). *wahtenwaahuan*, he makes (it) known to (him). *tatta*, I know not (*nítap tattá*, my friend, I know not, R. W.; *tattá píth*, I can not tell, it may so come to pass, ibid.; *nat nowahcooo*, I can't tell, C.). See no.

## L

**labor**. See bear children; work.

**lack**. See want.

**ladder**, *tahkastauonk* (*tahkassowontuk*, C.). From *tohkstauu*, he climbs upon; *toh-kas*, he climbs.

**ladle**. See spoon.

**lake**. See pond; water.

**lame**, *quaquenukshan*, *kukquenukshan*, he halts or is crippled, freq. from *quaunk-quesu*, he is lame (*nirkqásquoq*, I am lame, R. W.), denoting temporary or casual lameness; suppos. part. *noh quanuksit*, *quinnuksquisit*, he who is lame; pl. *nag quanuksitcheq*, the lame (*quinnukpuseukreshklaawne ááos*, a lame creature (animal), C.). *kehkechau*, he halts, Gen. 32, 31; suppos. part. pl. *nag kehkechuhatcheg*, they who halt. *wéh-wépétu*, he is lame, is a cripple (from birth, Acts 3, 2; 14, 8). *nochumiresu* [an. from *nochumri*, it is weak], he is weak, impotent, lame, etc.: *nochumiresu ut wussetit*, he is 'impotent in his feet', Acts 14, 8; he is lame, 2 Sam. 4, 4; *noh nochumiresit*, he that is lame, Prov. 26, 7.

**lamprey**, *quunamang*, pl. +suck, 'lampries, the first that come in the spring

**lamprey**—continued.

into the fresh rivers', R. W., but *qm-nummang*, bass, C.

**land**, *ohke*; *wunohke*, good land, Deut. 3, 25 (*añke*, *samukauauck*, earth or land; *wittauke*, *nissarnárukumuek*, my land; *wuskdakumuek*, new ground, R. W.). See earth; field.

**landing-place**, *mnáhkóonk*, a landing place ('shore', Acts 27, 39); *ketahhamue unnumohkomuk*, the sea shore, Jer. 47, 7. From *nnuae*, dry; *ohke*, land; *komuk*, inclosed place (?).

**language**, *unnonowonuk*; *unnontawaog* *Canaue unnonowonuk*, they speak the language of Canaan, Is. 19, 18 (*Indianue unnonowonuk*, the Indian language, C.; *awanagasantowash*, speak (thou) English; *eeniñtowash* (=*unnonowash*?), speak Indian, R. W.). *penowantowaonk* [*penoe-unnonowonk*], a strange language (*nippenowántawem*, I am of another language; *penowantowachettwock*, they are of a divers language, R. W.). *siogkontowaonk*, a hard language. *hettawonk*, language, speech peculiar to a nation [vbl. n. from *hettog*, they talk with one another].

**lasciviousness**, *kogkeusquarwonk* [*kogkei*, mad, *squat*, woman: 'nymphomania'].

**last**, *majish, machish*, at the last, lastly; *majish ne kesukok*, in the last day; *oguhsemese majish*, 'yet a little while' (to the end), John 13, 33; *peissit majishyeua*, 'there remaineth the youngest', 1 Sam. 16, 11; from *mache* (see have, aux.); it denotes time future. *maumachish* [redupl. from *machish*], the very last, at last: *nen maumachish*, I am the last (*ut mōmāsh ne kesukok*, at the last day, John Cotton; *maumachishene*, lastly, C.; *momachisheyeue*, Danf.).

**lasting**, *michemohtau, machemohtau* (it is for ever), *michemohtae, machemohtae*, everlasting [*micheme*, forever, and *oh-tau*]; suppos. *michemohtag* (*micheme ohtag*, Ps. 145, 13), that which is (when it is) everlasting.

**late** (in the day or night), *chéke, chechéke* (slow). *wüssüume tátsha*, it is too late, R. W.

**lately**, *paswu* (*paswēšē*, soon, in a short time, C.; *paswu, natach, knumut*, lately, ibid.) [*paswu, paswu*, it is near]. *kuttuma, kittuma*, very lately, El. Gr. 21 (*kittummáyor-máish*, even now; *kittumyái tokéan*, as soon as I wake, R. W.).

**laugh**, *ahamu, hahanu* (*ahdnu*, R. W.; *ahdnu*, C.), he laughs; *ahauwog*, they laugh; *kennau hahaneqish*, ye who laugh (*ahdnuock*, they laugh; *tawhitch aháwean?* why do you (dost thou) laugh? R. W.); vbl. n. *ahauñouk, hahannouk* (*ahdnuonk*, C.), laughing, laughter (*winne tahansha* or *ahansháonk*, a pleasant laughter, C.). *ahanehtam*, he laughs at (it); *ahanehtauau*, he laughs at (him).

**law**, *naumatuonk*, pl. *-ongash*. See commandment.

**lazy**, *segenam*, intens. *sasegenam, sesege-nam*, he is habitually or by disposition idle; he is slothful (*segeneamde missinniu*, lazy folks, C.). *ndanogqueshe*, lazily, C. See slothful.

**lead** (n., a metal), *mohauittahay, māmūtattag*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.

**lead** (v.), *sagkompanau, sagkompagunau*, he leads (them); suffix an. *wüssagkompanópoh*, he did lead them; *ahqué sagkom-pagunaiinnean* (*sagkompaguinnean*, Luke 11, 4; *sagkompaguinnean*, Ind. Prim.),

**lead** (v.)—continued.

do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *noh sagkompagunout*, one who leading; n. agent. *sagkompagunacu-in*, a leader, = *sagkompaginuuen*, Is. 54, 4 (*nus-sagkompaginuuen*, I lead, I rule, C.). See sachem. *negonshaen*, he leads, is in advance [from *negonne*, first; see run]; n. agent. *negonshaen-in*, a leader (but not implying authority or command). *monchanan*, he leads (them), shows the way as a guide. *sampushanan*, *sampshanau*, he leads (them), makes them go right; n. agent. *sampushassan*, a leader, a guide; suppos. *noh sampshanout*; pl. *ney samp-shanancheq*, they who (may) lead or guide. *noltooup*, in compound words, one who leads or directs; *nohtompeantog* [from *peantog*, when he prays], a leader in prayer, a minister; *nohtompuhp-quadt*, one who leads in music, 'chief musician', etc.

**leaf**, *wuunepog*, pl. +*quash* (*wuunepog*, R. W.; *wuunepog*, C.; Del. *wunipach*, Hkw.), from *wuun*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *neepau*, it rises up, stands erect. Cf. *nepünk*, a bush; *népün*, summer.

**league**, *wunnawaonk*. See covenant.

**lean** (adj.), *buauwussu*, he is lean (*nanw-wussu*, R. W.; *buauwussüe*, C.); *ianduw-wussu*, Gen. 41, 3; *avregausé' uces pish buauwussuum*, 'the fatness of his flesh shall wax lean', Is. 17, 4.

**lean on**, *ompatussin*, he leans on (it); pl. *ompatussinurog*, they lean on; suppos. *ompatussuk*, when he leans, *quenohtau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quenohtaq*, a foundation.

**leap**, *queshau, quehshau*, he leaps or jumps (*chánsopq quāshau*, a grasshopper jumps; *nuk-queshshom*, I leaped, C.); freq. *quequeshau*, he goes leaping, continues to leap; *queshadlam, queishon-tam*, he leaps over (it).

**learn**, *nétúhtau, nehtáhtau*, he learns (it), or v. i. *nun-netúhtou-un*, I learned it (*nunnéhtúhtou*, I learn, C.); vbl. n. act. *netúhtauonk*, learning (*kodnehtöh-töönk*, C.).

**leave** (to take), *wonkomau*, he embraces (him). See embrace; farewell.

**leave** (v. i.), *amaen*, he leaves, departs. See depart.

**leave** (v. t.), *nukkonau*, he leaves, forsakes, abandons (him); suppos. *nukkoonont*, when he leaves, when leaving (*nat kumneekansh*, I will not leave you); recipr. *nukkawnittwog*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nukkodtum* (*nukkotum*, C.), he leaves (*nickáttash*, leave thou, depart; *nickáttamooke*, leave ye, R. W.; *ne teag nogkodtumuk*, a thing left, C.). See remain.

**leave off**, *ahque*, he leaves off, desists, refrains from.

**left** (participle), *nakkotumuk*; see leave. *sequinau*, *sequinneau*, he is left, remains; suppos. part. *noh sequinit*, he who remains; pl. *nay sequinutcheq* (*nay asquinetcheq*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequinuk*, *ne ashquinuk*, that which is left; vbl. n. pass. *sequintuonk*, being left, a remainder, that which is left; see remain. *sequittuhwhau*, *asquittuhwhau*, *ashquettawhau*, etc., he is left or remains (with regard to others who are not left or are gone); *matta pasuk usquettahwhabun*, not one is left; suppos. part. pl. *nay sequittuhwhitcheq* (*asqu-*, *ashqu-*, etc.), they who remain; suppos. part. inan. *ne sequittamuk*, what is left; pl. *nish sequittamukish*, the remnants, the leavings.

**left hand**, *menadchu*, the left hand; *nonmenadchu*, his left hand (*menáthche menitcheg*, the left hand, C.; *nummatchu*, left-handed, C.); *yo nuánnatchu*, to the left hand, R. W.); *menadchue*, left-handed; *menadché wusset*, his left foot; *menadchéiniyev*, on the left, to the left. See hand.

**leg**, *mnhkont* (*mohkонт*, R. W.), a leg; pl. *+ush*; *wuhkont*, his leg.

**leggings** (?), *muttlásash*, *metasash*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*muttlásash*, stockings, C.). See stockings.

**lend**. See borrow.

**length**, *ne sáhteag*, its length (extent of material object from end to end); *ah-taeu nesáhteag*, on the two ends, Ex. 25,

**length**—continued.

19, i. e. on both ends or sides of its length, on both ends, longways; vbl. n. *soh-teaonk*, (abstract) length. From *soh*, the particle signifying forth from: *soh-aadt*, to so far forth. Cf. *náadt*, afar off, to a distance. See measures of length.

**lest**, *ishkont* [= *asequunit*, *ushquunit*, there remains, is left (?); see left].

**let down**, *nakemau*, it is let down; *nók-kompanau*, he let (him) down, lowered (him) as by a rope; *pnuonpanau nt manatat*, he let (him) down in a basket; *nun-nók-kompanit*, I was let down; suffix an. *wan-nók-kompan-uh*, she let them down (by a cord), Josh. 2, 15; *nókinum*, he lowers (it), takes (it) down.

**let me, let us** "may be expressed by adding this word, *pd*, unto the indicative mode, as *pánawantum*, let me be wise". El. Gr. 25 (*pd-nawach*, let me know him, C.); but Eliot very rarely employed this particle to form the 1st pers. pl. of the imperative, which in in all transitive verbs was regularly formed in *-outuh* or *-uttuh*: *ayeuontuh manuu-skog*, let us make bricks, Gen. 11, 3; *hah nushontuh*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *ayimuttah wetuomash*, let us build houses, Mark 9, 5 (= *ayimoutuh*, Gen. 11, 4); *outuh*, let us go to; v. i. *monchetuh*, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, *-tuck* or *-ituck*, as *cowné-tuck*, let us sleep; *toketuck*, let us wake; *metesít-tuck*, let us go eat; *petiteaútu*, let us go in; *wussauhemíitta*, let us go forth; *nickáttamúutta*, let us depart; *meçántitea*, let us fight; *aquetnek*, let us refrain, etc.

**liberate**. See deliver.

**lice**, *yeuhquog*, *yeukaoog*.

**lick**, *nasquondtam*, *nasquatam*, he licks (it); freq. *nanaasquondtamwog* *puppissai*, they lick the dust.

**lie**, *pannawau*, he lies, deceives (*noh pannawau*, C.); *ahque pannawah*, do not lie to me; *matta ntp-pannawau*, I lie not; vbl. n. act. *pannawauonk*, lying; n. agent. *pannawau-in*, a liar (suppos. pl. *prpannowichick*, liars, R. W. 117). From *panne-nóowau*, he speaks wrongly.

**lie down**, *seepsiu*, *sepsiū*, he lies down; *nus-seepsiu*, I lie down; *seepish*, lie down; from *sepe*, long, extended, and *ussu*, verb of an. activity: he makes himself long. *sesepdeu*, he lies stretched at full length, he stretches himself; freq. from *sepe*, (it is) long, extended.

**lie with.** See couple.

**life**, *keteatuk*, living, the life principle, life; *pmautamāomuk*, living, life as a state of being; *pometonuk*, a lifetime, a generation. See live.

**lift up**, *ushpanum*, *wuipinum*, he holds or lifts (it) up; see hold. *tahshinum*, he lifts (it) up, he raises (it); *nut-tahshinum*, *nuunutcheq*, I lift up my hand; *tahshinash* (or *tahshinush*) *kenutcheq*, lift up your hand; suppos. *tahshinuk*, when he lifts it up; inan. subj. *kuttah tahshēməs*, thy heart is lifted up. *tahshinai*, he lifts (him) up, raises (him); *tahshin kuhhog*, lift up thyself; *nut-tahshin*, I lift up myself.

**light** (adj.), *nunkinu*, *nonkanen*, he is light (*kuu-nauñki*, you are light, = *kuunaucku*, *nauñku*, light, R. W.; *nonkñ* *weānan*, a light burden, C.); *onue* *nunkinuw* *umk*, they are lighter than, Ps. 62, 9; *nunkomp*, a young man [*nuakane-omp*], dimin: *nunkompues* (*nóñkup* or *noñkumpas*, a boy, C.).

**light(n.)**, *wequai* (*wequái*, R. W.); *wequishim* (dimin?), moonlight, (ibid.), it is light; *mō wequai*, there was light; imperat. 3d pers. sing. *wequuij*, let there be light. *wompag*, (when it is) light, bright light, daylight; opposed to *pohkenahtu*, in darkness [suppos. inan. from *wompiue*, it is white or bright]; see day. *wequianteg* (*wequaniq*, R. W.); *wasáquaniñetik*, C.), a light, candle, lamp, torch, etc. (*wékinan*, a light fire, R. W.); *wequánnetuckonnáñhtuk*, candlestick, C.).

**lightning**, *ukkutshannun* (it lightens), lightning; infin. as noun *kutshannunáñt*, lightning, Zech. 9, 14 (*cutsduasha*, R. W.; Abn. *só' sáñbígðak*, l'éclair, Raspes).

**like**, *ogquè*, *agque*, *watogque* (*ogquen*), like to, resembling; *ne ogquô*, like it or like that. See **liken**; **likeness**. *unuen*, it is of the same kind as, it is of like kind (see **kind**, n.); suppos. *unak*, *ánuag*, *ónag*, etc., (when it is) of the kind, (when it is) like. *neane*, *neyanne*

like—continued.

(as, El. Gr.), *ne unnen*, that kind of, such as that, in that manner, so, such, like; *neyannegen*, *neyanuen*, it is like, he is like; suppos. *neuanak*, *ne ánuag*, (when it is) like that, in the likeness of, 'according to': *n'uañ neuanak nnaumatumuk*, let it be done according to the law, Ezra 10, 3; *neánuag yeu mittaok*, 'the fashion of this world', 1 Cor. 7, 31; *neunak menutcheq*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *neanussu*, *neyanussu*, he is of the kind of or is like to, he is such as [*ne-unnen-usu*]; suppos. *neanussit*, *neyanussit*, (when he is) of the kind of or is like to: *neanussit . . . n'uih*, as is . . . so is; *neanussit wusketomp*, 'in the likeness of man', Phil. 2, 7 (*neahanissit wusketomp*, such a man; *neahhenissit*, such a one, C.). See **so**; **likeness**; such. *netatuppe*, that which is equal to or alike (like, so, El. Gr. 22); *neane . . . netatuppe*, like . . . so (*uetatup*, it is all one, R. W.); from *ne* and *tatuppeu*, it is equal; see **equal**. *tutuppeyewo*, it is like, i. e. it is equal to or the same as; pl. *totuppeyewo*, they are alike. *onatuh*, as, like; *onatuh . . . netatuppe*, as . . . so (used only with the suppos. mood, for *unne toh*, as though, as when, as if).

**liken**, *ogquantam*, he likens or compares (it) to (it) (*ogquantam*, he supposes, C.). *ogquannau*, he likens (him) to (him or it); *ahqae ogquánim*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *howu ogquannámág God-ut*, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *nut-ogquñéconau*, I compare (them) to, make (them) like; elsewhere *ogquenneau*, he compares or likens (him) to; vbl. n. *ogquenneunk*, likening, a likeness. *ogquenneunkquassu*, he is like, resembles, he is made like to (by life br action [*ussu*]); inan. *ogquenneunkquadt*, *agquenneunkquak*, when (it) is like. *neanussit* (when he is like),

**likeness**, *ogquenneunk*, *agquenneunk*, likeness, resemblance; or suppos. form *ogquenneunkquadt*, *agquenneunkquak*, when (it) is like. *neanussit* (when he is like),

**likeness**—continued.

in the likeness of. *unussuonk*, a likeness (of person to person), resemblance: *ut ueheronche wuttinussuonganit*, 'in his own image', Gen. 1, 27; *wuttinussuonk*, his form, appearance, ls. 52, 14 [vbl. n. from *unni* and *ussu*]. See like.

**line**. See mark.

**lineage**, *widontseonk*. See descent.

**linen**, *hashabponak*, 'linen cloth'; *wanegik hashponak*, 'fine linen'. See flax. "lion", *quononu*. "For beasts, there are some bears, and they say lions also; for they have been seen at Cape Anne", N. E. Plantation, ch. xii. Cf. *quöh-quononu*, 'a greyhound'; *quunonu*, a hawk. Probably the 'catamount' or 'panther'.

**lip**, *mussissettan* (*missüstan*, C.), pl. + *ash*; *wussissettanash*, his lips.

**liquid**. See soft.

**lisping**, *sekontawau*, C. (?).

**little**, *pewe*, *peave*, C., for *peū*, it is little or small\*; more commonly (dimin.) *preasin*, (it is) a little thing; suppos. inan. *peasik*, *peydsik*, *peesik*, (when it is) little; *anue peasik onk ne moteag*, less than nothing; double dimin. *peneasin*, a very little thing; otherwise *papeásin*, suppos. *papeasik*, (when it is) a very small thing, a very little thing; an. *papeasu*, suppos. *papeasit*, *papeissit*, (he is) very little; and *peississu*, suppos. *peississit*, by redupl. *papeississit*. See infant. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhsuog*, few (persons); inan. *oggusinash*, few (things); dimin. *ogguhsemese nippe*, a very little water. See few.

[\* MARGINAL NOTE.—In the Dahomey language "the addition of *pe-wee*, or *small*, is sufficient to express an almost entirely different meaning in our idiom; thus *toh*, a city; *toh pec-wee*, a village; *hoh*, a house; *hoh pec-wee*, a hut" (Forbes's Dahomey, I, 219). See *Pee-wee* in Bartlett's Dictionary of Americanisms.]

**live**, *pomantam*, he lives; *nuppoman tam*, I live; suppos. *noh pamontog*, he who lives; pl. *neg pamontogig*, the living, they who live; pres. part. *pamontamutche*, living, alive; adj. *pomantamwae*, living; vbl. n. *pomantambonk*, life (*asu-paumpmaútam*, I am very well; *as-paumpmaútam sachim*, how does the sachem? R. W.); *asq nuppomatam*, I am

**live**—continued.

yet alive, C.). The form of this verb in *-antam*, denoting mental activity, with the prefixed particle of indefinite motion or activity, *pū*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; cogitat, ergo est. Heckewelder gives, from the Unami, *il k'lehelleya?* are you yet alive?; *il n'papomissi*, I am yet able to walk about; and states that "pommachshū implies action or motion connected with life, which is still the principal idea" (Corresp. 392).

**liver**, *mushqun*; *wushqun*, *wusqun*, his liver.

**living**, *keteau*, having life; vbl. *keteaonk*, living, the life principle, vitality, life: *uk-keteaonk weyaus ohtean wusqueheonganit*, 'the life of the flesh is in the blood', Lev. 17, 11. *keteau*, he is well, he is recovered from sickness, he is in life and health; causat. *keteahheau*, he makes (him) live.

**lo!** behold! *kussch!*

**lobster**, *ashauñt*, pl. + *teauig*, R. W.; Peq. *muschändaw* (pl.?), Stiles; *au so haun-auc hoc*, Wood.

**log**, *quottow*, a log, C.

**long**, *quuni* (it is) long; *quuni onk*, longer than (*anéquunag* [for *anue quunag*?] longer, longest, C.). *sepe* [*sepen*] (it is extended, stretched out), long, extended through time or space, 'a good while', Gen. 46, 29; *sepe mache*, long after, Josh. 23, 1; hence, *sepu*, *sép*, a river; *sepagenum*, he spreads or stretches (it) out; *sepághunk*, (*sepákehig*, R. W.) a sail; *sepeomantam*, he lives long, he is long lived, 'stricken in years', Gen. 24, 1; *sépsin* [*sepe-ussin*], he lies down, makes himself long, stretches out, etc.

**long as**, *tobahke* (*tó sohke*, C.); time future, *nó pejch*, so long as, until; *nisáhke*; *ash*: *ash pamantam*, while I live.

**long time ago**, *nóádt*, *noádt it*, *noádt* (when it is far off), 'in old time', Josh. 24, 2; *nóódtuck*, a long time, El. Gr. 21. *newtch cheku*, 'after a long time', Matt. 25, 19. See far.

**look**, *nuhquæu*, he looks or directs the eye (with reference to the act of

## look—continued.

looking and without regard to the object or purpose); *wotlinuhquain uogque*, I look toward (it); *unuhquáeu, ahaósuk-quen*, 'he looks this way and that way', Ex. 2, 12; *unuhquash ktahhaniyen*, look thou toward the sea, 1 K. 18, 43; from *uogque*, toward (?); cf. *uohqueu, nohque* (*nó n̄hquaeu*),sofar as; *na nohque*, so far distant (*neohque*, so, C.); *anohque*, so, thus; *wehque* (*wéque*, R. W.), so as, etc. The compounds are numerous; as, *omprenuhquacu*, he looks backward or behind; *sohquacu*, *sunkoquacu*, he looks forth; *ushpahquacu*, *spnkhquacu*, he looks upward (*pánikqud*, squint-eyed, C. i. e. *panne-uhquacu*, he looks wrong or astray).

*nadtawrompu*, *natiwompu*, he looks (in order to see something); *ney nad-tawrompuq*, they look; *nadtawrompi*, I looked; v. t. inan. *nadtawrompattam*, he looks for (it); an. *nadtawrompaman*, he looks for (him). The primary verb *wompu* or *ömpu* is not found by itself in Eliot, but is preserved in other Algonquian dialects; cf. Chip. *oowáhhunden*, he seeth it, John 11, 9; *niu ge wáhhah-mah*, I have seen him, John 1, 34; Cree *wdíppu*, he sees; ne *wáppam*, I see him, Howse 43, 53. *womómpu*, he looks down; *womompish*, *womónpsh*, look thou down. *wussampu*, *wussompu*, he looks out from (a window or other opening); *wasamp unkenogkenegauit*, I look out from my window (*wussaum-potámmi*, to view or look about; *wus-saumpatámoonk*, a prospect, R. W.). *pasampu*, *posampu*, he looks into or in; *pasampit*, when he looked in (to the tomb). *ponampu*, he looks away; an. *ponampraman*, he looks away from (him); *ponampameh*, look thou away from me, Is. 22, 4.

*moneaut*, he looks on or at (him); suppos. part. *moneauant mittamurussis-soh*, (when) looking at a woman; *waneah*, look on me; pass. infin. *wannetu en moneauwáreat*, beautiful to look upon, Gen. 26, 7; intens. *moninnean*, he looks at with attention, he regards attentively (him); inan. *moneau*, he looks on or at (it); intens. *moninuam ohke* (Gen. 6, 12), *moninneam ohke* (Ps.

## look—continued.

104, 32), he looked on the earth; *moninuamúnal*, *moninneanmunat* (infin. as noun), sight, appearance, looks.

*natinmham*, he looks for (it); *natin-neawhan*, he looks for (him). See search for.

**looking-glass**, *pepenatchitchunkquonk*, *pepenarutchitchuhquok*, a mirror (*pebenochichanquidnick* and *kaukukineumuck*, a looking-glass, R. W.). Exp. Mayhew (MS) gives an Indian word of 61 letters signifying 'our well-skilled looking-glass makers': *up-pahk-nuh-tó-pe-pe-nuu-wut-chut-chuh-quó-ku-néh-cha-ueh-cha-e-nin-nu-mun-nó-nók* (!).

**looks** (appearance), *nogquissuonk*, appearance or looks; *nunnoquis*, I appear, C. *ánukquok*, *nóquok*; *onatih nóquok noteau*, 'as the appearance of fire', Num. 9, 15, = *nóqquodt*, v. 16; *voskeche nokquok*, (its) outward appearance, 2 Cor. 10, 7. *unnussuonk*; *voskeche unnu-suonk*, (his) outward appearance, 1 Sam. 16, 7. See look; like; likeness.

**loose**, *ompnu*, *ompu*, he is free, loose, unbound; infin. *ompnéat*, to be free, to be unbound, 1 Cor. 7, 27; suppos. *ompéan*, if thou be free; v. t. an. *ompeneau*, *ompiauon*, he loosens, unbinds, frees (him); *wit-ömpinneuh*, he loosed him; *ompinneuk*, loose ye him; inan. *ompenuan*, *ompeneum*, he loosens, unbinds (it) (*aumpaniömmi*, to untie a knot; *älmpaniish*, untie this, R. W.); *ompeneausi*, he is loosed, set free, unbound [*ompeneau-ussu*, denoting the act of loosing or unbinding]. *pouanan*, he lets (him) loose, sets (him) free: *pish ponanu psukosah*, he shall let loose the bird, Lev. 14, 7. See scatter.

**lose**, *wanneau*, he loses (him); suppos. *noh wanneheat*, he who loses (an. obj.). *wanneateau*, *wanteau*, he loses (it); suppos. *wanteink*, *wanneleink*, if he loses (it); pass. part. *ne wanteómuk*, *ne wanteumuk*, that which is lost. Caus. from *wanne* (there is not), destitute of, without.

**lot** (hazard), *tonohláadtuonk*, determination by lot, a casting of lots.

**loud**, *mishontawen*, *mishontawen* (there is a loud noise, lit. a great voice); *mishantawash*, shout, cry out, speak loud

**loud**—continued.

(*mishuántowash*, speak out, R. W.); as adj. *mishantawate*, loud; *nana maskantawagk moachek* (?), ‘it waxed louder and louder’, Ex. 19, 19. See noise.  
**love**, *womantam*, he loves, he loves (it); *na-womantam*, I love; *womantamak wanigik*, love ye that which is good; *koo-womantam-nuwāw*, ye love (*naomantam*) *wassukhonk*, I love a book, C.). An. *womoan*, he loves (him or her); *wawomon*, I love (*naowomon*, or *womōs*, *mittauarus*, I love a woman); *kawomoush* (*kawomouñush*, C.; *cawdm-maunsh*, R. W.), I love thee (*cawdm-maunsh*, he loves you, R. W.); vbl. n. act. *womandouk*, a loving, love (referred to the lover); pass. and recipr. *womawittouk*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *womanitteteh*, let us love one another; *womanittetyk* (*wānōutek*, E. M.), love ye one another (*munnehk-wamūtāpaneg*, they

**love**—continued.

strongly (*meuhki*) loved one another, E. M.). An. act. *womonatsu*, he acts lovingly, is kind or loving (*womosinneat*, to be kind; *num-mahthche womoush*, I have been kind); *womoansinneat*, to love, C.); vbl. n. *womonatusuonk*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *womananum*, he blesses, “from *wanneyen*, good; Delaware, *walicheu*, it is good or well done.” Perhaps from *wametutam*, he thinks all or wholly (of), he wholly regards.

**low** (adj.), *tiohqpi*, *tuhque* [*tiohquen*, it is], short, low (*tiāhqoahque wechamūkkomuk*, a low barn, C.). See short.

**low** (adv.), *wamijen* (it is down), downward; *wamijen wamijen*, very low, Dent. 28, 43.

**lower**, *uakimūw*, he lowers (it), lets it down; pass. inan. *uakimāw*, it is let down or lowered; *uaken*, he descends, goes down.

## M

**mackerel**, *worrhumckesuog* (pl.), R. W. [*wunuw-aunekesuog*, they are finely painted, they have handsome colors].  
**mad**, *kogkeau*, *kugkéi*, (he is) mad (*kogkeau*, John 10, 26; *kugkeaw*, mad, C.); n. agent, *kogkevniñ*, a madman; suppos. *noh kágkéaut*, he who is mad; pl. *nag kagkéicheg*, *kogkécheg*, they who are mad; vbl. n. *kogkéouk*, madness, furor. An. act. *kogrésu*, (he acts) mad; he is mad in action. This word is apparently derived from *K'* progressive by reduplication, *K' K'* denoting rapid or forcible progression. Cf. Gr. *θιώ*, to move with rapid motion, to rush, to rage, or be furious; *θύσις*, a raging; Lat. furor; Gr. φερέθαι, ferri. *kogkeusquawonk*, harlotry, lasciviousness [*kogke-squa*, woman-madness]; *kogkeissippamawonk*, drunkenness, drink-madness, etc.  
**magistrate**, *nananuwan*, an overseer, ruler, magistrate (pl. *nananuachēg*, magistrates, Ind. Laws; *nanašušušoén-in*, a justice, C.; *neu-miowewánucin*, I oversee it, R. W.). See keep; overseer; ruler.

**maid**, *nunksquat*, *nunksq*, a girl, puella (*nuñkisq*, *nuñkisquat*, a girl, C.; Abn. *nuñkskšé*, dimin. *nuñkskšéssis*, ‘file, vierge’; Raslos); *penomp* (*kegsquar*, *kihtuckquar*, R. W.), virgo. See girl; virgin; woman.

**maimed**, *noh woskesit*, he who is (suppos.) maimed. See hurt.

**maize**. See corn.

**make**, *ayim*, *ayum*, he makes (it); *uyimrog*, they made (*nuttigam*, I make; *ayimnud*, to make, C.); an. *ayéan ahtompeh*, he made a bow (but *ayim kóthquodtash*, he made arrows); *noh ayik*, he who makes (it), the maker; *teagk utayim?* what makest thou? *kesit-tan*, *kestean*, he produces, perfects, makes, creates; *kesteanop nashatonk*, ‘he created the wind’, Amos 4, 13; *kuk-kestean iraue teanteapussinish*, ‘thou hast created all things’, Rev. 4, 11; elsewhere *kesteanut* (*kestonūmat*, to finish, C.), to complete, to perfect; *ne kesteumuk*, that which is created; *noh kesteunk*, he who creates, a creator (*nuk-kesteo*, I make; *nag kestoog*, they

**make**—continued.

make, C.; *k̄esittin kesuek*, he made the heavens; *wukkesit̄imes wāmē*, he made all; *wuckesit̄in añke*, he made the earth, R. W.); with an. obj. *kezheu*, he made (him), created (him); *uuk-kez̄h*, I create him; *uuk-kez̄hop*, *uuk-kez̄heomp*, I did create (him); suppos. part. *kez̄heunt*, creating, when he creates. Cf. *ketau*, he comes to life, lives; *keteh̄heau*, he gives life to, 'quickeneth', causes to live.

**male**, *nompans*, male, a male (of the human species). *nomposhim*, a male animal (other than man); adj. *nomposhim*, *enewáshim*, a male animal, R. W. "The males of quadrupeds are called *lenno wéchnum*, by contraction *lennocham*; the females, *ochque wéchnum*, by contraction *ochquéchnum*. With the winged tribe . . . *lenno wehelle* for the males, and *ochquechelle* (with a little contraction) for the female", Hkw., of the Delaware, Corresp. 368, 369. *ninnu* (he is a man), male; *okkzehn̄ uahō ninnuoh kah sqa*, 'he created them male and female', Mark 10, 6 (but of animals *pish nampaiyeus kah squatigenas*, they shall be male and female, Gen. 6, 19). See man.

**man**, *ninnu*, (he is) a man; pl. *ninnuog*, men, homines (*ninn*, *ninnuog*, man, men, R. W.; Muh. *pauusek ninn*, or *ene-skéetomp*, one man; *nemunnuar*, (he is) a man, Edw.; Narr. *ḡn̄h*, Stiles, i. e. *yeuoh*, this one; Del. *lenno*, Hkw. "Lemio in the Delaware language signifies man, and so does *lenape* in a more extended [restricted?] sense. In the name of the *Lenni Lenape* it signifies people; but the word *lenni* which precedes it has a different signification, and means original (?) and sometimes common, plain, pure, unmixed", Hkw., Corresp. 412. This *lenni* is the same word written *nunwe* by Eliot and Cotton, of the same derivation as *ninnu*, but with the form of the adjective [*ninnu-a*, *n'nu-a*], and signifies any, common, normal. See general). This word *ninnu* is merely the emphasized demonstrative of the third, and through it of the first, person, *noh*, *neen*, *n'un*, or *en'u*, and with

**man**—continued.

the verbal form, *en'u-n-u*, he is such as this one or as I. It was employed only when speaking of men of the same race, tribe, or nation as the speaker, or those nearly allied to it. "General [names] belonging to all Natives, as *Ninuock*, *Ninuimissintivok*, *Enisketompatiwug*, which signifies Men, Folk, or People," R. W., Introduction. See he; kind (n.); like; this; *missin*, below.

*wasketamp* (vir, a brave), a man; pl. *+anog* (*skéetomp*, pl. *+anog*, man, men; *enisketompatiwug*, people, R. W.; Eliot has *wasketompaug kuh miuānnacheg*, 'both high and low', Ps. 49, 2; *wasketomp*, *wosk*, man; *miawi wosk*, any man; *onkutog wosk*, another man, C.). This, the tribe name of man, appears to be compounded of *woskeheat*, *woskhterū*, he does harm, hurts, destroys, spoils (see hurt) and *omp*, man. The latter word was perhaps obsolete when Eliot acquired a knowledge of the language, but it was retained in many compound words, as will be noticed below. *wasket-* may be nothing more than the suppositive form of *wuske*, young, as in *wuskenin* (*wiskein*, C.; *wuske*, R. W.), a young man, a youth; but this would restrict the application of *wasketomp* to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (*Paguatoog*, the destroyers) and Mohawks (*Mowhauog*, the devourers).

The recurrence of the word *omp* in compounds, though it nowhere appears standing by itself, shows it to have been the ancient dialectic or tribe name of man, appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, freemen, and masters, while those of other tribes were contemptuously regarded as homines, barbari, captives and slaves. See *missin*, below. From this root come, apparently, *nampas* [*n'amp-áás*, the man animal], male; *nítamp* [*neetu-omp*], my friend, brother (Abn. *nidañbé*, Rasles); *mugwomp*

**man**—continued.

[*mogke-omp*, great man], a captain; *nunkomp* [*nunkon-omp*, light man], a young man, not yet a warrior; *penump* [*penooc-omp*, strange to man, nescius viri ?], a virgin; *ompatagash* [*omp-ohtagish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *auruhteaonyash*; *ahntomp* [*aadt-omp*, *ahht-omp*, belonging to man], a bow; *ompheteonk*, *ompeteonk* [vbl. n. from *ompah-tean*, it belongs to man], 'an old Indian word', says Cotton, 'that signifies obedience by giving any [tribute]'; tribute or royalty, exacted by and paid to a superior (see tribute). The primary signification of the word *omp* is, perhaps, a freeman, independent, owing no fealty; it is allied to *ompeu*, he is free, unbound, loose (see loose), *ompenum*, he looses, unbinds; but these last may be derivatives from the common root. Heckewelder states that in the Delaware the names of animals "walking in an erect posture" terminate regularly in *ap* or *ape*, "hence *lenape*, man" (Corresp. 411). A considerable class of words used by Eliot to express manner of standing and change of posture have apparently a similar origin, being compounds of a verb *ompan*, he stands; as *sampaakompan*, he stood upright; *qienikompan*, he stands upon (it); *ohpiikkompan* [= *ompik-ompan*?], it stands upon, etc. (see stand). It may be that to stand erect is the primary and to be free a secondary signification of the same verb, *ompan* or *ompeu*. Cf. Del. *nihillapewi*, 'I am free,' 'my own master,' Zeisb.; Abn. *arewaibé* (pl. + *ak*), homo; *sénaibé* (pl. + *ak*), vir, Rasles; *kigaibé*, 'jeune homme non marié,' ibid.; "les petits animaux d'ir. [dicitur] *neupékik8*, *sk&kik8*, du mâle et femelle," ibid.; Alg. *nope*, male; *olisinope*, man, Lahan-tan, II, 294; *napema, a married man, ibid.*

*missin*, indef. *missimin*, pl. *missinin-núog*, man, homo, or rather barbarus; in the pl. people, nations, race, etc. Applicable only to men of other tribes or races than that to which the speaker

**man**—continued.

belongs; hence, used to signify captives, tributaries, etc. From *missi* and *nunu*, corresponding exactly to the *οἰ τολλοί* of the Greek. Roger Williams has *niui missinuwuck* (= *nanwí missinúog*, common men), 'folk or people.' *missinuin kah puppinashim*, man and beast (only in Gen. 6, 7); *howue missinuin ken?* of what people are you? *manifest*, *pohquæa*, *pohquée*, open, clear. See open.

**many**, *mónaoy*, (they are) many (persons); inan. *mónatash*, *mónaash*, many (things) (*wussaume manmínog*, 'they are too full of people', there are too many; *máunetash*, 'great store,' abundance, R. W.). *tohsidog?* how many (persons)?; inan. *tohsiaish*, *tohshinash*, *tahshinash?* how many (things)? See how. *ne adtahshc*, as many as; suppos. pl. an. *ne adtahshchettit* (when they are counted or summed up), as many as.

**mariner**, *pumóhhauwuén-in*, a mariner; pl. *waenug* (*püuaunihottocinuñog*, mariners, C.) [*pummóh-am*, he goes by sea]. *kechtahhanog* (pl.), mariners, seamen [*kechtah-am*, he goes by sea].

**mark**, *kuhkinneusu*, he marks (it), distinguishes (it) by a mark; vbl. n. *kuhkinneusu*, marking, a mark, a sign, *kuhkinneuu*, he marks, distinguishes, notes (it). *kuhkham*, he marks (it) out; suffix *ukkuhkhauuu*, he marks it out (cf. *kuhkuhtheg*, a bound or landmark; *kuhkuhunk*, a boundary; *kuhkuhwaonk*, order, regularity).

**marrow**, *wéin*, *ween*, the marrow (Abn. *śin*, grasse de moelle, Rasles.)

**marry**, *wassentam*, he marries, C.; 'he goes a wooing', R. W.; *noosentam*, I marry, C.; *wassentáock*, 'they make a match', R. W.; vbl. n. *wassentamónok*, a wedding (a marrying); n. agent. *wassentawuuwuén-in*, one who marries, a bridegroom. *noh wusso*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws xi, p. 8. *wetanomau*, *wéetomau*, he marries (her), he takes (her) as a wife (*wetanog*, they live together, Ind. Laws xiii, p. 10); suppos. *noh wetanadtuellt*, he who is married, a married man; pl. *neg wetaudteacheg*, the married; vbl. n. *wetaudtuonk*, marrying,

**marry**—continued.

taking a wife; n. agent. *wetawodteuen-in*, a bride (one marrying); recipr. *wetawadteog*, they marry one another (*awetawátnoek*, 'they make a match', R. W.). See husband; wife.

**marsh.** See meadow.

**marten** (*Mustela americana*), *wappenuugh*, *openock*, Gen. Reg. xi, 219 (marte, *pípanakesss*; peau de marte, *épanakesss*, Rasles; *openock* and *wappenuuk*, Judd, Hist. of Hadley, 355; Del. *was chus*, Zeisb. Voc. 13).

**master**, *sontim*, master (governor, C.), poss. *nus-sontim-am* [-an], my master; *nusontimom ketassat*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimág*, *sontimosag* (vbl. n. *sontimazouk*, sovereignty, C.).

**mastery**, *sohkauksuunk*, *sohkóhsuunk*, mastery, victory, vbl. n. from *sohkásu*, *sohkausu*, he conquers.

**mat**, *munnotaíbaun*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abockquósinash*, the mats with which the wigwams are covered, ibid.; cf. *ne ábhguósik*, the covering of it, Cant. 3, 10; *uppáhquós*, *abohquos*, a tent, covering, etc. *mattanuake*, pl. *mattannuonkuash*, 'a fine sort of mats to sleep on', R. W. *matusquas*, a mat, C.

**matter**, *áuniyéuunk*, res. See business. **may**, *wah*, 'may or can', joined to a verb, 'expresses the notion of a possibility to be', El. Gr. 20. Eliot classes it as a 'conjunction of possibility', El. Gr. 22; *wah kenushch* 'intendest thou to kill me?' Ex. 2, 14; *utto wah yeash en u'nil?* 'how can these things be?'

**maybe**, *mamiát*, 'it may be that', Gen. 16, 2 (*anniat*, perhaps, it may be; *amiate matteag*, may be not, C.; see *tatlá*, R. W. 63). *paguodche*, *pagicodeche*, it may be, perhaps (*pogquádche*, perhaps, C.). *toh*, 'it may be' (an 'adverb of doubting'), El. Gr. 22 (*toh* with the signification of would that! (*utinam*) is 'annexed to every person and variation in the optative mood', El. Gr. 34, 65). See how.

**meadow**, *wompaskeht*; *wompasquehu*, in a meadow. *nicáckuskeet*, a meadow, R. W. [= *nukkoshqut*, a plain, from

**meadow**—continued.

*mogki-askcht*, or *mogki-ushk-ut*, great green place, or where there is much grass]. *tattagoskituash*,<sup>4</sup> a fresh meadow' R. W. [= *tattágk-oskvht*, pl. *oskhetuash*, shaking grass (boggy, marshy)]. *wososhquit*, marsh: *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wössöskcht*, a meadow, C.).

**meal**, *pishquéhick*, unpared meal, R. W. [= *pasquag*, that which is fine or in powder]. See fine. *nashkik* (*nókehick*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.); *noeake*, 'which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder', Wood, N. E. Prospect), used by Eliot for 'meal', 'flour', 'ground corn': *pasquag nashkik*, 'fine flour'; vbl. n. causat. inan. *nashkikanchteush*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *nashki*, it is soft; suppos. *nashkik*, that which is soft. Del. "*psudamócan*, or *tassmanáne*, as they call Indian corn parched, pounded, and used with water or boiled down as pottage", Hkw., Hist. Account, p. 187. Abn. *pesedumán*, 'farine de blé groulé'; *nashkánu*, 'farine'; *skamóniáshkamen*, 'farine de blé d'Inde', Rasles.

**measure**, *guttuhbum*, *guthum*, *quandhum*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *guttuhush* (*guttahush*, C.), measure (it); freq. *quaquandhum*, he measures (it) repeatedly or habitually; vbl. n. *guttuhhamoouk*, measure, weight, etc. (a measuring); suppos. part. inan. *guttuhbeg*, *guttuhwheq*, (that which measures) a measure; v. t. an. and inan. *guttuhmuwan*, he weighed (it) to or for (him); *nuk-guttuhmuwan teagnash*, I weighed him the money, Jer. 32, 9; active (verb of action) *guttuhwhósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *guttuhwhósuash*): *slurinchage guttuhwhásu pasquag nashkik*, 'thirty measures of fine flour', I K. 4, 22 (*nen nuk-guttuhwhous*, I measure, C.).

**measures of length**: *ómskinauzu*, a span (*ouskinan*, he spans (it), Is. 48, 13); *nequtomskinausu*, one span (*nees-*

**measures of length**—continued.

*aunsqussáyi*, two spans (of wampum); *shuawmussussáyi*, three spans; *yowompussáyi*, four spans, R. W.). Cf. *ompskot* (*ómpseut*, *áúmscat*, R. W.; *ompskod*, C.), a penny (i. e. a penny's worth of wampum, a span?); *nequt-ompskot*, one penny (*nesaúmscat*, two pence; *yow-ómseut*, four pence, R. W.). *quittanatu*, *quáttanatu* [*quitta*, six], six pence (in wampum) R. W., =*quittasháumseut*; *neén*, two quittáuates; *shvín*, three quittáuates, eighteen pence; *yovín*, four quittáuates; *quittashincheck aumseut* (sixty pence), ten quittáuates, =*píúckpeut* [*píúck-quittawáu*], tensixpences, =*nquitlómpug* or *nquitníshcaíus*, one fathom, ibid. *neesnehagunauáusu*, twenty fathoms; *nabó napanna tashináusu*, fifteen fathoms, Acts 27, 28 (*nquitlómpug*, *nquitníshcaíus*, one fathom; *nees-aum-páugatuck*, two fathoms; *píúckquampán-gatuck*, ten fathoms, =*nquit pâusek*; *shwe-pâusek*, thirty fathoms, R. W.). *ishquánogkod*, 'acuhit'; altera numeral, *ishquanogkod*, an. *ishquanogkussu*, by cubits, cubits long, *nequt-ishquanogkot*, one cubit, Matt. 6, 27, =*nequt-isquánogkod*, Luke, 12, 25.

**measures of time.** See day; monthly; year.

**meat**, *weyaus*. See flesh.

**medicine**, *moskehtu*, *miskehtu* (*maskit*, physic, R. W.); *iydánskehtuosh*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'askit*, grass, an herb].

**meditate**, *missantam* [*missi-antam*, he thinks much], he reflects or meditates upon (he aims at, C.); *natrontam*, he meditates, considers of, devises (studies, meditates, etc., C.).

**meet**, *nogkishkau*, *nogkishkau*, he meets (him) (*nokuskáuatees*, meet thou him; *nokuskhuuatthea*, let us meet, R. W.; *wunne nogkishkóadtuonk*, well met as a salutation, C.) See assemble; gather.

**melon**, *monaskatásq* (*ohhosketánu*, a watermelon; *monosketánu*, cucumber; *quinosketánu*, muskmelon, C.). See squash.

**melt**, *sábotheau*, it melts; inan. pl., *sabothauash*, *sabahthaash*, they melt, from *sabáe*, *saupae*, (it is) soft; see soft.

**melt**—continued.

Act. intrans., *síbhosásu*, he melts, performs the act of melting. *síbassum*, *só-bossum*, *stúppasum*, he melts (it), makes (it) soft; u. agent, *síbassumwra-n-i*, a melter, founder, Jer. 6, 29; suppos. part. inan. [from *sabáe*, *saupae*, it melts] *síbahég*, *sóbáhég* (when it softens), pottage; adj. *síbassumore*, molten, melted. See dissolve.

**melt away.** See consume; dissolve.

**member**, *pompühchái*, *pompühcháu*, a member, limb, organ; pl. +*yenash*: *ukkorue pompühcháu*, the virile organ; n. collect. *pompühcháuineunk*, the members (collectively), 1 Cor. 12, 26.

**mend.** See repair.

**menhaden**, "aumsúog and munawhat-teaúg, a fish somewhat like a herring", R. W. (*ömmis*, pl. *ömmissuoq*, herring, C.; Peq. *umpsuanges*, alewives, Stiles). The former was probably the alewife, *Alosa vernalis*. The latter was *Alosa menhaden*, 'white-fish', 'bony-fish', 'hardhead', or *pauhagen*. It was used by the Indians as a manure, whence perhaps its name, from *munáquotheau*, he manures or enriches the soil (cf. "Fishes called 'aloofes' used for manure", Winth., in Phil. Trans., 1678).

**menstruation**, *qussinausuonk*; *qussinausít* [suppos. from *quttinausu*], when (she is) menstruous (*qushenársai* and *mat-tapenu*, 'a woman keeping alone in her monthly sickness', R. W.).

**mercy**, *monaneteau*, he is merciful; *monanetegk*, be ye merciful; vbl. *monaneteau*, mercy; *monínu*, he shows mercy, is kind; an. suffix *monanumeh*, be thou merciful to me. *kitteamonteanum*, he shows mercy or compassion, he pities; suppos. *noh kodtianmonteanum*, he who is merciful or pities (*nuk-kitteamonteanitteam*, 1 pity, C.).

**merry**, *weekontam*, he is glad; *howan wekontog?* is any merry? James 5, 13; *weekontamwog*, they made merry, Judg. 9, 27. See glad; mirth.

**message**, *kuttoonk*, *nehtamónuk*: *negontawau*, he sends a message to (*nekon-chuonat*, to send, C.). See send.

**messenger**, *anuanaén-i*, a messenger, one who is sent: *anuanau muanaenauh*,

**messenger**—continued.

he sent a messenger to (him). See send.

**metals.** See gold; iron; lead; steel.

**middle**, *nōēn, nāhāuew*, in the middle, in the midst; *en nōēn, ut nōēn*, in the midst of; *nāhtuk, nōōhtuk* [*nāen-tuk*], in the middle of the river; *nōētipukok, nōētipukkok* [*nāen-tippaca*], midnight.

**mighty**, *masugke* (great, powerful); *suppos, masugkenuk*, (when he is) powerful; *wame masugkenuk*, the Almighty, Ex. 6, 3.

**milk**, *sogkodtunk* (*sogkōdonk*, C.) [suppos. part. inan. from *soh-kodtinum*: that which is drawn forth; pl. *sogkodtungash, teats, dugs, mammae*]. *menimunk*, woman's milk; *Menimunk wutch Mukkiesog*, 'Milk for Babes', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *menimmanūe* is substituted for the *sogkodtungane* of Eliot's version (*menimnūing*, a woman's milk, R. W.) [from *nōmāu*, he sucks; suppos. part. inan., that which is sucked].

**millstone**, *toguhwónginomopsk, togronkanomopsk*. See grind; mortar.

**mind** (to have in), *unnautum*, he thinks, purposes, wills, etc. See think.

**mine**, *nuttaihle*, it is mine (it belongs to me); pl. an. *nuttaihcog*, inan. *nuttaihesh*, they are mine; *nuttaihēin*, it is ours. See belong to.

**mingle**, mix, *kenukshan*, it is mingled or mixed with; *kenukshoq penuradte-ut*, they are mingled among the heathen, Ps. 106, 35 (*uuk-kiuukkīnum*, I mingle or mix, C.; *uúanickshan*, to mingle; *wúnnickshaus*, mingled, R. W.); from *kenugke*, (it is) among.

**minister**, *nōhtompantog* (*nōhtomp-peantog*, one who leads in prayer).

**mink** (*Putorius vison*), *nottomag* (?), Judd, in N. E. Gen. Reg. xi, 219 (= *mēkē*, écureuil, of Rasles ?).

**mire.** See mud.

**mirror.** See looking-glass.

**mirth**, *pōamatam*, he makes mirth, Ezek. 21, 10; vbl. n. *pōamittumāonk*, mirth; *ney pōwheg*, they who make merry, Jer. 30, 19. *mishé muskonāntum*, he makes great mirth, Neh. 8, 12. *wēkontumāonk*,

**mirth**—continued.

gladness, mirth [*wēkontam*, he is glad]. See glad; merry; play.

**miry**, *saupeu, subaru*, it is soft (softened by water?); *saupé, sahē*, soft, miry. Cf. *samp, suppāra*.

**mischief**, *woskehuraonk*, hurt, injury done; *woskehittuonk, woskhtorowonk*, hurt, injury suffered. See hurt.

**miserable**, *kittumoungkeueuakquat*, miserable (pitiable), C.; *kuttunonkee yēhē*, miserably, ibid. See pity.

**mishap**, *mussuhkauan, miskuāan*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

**miss.** See want.

**mist.** See fog; vapor.

**mistake**, *nup-puhtāutam*, 1 mistake, C.; vbl. n. *puhtātanāonk*, mistaking, ibid.; cf. *putahham*, he is caught, ensnared, trapped. *pānūn*, he errs, goes wrong or astray. See astray.

**mistress**, *sonkisq, sonkusq, sunksq*, mistress, queen; *kr̄che sunksq* (great mistress), queen, Esth. 1, 9, 11, 15, =*kr̄chis-sunkisq*, v. 12 (Narr. *sunks*, the queen, or sachem's wife; pl. *sauneksqāuog*, R. W.; *saunek squāuh*, queen, Stiles; *sunek sqāuh*, Conn. Rec. II, 289) [*sunim-squa*, master-woman, or *sunquau* (*sahkuu*, she prevails or has the mastery)]

**mock**, *momontauan, momonchtauan*, he mocks, derides, makes a mock of (him); suppos. part. *voh momontauont*, one who mocks; suffix *umomontou-ōuh*, they mocked him; inan. *momonchthum, momontam*, he mocks (it), he makes a mock of (it); v. i. act. *momonthutsu, momontussu*, he mocks, is mocking; n. agent. *wimomonthusuen, momonchtauen*, a mocker. *bōntōhkona-ut*, he mocks at, derides (him) (elsewhere, *ōtōuhk, ētontuhk, r̄intogk, bōntogk*, etc.); *wuttōntōhkonaōuh*, they mock him; *kuttōntōhkonaeh*, thou mockest me; v. i. act. *ōtōhkossu, ōntogkkossu*, he mocks, is mocking; n. agent. *bōntōhkussa-waren*, a mocker.

**moist**, *ogpushki*, (it is) moist, wet. See wet.

**moldy**, *ogquonkshāeu, ogquonksheu*, it is moldy; adj. *ogquonkshāv*; vbl. n. *og-quonkshānuk*, mold, 'mildew'. Cf. *og-*

**moldy**—continued.

*quaukquag*, 'rust', Matt. 6, 19; *oggush-ki*, it is wet.

**mole**, *maneechumit*, Lev. 11, 30.

**money**. "The Indians are ignorant of Europe's coin; yet they have given a name to ours, and call it *monāsh*, from the English money", R. W. Eliot translates money by *teágash*, *teaugash* (pl. of *tedg*, thing, object), res; and Roger Williams gives *nut-teaugash*, 'my money'. See wampum.

**month**, *nepáuz* (the sun), a month (*pau-suck n'páus*, a month; *nquíl pau-suck-en'páus*, one month; *uees pau-suck n'páus*, two months, etc., R. W.). See sun; moon.

**moon**, *nepanzhad*, *nanepanzhad*, *nane-pauashatl* (*nancpáushat*, the moon, the moon god); *mamnáuock*, a name of the sun or moon, R. W.; Peq. *weghan*, moon, Stiles); *wuske nepanzwa*, new moon (*yó oeqritteunk*, a new moon; *pauish'sni*, a half moon; *vequashim*, a light moon, R. W.). Dimin. from *nepáuz*, the sun, = *nepanzwé*(?).

**moose**, *mox*, pl. *moxáoy* (for 'fallow deer', 1 K. 4, 23) ("The Elk, which the Salvages call a *Mose*", Morton, N. E. Canaan. "Moose, a beast bigger than a Stagge", Smith, Deser. of N. England, 1616. *móðs*, pl. *móðsúog*, 'the great ox, or rather a red deer', R. W. Ahn. *mós*, pl. *móssek*, 'original', Rasles.)

**more**, *ánué* (the sign of the comparative): *ánué wunnegen*, better; *ánué ouk neu*, more than me; *ánué ouk wame*, more than all. *auen*, *auen*, he is more (than another), he is superior (*nottán-núern*, I overcome or conquer, C.); suffix an. progr. *wut-anueukouh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *anéit* (*noh anéit*, he who is above or superior), with the indefinite prefix, comes, perhaps, *manít* [*m'anéit*], a god, something superior. "There is a general custom amongst them at the apprehension of any excellency in men, women, birds, beasts, fish, etc., to cry out *Mauittóo*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Mauittóo*, a god", R. W. 111. The

**more**—continued.

progr. form *wutauueukouh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *ánuwoolt* [*ánué-woh-odd*], more than enough, too much; *ánuáp*, overflowing; *anuwutchuwan*, *anutchuan*, it overflows. *naao* (a sign of the comparative), more and more.

**moreover**, *wonk*, again, moreover, also.

**morning**, *mohtomprén* (*mautábon*, R. W.).

See day.

**morrow**, *saup* (*saúop*, R. W.; *saup*, C.; Alm. *schu*, Rasles), tomorrow. *nom-pau*, on the morrow (i. e. early next morning); suppos. *nompuk*, *nompuhkrik*, *na námpunk*, (when it was) morning, next morning [from *nompe*, again]. **morsel**, *chogg*, *kodcháhki*. See piece; spot.

**mortar**, *togguhwhonk*, *togahwonk*, *togwomk* (*tiemek* or *wískunek*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut togguhuhonguit*, in mortar, in mills, Num. 11, 8. From *tuckháumón*, to grind corn, R. W.; *togguhhum*, he grinds, C. [*togkau*, he strikes, pounds].

**mother**, *ókasoh*, his mother, the mother of (*okásu* and *witchéhwae*, a mother, R. W.); *witchéhwau*, her mother, C.); *nókas*, *nókas*, my mother (*nókace*, *néch-whaw*, R. W.); *kókas*, *kókas*, thy mother; *wame okasuh*, she was the mother of all (living), Gen. 3, 20; indef. *wutokasin* (*wuttoakásin*, C.), a mother, i. e. any mother, the mother of anyone; collect. *ókasinnewuk*, mothers, collectively or as a class, all motherhood. From the same root as *óhke*, the earth, compounded with *óás*, animal, animate being, or with *-usu*, the verb of animate activity, the producing animal, the animate producer; but the form is that of the verb *ókasu*, she produces; *ókasoh*, she produces him or her; *ókasuh*, she produces them. Cf. *om*, he goes or proceeds from; *wutchen*, he begins, comes from or out of; *ashoh*, *óshoh*, father, etc. *witchéhwau* is evidently the caus. an. (*wutchehhuau*) from *wutchen*, he proceeds from or originates from.

**mountain**, *wadchn* (*wadchú*, C.); in composition *-adchn*; *misadchn* [*missi-adchn*]

**mountain**—continued.

*kah wadchu*, 'mountain and hill', Luke 3, 5; pl. *wadchushu*; dimin. *wadchue-*  
*nus*, a small mountain, a hill; *wadchue-*  
*konto* (among the mountains), 'in the  
hill country', Josh. 13, 6 (*utquat-*  
*churauñmen*, I go up hill); *taguatchòwash*,  
go (thou) up hill; R. W.; Del. *wachts-*  
*chánk*, on the hill; *wachtschank n'du*, I  
am going up the hill, Hkw.).

**mourn**, *mau*, he cries (*mauo*, to cry and  
bewail, R. W.); *neu nummon*, I bewail,  
C.); vbl. n. *maonuk*, *maonk*, a crying  
(*maonuk*, *maonook*, C.). Freq. *mane-*  
*mau*, he mourns for (him); vbl. n. *mane-*  
*maonuk*, a mourning (*maonook*, weep-  
ing, C.); v. i. *matumuttam*, he mourns  
(*numnumuttam*, I lament, C.). See  
cry.

**mouse** (?), *mishabpuhquis*, *mishabohquis*,  
'the mouse', Lev. 11, 29; Is. 66, 17.  
Cf. *mattabpusques*, the bat; Abn. *sañ-*  
*hig8s8es*, 'souris'; Ill. *acassian*, rat.

**mouth**, *muttan*, a mouth; *nuttam*, my  
mouth; *kuttan*, thy mouth (Peq. *cuttó-*  
*neeg*, mouth, Stiles); *wuttan*, his mouth  
(*wuttone*, R. W.).

**move**, *manouchu*, he moves or is in motion  
(denoting voluntary motion by  
animate agency); suppos. *numonchit*,  
when he moves: *nishuoh ouas noh ma-*  
*monchit*, 'everything . . . that moves  
eth'; freq. from *monchu*, he goes.  
*mamontuumum*, he moves, i. e. imparts  
motion to (it); he puts (it) in motion:  
*momontuumum nippe*, he moves the  
waters, John 5, 4; suppos. *namontunuk*,  
when he moves (his lips), Prov. 16, 30.  
*ontocheau*, *outahtau*, (it) is moved (from  
place to place), it is removed; *pish on-*  
*tahuan*, it shall be removed. *ontattau*,  
he moves (it) from its place, he re-  
moves (it); *ontattaush*, *ontatoush kus-*  
*seet*, remove thy foot; *noh ontattunk*, he  
who removes (it). *ontashau*, he moves  
(him), removes (him) from one place  
to another. *ontappu*, he is moved (from  
his former place to a place where he is  
now at rest), he remains moved: *God*  
*nén appu*, *mutta pish ontappu*, 'God is  
in the midst of her, she shall not be  
moved'; *ontapush*, *outwpish*, be thou  
removed. Cf. *outham*, he puts out, ex-  
tinguishes; *ohtao*, *uheta*, it goes out.

**move**—continued.

See stir. *popomshau*, he moves about,  
Gen. 1, 2; freq. from *pomushau*, he  
walks.

**mow**, *manissimmin*, to cut or mow grass;  
R. W.

**much**, *mocheke*, an intensive used to ex-  
press degrees of comparison, El. Gr. 15;  
*ane mocheke*, much more; *mocheke onk*  
*nen*, more than 1; *mocheke mochek*,  
very much, exceedingly; *noh mocheke*  
*anumant*, 'to whom much is given',  
Luke 12, 48. *muttae*, very (valde); *mut-*  
*ttae mocheke*, exceeding much; *muttae*  
*wanugen*, exceeding good. *anwalt*  
[*anwe-woh-alt?*], too much, more than  
enough. See how.

**mud**, *pissag*, *pissogguan*, mire, mud (*pis-*  
*suguk ut tomayog*, dirt in the streets,  
C.); *pissogguayewonk*, a miry place;  
*pissogguayewon*, it is sticky, it sticketh,  
adhereth. Cf. *puppiesi*, dust, dirt.

**multitude**, *muttianao*, *muttianwog*,  
(they are) very many, a great many  
persons; vbl. n. *muttianuuk*, persons  
collectively, the many; suppos. *mathui-*  
*nukey*, (when they are) very many, the  
multitude.

**mummichog**, *moomitteauig* (pl.), 'a little  
sort of fish half as big as sprats, plentiful  
in winter', R. W. *mohmottiine-*  
*aog*, pass. and recipr. of *mohtoéog*, they  
gather themselves together; schoolfish.  
The fish described is doubtless the  
smelt (*Osmerus eperlanus*), but the  
name, in a corrupted form, has been  
transferred to another species.

**murder**, *nusheteau*, *nasheteau*, he is a  
murderer, he commits murder; n. agent.  
*nushéteau-in*, a murderer (*shehtéen*,  
'bloody man', Ps. 5, 6); vbl. *nushé-*  
*teauuk*, *shehtéonk*, murdering, murder  
(*nun-nishteam*, I kill, C.). Intrans.  
subjective form of *nushau*, he kills.  
*kemineachick*, murderers, R. W. [as-  
sassins? From *kemen*, in secret?]; *kuk-*  
*kemineantin*, you are the murderer,  
ibid.

**murmur**, *moomaskowan*, *moomoskquenau*,  
he murmurs (*moomosquenawoncata*, to  
mutter; *moomoskwanónata*, to murmur;  
*nim-moamoskwanam*, I murmur, C.);  
an. *moomoskomau*, he murmurs at or  
against (him); inan. *moomosquentan*,

**murmur**—continued.

he murmurs at (it); vbl. n. *māmāskən-waonk*, a murmuring; *māmāskoomma-onk*, muttering, murmuring.

**musical instrument**, *puhpēgnou*, pl. +ash; *puhpēquon*, he makes music; *mo-nopahpēy*, a trumpet (*puhpēg*, a trumpet or music, C.). Cf. *puhpēg*, a dance, an instrument of music, Ps. 144, 9. From *puhpākī*, hollow.

**muskrat**, *musquash* (*musquassus* (pl.), Smith's Deser. of N. England, 1616). "The muskewashe is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *muskēsēs* (Rasles), Fiber zibethicus [*musqui-būás*, red animal].

**must**, *mos*, shall or must, auxil. Eliot gives "*mos*, *pish*, shall or will", as words "signifying futurity, added to the indicative mode to express the time to come", El. Gr. 20; but, strictly speaking *mos* expresses obligation or necessity, *pish* simple futurity: *mos nuunup*, I must die, Deut. 4, 22; *ne mos u'nh*, it must needs be so, Mark 13, 7 (*nuoce*, mesh, R. W.); *mesh nōñcheum pē-yauum*, I could not come; *moce*, instantly; *máish*, even now, ibid.). *mache*, it

**must**—continued.

shall or must be, expressing obligation or necessity for future action [for *mos-wutche* or *mo-ətche*]: *mache ken pannup-wuslum*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Deut. 2, 18; *mache nuttabuntanumānum God*, we are bound to thank God, 2 Thess. 1, 3. *nout*, used by Cotton, sometimes for the verb to be, sometimes apparently as a mere expletive, was sometimes employed to express conditional obligation or necessity—should or must—in a conditional or conjunctive proposition: *noh koołtantog aiuskoiāntamunut . . . nout woh nuk-kodtan*, he who would repent must forsake (his sins), C. *kisnout*, *kusnunt*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish nuunup*, I shall die; *nout pish nūñpūnuu*, 'you [we] must die'; *mukkit-chaqqūisog nout puhpīnog*, boys will play.

**myself**, *nuhhog* [*n'hogk*], my body, my person, myself. Cf. Del. *n'hakey*, my body, myself, Zeisb. See body.

## N

**nail**, *kenuhwheg*, pl. +ash [for *kenehhay*, *kenuiheg*, that which is sharp?]. *kenuhktugwounek*, *keneh-nhtug*, sharp wood, a wooden pin. Cf. *wánkóutug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wonkuhntug*, crooked stick). See *pín*.

*míhkos*, *wíhkos*, the nail of a man, the hoof, claw, or talon of an animal; pl. *juuhkossog*; *wuhkossog*, *wuhkassog*, his nails (*mokásuek*, nails, R. W.) [*áhk-usu*, the an. form of *uhqueeu*, (it is) pointed. Cf. *uhquon*, a hook; *uhque*, extreme, etc. See end].

**naked**, *poskeu*, (he is) naked; v. i. an. *poskissou*, *poskissuu*, (he is) naked, i. e., is stripped, made bare, is become naked (*paúskesu*, suppos. pl. *pauksesitcheq*, 'naked men and women', R. W.); *nupposkis* (*nippóskis*, R. W.), I am naked; *poskis kuhkont*, 'make bare thy head', Is. 47, 2; *poskissegk*, make your-

**naked**—continued.

selves bare; vbl. n. *poskisseuonk*, *poskissounek*, nakedness (making bare). *poskinuum*, he uncovers, makes (it) bare; *poskinum wuhpit*, he makes bare his arm, an. *poskinau*, *posekinau*, he makes (him) bare, strips (him) naked; hence, he buries (him). See bury. *poskisséhemu*, he causes (him) to be naked, makes (him) naked.

**name**, *wésouunk* (El., R. W., and C.), the name of a man; *owésouunk*, his name; *naowésouunk*, my name; *kwawésouunk*, thy name (vbl. n. from *ussouessu*, he is called, he is named; lit. a calling, appellatio). See call by a name (nominare).

**namely**, *wuhnane*, namely, 'viz'; *nene*, 'id est', C.

**narrow**, *peñayogok*, *peñuogok* (of a path or way, Matt. 7, 13, 14; *peemáyágít*, a little way, R. W.). *tottódehi aiyewonk*, 'narrow compass', C. (?).

**nation**, *wutohtimoin* (*wuttohtimoin*, C.); pl. -m̄ueash; n. collect. *wutohtimoin-neunk*, the nations, collectively or corporately.

**naught**. See bad; no.

**navel**, *meuvree*; *weenree*, his navel [*m'eu-néen*, the middle or center].

**near**, *pasu*, *páhsu*, (it is) near (*pasuu*, 'lately', El. Gr. 21; *paswese*, soon, in a short time, C.); *pasache*, a little way off (after verb of motion) [*pasan-ache*]; *monchut pasache*, he went to a short distance, a little way off. *paswohteau*, it is near, it draws near; *pasatappu*, he is near, i. e. he remains near; suppos. *noh pasotappit*, *noh paswopid*, he who is near; pl. *neg pasotapiteh*, *neg paswopiteh*, they who are near. *pasotshan*, he comes near (quickly, suddenly, or with violence); *pasatshauash*, come thou near. *pasosukan*, he is going near; *noh pasukog*, he who is coming or going near; *pasosukitich*, let him come near, let him approach. *pasau*, he brings (him) near to; suffix *up-pasau-uh*, he brought him near to him; *pasuk*, bring ye (them) near; cf. *pauhdau*, he brings it near.

**nearly**, *nahen*, almost, nearly (*náhen*, C.); *nahen nyppor*, he is 'at the point of death', Mark 5, 23.

**necessary, needful**, *quenauet*, it is necessary, Exp. Mayhew, MS (*aamat* or *quenauat*, 'to be wanting or defective', C.; *quenauadte*, necessarily, ibid.), *pasuk ne woh aumig*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *nauhonk*, 'it is needful', Acts 15, 5. See want.

**neck**, *mussillipuk* (*missillippey*, C.; *sitchipuk*, R. W.); *wussittipuk*, his neck; pl. +*anash*.

**need**. See necessary; want.

**needle**, *ahómaguésuuk*, *ahamogquésuuk* (*ohhamaguésuuk*, C.; *maumichéhénauge*, R. W.); adj. *ahómogquésué*, made by the needle, needle-worked.

**neglect**, *nishanantam*, he neglects, C. See despise.

**neighbor**, *wéteamung-anin*, a neighbor; *netateamung* (*netohteamonk*, C. Mather), my neighbor; *weetatteamung*, his neighbor; pl. +*og*.

**nest**, *walsh*, *wadch*, a (bird's) nest; *watch* *owadshat*, from her nest. Cf. *oach*, proceeding from; *wutche*, from; *wadchu*, he comes or proceeds from.

**net**, *hashab*, *hashabp*, a net for fish, primarily vegetable fiber or fibrous material; pl. +*pog* (*ásháp*, *áshíppog*, C.); *asháp*, R. W.; Del. *achquáneman*, a bushnet, (Hkw.). *quomphunk* (something to dip up with), a scoop net (?). **new**, *weske*, *weske*, young, new; *wuske teag*, a new thing; *wuske monak* (*wískunuit*, R. W.), new cloth; *wuskoshim*, *wuskishim*, a young animal; *weske kutchissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asq*, *ashk*, etc.

**news**, *unnaunchemókau*, he tells news; vbl. n. *unnaunchemókauonk*, *unchemókauonk*, news, tidings (*acloawonk*, *áunah-tamaonk*, C.) an. *unchemókauau*, he tells (him) news (*aunchemókaw*, tell me your news; *unchemokauhettítter*, let us discourse or tell news; *tockettáun-chim*, what news? R. W.; *nuttiñáochim*, I tell, C.); *nuttiñáunchemókauondoh* *wunnaunchemókauonk*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.

**night**, *nakon* (*unkon*, C.); pl. +*ash*; *nukondua*, *nohkg*, by night, in the night (*náúkoeks*, *nokannáwi*, R. W.); *ne nohkg*, on that night. From *nokeu*, he descends or goes down (?), or from *nukkonau*, he leaves, deserts (?). See day.

**night-hawk**, *peeksq*, Lev. 11, 16; Dent. 14, 15.

**nine**, *paskagun*, *pasukaogun* (+*tohsú* or *tuhsh*, pl. an. *tahsuog*, inan. *tahshinash*). *paskagun* *tahshinchag*, ninety. *naho paskagun*, nineteen.

**no, not**, *matta*, *mat*, *matchaog*, 'adverb of denying', no; "also mo sometimes signifieth no", El. Gr. 21; *matteag*, *matta teag*, *moteag*, *monteag*, nothing; *ohtooi moteag* (Prov. 13, 4), *ohtooi matchaog* (Prov. 13, 7), he has nothing (*macháug*, no or not; *macháge*, nothing, not so; *máttu nowáuvrone*, I knew nothing; *matta nickquóhick*, I want it not; *matchaog* *nickquéhikónina*, I want nothing; *mat enáno*, it is not true; *mat noteauágo*,

**no, not**—continued.

I have no money, R. W.; Narr. *mattuk*, no, Stiles; *mätta*, no, not; *mattnegt*, not at all [not one, *mat negt*]; *mattu webe*, not only, C.; Del. *makhta, tah*, Zeisb.; *mätta, no; tå, no* (a lazy no); *taygú, no, not; atta, ta, no, no*; *taktani, takthani*, I don't know, Hkw.). *wanue*, without, destitute of: *wanue nippeno*, there was no water in it; *wanue wutoshe*, without a father, having no father; *wanue howane*, there was no one (left), Num. 21, 35. *ahque*, do not (refrain from, leave off), 'adverb of forbidding', El. Gr. 21. See do not. The negative verb is formed from the affirmative by interposing the diphthong *əw* between the radical and the syllable following, as *awadchanumum*, he keeps it; *awadchanumau*, he does not keep it. It is usually accompanied by *mat* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-akhon* or *-uhkon* (from *ahque*, do not), as *kum-mastähkon*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or dehortation rather than of simple negation.

**noise**, *wadtanatomkussunok* (vbl. n., the making of a sound, a voice), noise. See voice.

**noon**, *pohshequaeu*, (it is) noon; *pohshe-quáu*, at noon (*paušaqáu*, *paweshaqáu*, R. W.; *pohsheque*, C.). From *pohshe*, half. See day.

**north**, *nánumiyeu*, *nanummiyieu*, *nanummu*, to, from, or at the north, northward; *nanumit*, the north wind (*nanummatin* and *sunnddin*, R. W.).

**northeast wind**, *chepewéssin*, R. W.; *sá-chimoachepewéssin*, a strong northeast wind, ibid. Is this from *chepie-ussu*, caused by the evil spirit, as contrasted with *sorwanishew*, the southwest wind, 'the pleasantest, warmest wind in the climate', from *sorwaniniù*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

**northwest**, *wutcheksuau*, northwestward, Acts 27, 12 (*chékesu*, 'the northwest

**northwest**—continued.

[wind]', R. W.; *chókesitch*, when the wind blows northwest, ibid.; *Chekewand*, the Western God, ibid.; *puh-tudtuñigen* and *maquamittinniyeu*, from the west, Mass. Ps.); *wutcheksuyen*, westward, to or from the west, Gen. 13, 14.

**nose**, *matchan*, a nose, the snout of an animal; *kutchan*, thy nose; *wutchan*, his nose; pl. +*ash* (Peq. *wutchauñ*, the nostrils; *kuehjage*, [your] nose, Stiles; *matchóm*, a nose, C.).

**not**. See do not; no.

**notwithstanding**, *onch*, yet, notwithstanding. See yet.

**nourish**, *assaman*, he gives food to (him); *sohkoman*, he nourishes, continues to feed (him). See feed.

**now**, *yegen* (by redpl. from *yeu*, this).

**number**. See count.

**numerals**.

[NOTE.—Not completed. See one, two, three, etc.]

**nurse**, *nanowítea*, a nurse (a keeper, overseer), R. W. [*nuundraerhtoo*, he keeps (*nuundnaerhtoo*, I keep, C.)].

**nut**, *anuachim*, pl. +*inash*, nut, nuts, C.; cf. *anácheminaeash*, acorns, R. W. Del. *quim*, 'a nut growing on a tree' (?); *wuachquin*, an acorn, Hkw., who fancifully derives it 'from *wuipach* [*wuinepog*], a leaf, *mach*, a hand, and *quim*, a nut growing on a tree', meaning 'the nut of the tree the leaves of which resemble a hand' (Corresp. 407). *pad-teateaminash*, nnts, Gen. 43, 11. Abn. *pat-gañ*, pl. *-nur*, noix, Rasples. Del. *m'sim*, hickory nut [*mässi-min*, smooth nut]; *ptuequin*, walnut [*petukqu-min*, round nut]; *wapim*, chestnut [*wompi-min*, white nut]; *schauwemin*, beech nut [*noshinne-min*, angular nut?], Hkw. Virginian *sagatamener*, *osamener*, *pum-muckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sopummener*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *mangummenauk*, 'the very acorn of their kind of oak', boiled with fish or flesh, Tracts app. to Brereton, 3 M. H. C. viii, 120.

## O

**oak tree**, *nastimis* pl. *nastimisseash* (*pau-gatenisk*, R. W.); *pohkuhltaus*, white oak; *wesattimis*, red oak; *wesokkank*, (red?) oak wood, C.; Abn. *waaskamesi*, oak which bears acorns, Rasles).

**oath**, *chadchekyeuwéonk* (vbl. n. from *chadchekyeanu*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).

**obey**, *nasvétan*, he obeys (him), primarily he follows (him); *nasueash*, obey thou (him); *nasweataok*, *nosrehtók*, obey ye (*ken nasvétah*, obey thou me); *naswéhau Muit*, obey God, C.); with inan. obj. *noswítan*, *náswehtum*, he obeys (it, as a command, a law, etc.); *nasvetanuak*, obey ye; vbl. n. *nosrehtamónk* (*nosrehtamónk*, C.), obedience, an obeying; *mat noswéhaubonk*, disobedience. From *nosweu*, he serves, he yields. *wunnamptauan* (he believes, trusts to), he obeys (him). "This word they use just as the Greek tongue doth that verb *πιστεύειν*, for believing or obeying, as it is often used in the N. Testament: *coánáumatos*, I believe you or I will obey you", R. W. From *wunnamptauan*, he believes.

**object**, *teig* (thing, q. v.).

**odor**, *asunungquot*, *asununkquok*, smell, odor; *matchemungquot*, a bad smell; *weetimungquot*, sweet smell, perfume; *matchenungguusuonk*, a bad smell proceeding from or caused by an animate being; so *wuttissumunkgussuonk*, 'his smell', Gen. 27, 27.

**offer**, *pummenum*, *pummenum*, he offers, devotes (it) to a superior; freq. *pau-pauhuau*, he offers or presents (him); suffix *uppaipaumenuh*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "Pímpom, a tribute skin when a deer is killed in the water. This skin is carried to the sachem or prince within whose territory the deer was slain", R. W. *magon*, he offers; *umagau*, he offers it; see give. *séphausu*, he offers sacrifice (*sephausu*, it is offered or sacrificed); *sephauseau*, he offers (it) in sacrifice, he sacrifices (it); *sephausauan*,

offer—continued.

he sacrifices (him, an. obj.) to; *nag sephausoog wunnamptonah . . . mat-tamnitrah*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *sephausuonk*, an offering, sacrifice; n. agent. *sephausuau*, one who makes offerings, a sacrificer, a priest; *sephauauan*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to; *oapontinuum magauonk*, he sends an offering (i. e. a gift or a tribute) [*komprunua*, he is tributary to].

**offspring**, *nochanog* (pl.); n. collect. *wunnechinenunk*, offspring collectively, all children, Rom. 9, 8. See child.

**often**, *nohnompit* [when it is repeated; suppos. from *nohnompi*], oftentimes. *mačekit nompe*, when it is many times (*mačekit, nōmpe*, often, C.; *kón-kitchea*, *ayatche* (for *adtahshe*), as often: *ayatche nippéram*, I am (come) often here, R. W.). *adtahshe*, *ahhut tahshe*, *attache*, as often as, as many times as [*ault tahshe*].

**oil**, *pumme* (*pumme* or *samme*, C.). From *pummooh*, the sea, i. e. *pumme*, of the sea.

**ointment**, *sussequéonk* (anointing; vbl. n. from *sussequin*, he anoints).

**old**, *kéhchis*, *kutchissu*, (he is) old, an old man; pl. *kechisog*, *kutchisog*, old men, elders, seniores. Theinan form is sometimes, though rarely, used, as *kechichyeue ketassat*, an old king; pl. *kéhchiog* (an. inactive), the old, the ancients (*kitchize*, R. W.); *kechius*, C.; Del. *kigeyi lemo*, an aged man, Hkw. "Chise is an old man, and kiechis a man that exceedeth in age", E. Winslow's Relation, 1624. *kutchinnu*, a middle-aged man (?), R. W.). *kechisqua*, *kutchisqua*, an old woman (*wíniise*, pl. -suck, R. W.); Del. *gichtochqua*, an aged woman; *chanchschís*, a very old woman, Hkw.). *hónes*, pl. -suck, an old man, old men, R. W. *mahtantam*, *mohtantam*, (he is) old; *numuhotantam*, I am old; suppos. *mahtantog*, when old (*matantam*, 'very old and decrepit', R. W. Del. *mihilusis*, 'an old man worn out with age', Hkw.) This word has nearly

**old**—continued.

the same relation to *kehchis* as the Latin *senium* to *senectus*; *mohtantam* primarily signifies he fails, decays, is passing away (Ger. *ein alter Greis*; Fr. *un vieillard*, *un barbon*, Notes to El. Gr. xvii; see *fade*; *decrepit*); *kehchissu*, an, of *kehche*, chief, superior, denotes age entitled to respect, a superior by reason of age. *sepeponmantum*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nukkukquigen*, he is old, with reference to a measure of duration (*toh unukkoohquigeu noh nonksq*, how old is that girl? C.). *nukkōne* (=negone, first), old, ancient (of inan. obj.): *nukkone seip*, 'ancient river'; *nukkone mayash*, the old ways; *ne negonueayenah*, 'that which waxeth old'; *yeush nukkōneyeukish*, 'these (are) ancient things'. Cf. *nukkomau*, he leaves, forsakes, he is left, is forsaken. *eatawris*, 'it is old' (cloth), R. W.; *eataábana*, old traps, ibid.

**old age**, *kehchiyewunneat* and *kehchiseunneat* (to be old; infinitive for noun), old age: *ut kukkankehchiyewunneat*, in thy old age; *ut wanne kuchiseunneat*, in a good old age, Gen. 25, 8. *mohtantamónk* (vbl. n. from *mohtantam*), old age, decrepitude, senium. *nukkukquigenounek*, old age.

**oldwife** (*Anas glacialis*). See duck.

**on.** See stand.

**once**, *pasñkqut*. See one (*pasuk*).

**one**, *nequt* (*pasuk*, *nequt*, C.; *nquit*, R. W.; Peq. *nuquít*, St.; Muh. *npwittah*, Edw.; Del. *gutti*, *n'gutti*, *pasuk* [for *pässuk*, a diminutive?] (*páwsuck*, R. W.; "nequt, a thing that is past; *pasuk*, a thing in being", C.; *páschuk*, "a true Mohican word for one, and so I suppose *nequt* to be, in its proper place", Hkw.; Abn. *pezek8*; Chip. *pažik*; Cree *pýak*, one; *pink*, ten). See Heckewelder's observations on *nequt* (*u'gutti*), *pasuk*, and other Delaware words for one, in Notes on Eliot's Grammar, xiv. The distinction indicated by Cotton does not seem to have been observed by Eliot, Williams, or other early writers of the lan-

**one**—continued.

guage, yet it is not improbably well founded.

**one by one**, *nuniseu* (an.), *nandse*.

**onion**, *wernwásog* (pl.).

**only**, *webe*: *ken webe unssu*, thou only; *matta we webe*, (not that only) not only so, *nont*(?): *webe nont God*, 'but [except] God only', Mark 2, 7; *pasuk nont God*, 'there is but one God', one God only, Ind. Primer (*pasuk naúnt Manit*, there is only one God, R. W.). *unkutteghem*, only son, Luke 7, 12; 9, 38.

**open** (adj.), *wóshwi*, (itis) open; *wóshwoh-táe* (*wóshwoh-teau*, it is) open, i. e. made or become open, opened: *wóshwoh-té* *wólltaon*, open mouth; suppos. part. *wóshwoh-tag*, (when it is) open: *wóshwoh-tag wisg*, an open vessel, i. e. a vessel when open; *wóshwoh-tashine*, opened, open, as a door or gate, Rev. 3, 8. *pohquuen*, (it is) open, manifest, clear; adv. openly; *pohquedchit* (*puegáwtchick*, R. W.), in the open air, out of doors. See clear.

**open** (v.), *wahshinum*, *woshwunnum*, he opens (it): *woshwunumak kenogkane*, open the window; *woshwunum squont*, = *wohshitatum*, he opens the door (*no-woshwunum*, I open, C.); suppos. *wahshinuk*, *wóshinug*, when he opens (it); caus. inan. *wohshitatum*, *woshwetanum*, he opens (a door, gates, etc.), i. e. he makes it open: *wohshitunish* or *wohshitunish squont*, open than the door; an. *wohshitunuman*, he opens the door to (him) (*pauquananlinnea*, open me the door, R. W.).

**opposite**, *aniquabit*, (when he is) opposite; *aniquohtag*, (when it is) opposite; see before. *píuhsuke*, over against, opposite to; freq. *pípiuhhsuke*, reciprocally opposite, over against each other; see against. *aøqe*, *aøhquna*, *ayen-quen*, (he is) opposite, on the other side, he opposes: *horan aøqe?* 'who is my adversary?' Is. 50, 8; suppos. part. pl. *nig ayenquenijig*, 'our adversaries', opponents, Neh. 4, 11; hence *ayeuuh-koman*, he opposes, goes on opposing, makes war upon, fights with; *nig nutayenuhkonukquog*, *høhkunukueog*, our enemies; see against; war; cf. *nah-*

**opposite**—continued.

*quaen*, he looks toward, faces, = *u'aah-quau* (?).

**or, asuh.**

**order** (n.), *kuhkukhuonk* (order of succession or position).

**order** (v.). See command; shape.

**orderly, in order;** *hohtóen*, *hohtóen*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. *kuhkéouure*, *kuhkéowhe*, in order, orderly [*kuhkennaihhean*, freq. from *kenaihheu*, *kenauwehhéan*, he shapes, forms, fashions].

**ordure.** See dung.

**orphan,** *touiés*, *touviés*, *tauriés* [*touenuusu*, he is deserted, left alone; or dimin. from *touen*]; pl. +*og* (*touviúwok*, fatherless children, R. W.). See deserted.

**other.** See another; other side.

**other side,** *ongkomút*, *ogkome*, on the other side of (beyond): *ogkomút pum-meneutunkanit*, on the other side of the wall (*acáwmuck nótshem*, 'I came over the water'), I came from the other side [*ogkomut*], R. W.; *acawmenéakít* [*ogkome-ohkit*], 'from the land on the other side', England, ibid.). *onkone* (*oakkíne*, C.), beyond, behind, on the other side of.

**otter,** *nkeke*, pl. *nkéquock*, R. W.; *nké-quashunek*, an otter-skin coat, ibid.; Alg. *nikik*, Lahontan. From *nekikan*, *nenekikan*, he tears, scratches.

**ours,** *nuttaihén*, it is ours (partic. pl.); *kuttaihén*, it is ours (gen. pl.) (*nenaun*, ours, C.).

**out.** See draw out; pour out; put forth; spread out; stretch out; wear out.

**out of,** *wutche.* See from.

**out of doors,** *pohquadehit*. See clear; open.

**outside,** *pohquodchíyen*, (it is) on the outside of, in an open place; see clear. *roskeche*, without, outside of: *woskeche . . . wanok*, *qut anomut*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *woskeche . . . anomut*, outwardly . . . within, v. 28.

**over.** See above; other side.

**overcome,** *sohkou*, he overcomes, conquers (it); an. *sohkau*, he overcomes (him). See conquer.

**overflow,** *anuwutchurán*, *anitchuan*, it overflows; *anitchurawan*, overflowing. See flow.

**oversee.** See overseer; govern.

**overseer,** *nanowéteu*, 'an orderer and ruler of their worship', R. W.; *neen-nanowéineuuu*, I oversee it, ibid.; *nanowéteu*, 'a nurse or keeper', ibid. **overwhelm,** *núhkukkom*, it covers, overwhelms (it); *wun-núhkukkom-un*, it covered it, Ex. 24, 15, 16. From *nákeu*, it descends, goes down.

**owe,** *nónanontuk-quohwhau*, he owes (him), lit. he is owed. *numontukquah-whau*, he owes, is in debt; suppos. part. *anuntukquohronche*, one who owes; *tob kittinnontukquohuk*, how much dost thou owe to (him)? (*kittinnohtukquahe*, I am in your debt, C.; vbl. n. *nummontukquahwhuttuonk*, a debt, ibid.; vbl. n. pass. *nohtukquahwhittuonk*, delit, ibid.; *kunnaonamaántuckquaush*, I will owe it to you, R. W.); *nónanautuckquahéginaash* (pl.), debts, ibid.). See debt.

**owl,** *abauaus* (*ohómous*, R. W.), *kash-kashaus*; *kitchewees*, *kehche kashkak-haus*, a great owl (*Strix virginiana*?); *wíwéa*, the screech owl.

**own,** *wadchuum*, he owns (it), he possesses, has in keeping. See keep.

**owner,** suppos. *noh widdelhumiit wadchu*, 'the owner of the hill', 1 K. 16, 24; *noh wadtaiheunite*, he who owns (an. obj.); suppos. *noh wadtaihet*, *noh wadtihét*, the owner of (an. obj.); pl. *nag wadtihetche*, the owner. See belong to, *noh ohtnuk* (he who possesses; suppos. part from *ohtau*), the owner of (it); pl. *neg ohtunkeg*, the owners. See have (v.).

**oyster,** *chúnkox*, *apronnah*, C.; *oppone-náuhwok* (pl.), oysters, R. W.; Narr. *ah-pounahpung*, Stiles; Peq. *a'páunghang*, Stiles. From *apwonan*, he roasts; and *hogk*, shellfish: the shellfish which are for roasting.

## P

**paddle** (n.), *wituhhunk* (*witkunck*, R. W.); *paítous náitħauck*, bring hither my paddle, *ibid.*, = *pantash wóttuhhunk*).

**paddle** (v.), *chemiñ*, he paddles or rows; *menuhke chemiog*, they were 'toiling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *wame nohtóe chemachey*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (imper. *chémosh*, paddle or row; pl. *chémeek*, paddle, R. W.).

**pain**, *onkquannamouk*, *unkquannamouk*, vbl. n. from *unkquannam*, he suffers or is in pain; elsewhere *onquomonom*, he is in pain; *nut-onkquomon*, I am in pain; vbl. n. *onkquannamouk*, pain, torment; from *unkque*, sore, grievous, extreme. See *extreme*. *uchesannum*, *uchésannumtām*, I am in pain, R. W. See *sore*; torment.

**paint** (n.), *wunnám*, 'their red painting which they most delight in', R. W. From *wine*, handsome.

**paint** (v.), *wassuckwhómmem*, to paint, R. W., whence " *wassuckwhauk*, a letter, for having no letters, their painting comes the nearest"; *wassuckhášu*, (he is) painted, *ibid.* *anogku*, he is painted, he paints himself (*aunakíšu*, he is painted); pl. *anukéuek*, they are painted, R. W.; *nut-anognínum*, I paint, C.).

**pale**, *wompukushonat*, to be pale; *wompukushau*, he is pale; *wussekuk wompukushanó*, his face grows pale (*wompkishish*, *ceāe wosketomp*, a pale man; *nawompokkisham*, I am pale; *wompiškauonk*, paleness, C.). From *wompi*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. gray.

**palsied**, *nanunkqussu*, *nónunkkussu*, (he is) palsied, has a palsy; suppos. *noh nanunksit*; pl. *ney nanunksitcheq*, they who have the palsy. From *nununkkum*, freq. of older form *uukkuanum*, he shakes, with an. active *usu*. Cf. *nukkomo*, it is shaken; *numukshau*, he trembles, quakes.

**pant**, *nehneħshshánumáin*, he pants; *numnehneħshshánumip*, I did pant, Ps. 119, 131.

**parched corn**, *appuminneónash* (pl.), *up-pnu-* (*upúnniweanash*, R. W.); *upúminet-náwesúimp*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apran*, *min*: he roasts or bakes corn or other fruit.

**pardon**. See forgive.

**parents**, *aschetuongh*, *wutchetuongh* (gen. construct), the parents of, his parents; *kastchetuonguawóog*, your parents (*wutchettuougnáog*, ancestors, C.). From *watcheu*, *watchigen*, suppos. *wadchit*, he comes from. See come from.

**part**, *nauntche*, some, a part; opposed to *wyme*, all, the whole. *chippi*, *chippe*, a portion, part, division; suppos. inan. *chippag* (when it is divided or parted); *yave chippi*, *yave chippag*, a fourth part; *piukque chippe* (or *chippag*), a tenth part; adv. *chippen*, partly, in part.

**partridge**, *paiphakshas*, *poiphokhussu* (*paipock*, pl. *paipoksug*, R. W.); Peq. *paipokateee*, quail; *eutquauus*, partridge, Stiles. In Ex. 16, 13, Eliot has *cha-chawauog*, quails; but *quailsoq* (ohj. quail-soh) is transferred in Num. 11, 31; and *poiphahgottog* is used for quails, Ps. 105, 40. Muh. *paiphacogh*, Jeff.; L. I. *apacu*, partridge; *ohocotes*, quail, Wood; Del. *paħħakku*, pheasant; *popucus*, partridge (i. e. quail), Hkw.).

**pass away**, *mahsheau*, *mahsheau*, it fails, fades, passes away. See fade.

**pass by**, *pómsheau*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *pauñshau*, *pauñshau*, he passes by; *pauñkauan*, he passes by (him); *up-pauñkauán*, he passes by him, he goes by him (*pomañshau*, he walks, he goes onward). See walk.

**pasturage**, *tanuadluppooŋ*, pasturing, 'a pasture, vbl. n. from *tanuadluppooŋ*, they feed or graze.

**patch**, *meshashshiōwut*, to patch, C.

**path**, *may*, a way, a path (*máj*, R. W.); *ayim may*, he made a way; *nevu may*, I am the way; *kishke mayat*, by the wayside (*mayó*, is there a way?; *mat mayatnúnno*, there is no way; *tonnishiñ*

**path**—continued.

*méyi?* where lies the way? R. W.). From *au*, he goes to, *aui*, he goes, with *m'* indefinite. "From *aan*, 'to go', is derived *eyaya*, 'whither I go'" (Chip.), Schoolcraft.

**patient**, *manunnissiu*, he is patient; vbl. n. *manunnigeonk*, patient, being patient; *manunnissuonk*, patience in exercise, acting patiently. See slow.

**pay**, *áadluhkau*, he pays (him); *áadluhkuh*, pay thou me (*oadluhkah eyen*, pay me now, C.); inan. *áadluhtean*, *áadluhtteon*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *áadluhtteash*, pay thou; *pish kútóadluhtteam*, thou shalt pay (it) (vbl. n. *oadluhteaonk*, payment, C.). *kua-náunpatous*, *kuk-keískwahsh*, I will pay you; *keéskwhim teangnesin*, pay me my money, R. W. *páum*, he pays, "a word newly made from the English: *cuppáimish*, I will pay you", R. W. Elliot gives a paradigm of this verb in the suffix an. form (Gram. 28-58): *kup-pau-mush*, I pay thee; *up-pau-yum*, I pay him, etc.

**peace**, *aquène*, R. W.

**peag**. See wampum.

**peak**, *kussohkói*, *kussohkóiyu*, on a high peak or summit.

**pekan**. See fisher.

**pen**, *mequn* (a feather) (*merk*, a pen, C.); *méqunchquog*, a penknife.

**penny**, *ompiskot* (*ónumpcat*, R. W.; *ompiskud*, C.); *nequit-ompiskot* (*nequotoniskot*, Matt. 20, 2), one penny (*nequittómpecat*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *ners-áumscet*, two pence; *ners-áumscusayi*, two spans (of wampum), R. W.

**people**, *ninaimissináwock*, 'folk or people', R. W. See man (*missin*). *chip-pissuog*, a people, a tribe (they who are separate or by themselves), from *chippe*, separate, and act. an. *usu*. Cf. *chippa-nawmki*, a tribe (collectively).

**perform**. See do.

**perhaps**, *pagoordhr*, *pagooldche* (*pogquádche*, C.), it may be, perhaps. *maaniáat*, 'it may be that', Gen. 16, 2 (*amniáat*, perhaps, it may be; *amniáate matteag*, maybe not, C.).

**periwinkle**, *meteáhhook*, 'the periwinkle [Pyrrula carica or P. canaliculata], of which they make their *wómpau* or white money', R. W. The *wómpau* was made from "the stem or stock of the . . . *meteáhhook*, when all the shell is broken off". Possibly from *níchtá-nog*, ear, and *hogk*, shell; ear-shaped shell; possibly from *mutthé*, abundant, as distinguished from the rarer black *peay* or *suckauhock*.

**permission**, *unnuugkáonaittúonk*, C.

**permit**, *unnaontam*, he wills, intends, purposes (it); an. *unnaunau*, he permits (him); suppos. *unnaunuit*, if he permit (him); inan. *unnautog*, if he permit (it), i. e. if he will (*unnanueh*, permit me, C.). See think.

**person**, *howan*, anybody, any person, somebody; see any. N. collect. *un-tanuonk*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *mutthánuong* (they are many), the multitude, many persons.

**persuade**, *upreshehanu*, he persuades (him); suffix *uvn-upreshehan-uh*, he persuaded him (*nuunupreshehan*, I persuade, C.); act. an. *upreshehassau*, he exercises or uses persuasion (*upreshehassobónat*, to persuade, C.); vbl. n. *upreshehassowonk*, persuasion.

**perverse**, *ponneu*, (it is) out of the way, contrary; suppos. *noh paumíont*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See astray; different.

**pestilence**, *eminiineitonk*, pestilence, contagious or infectious disease. *wesau-shánk* (*wesauashátonk*, the plague, R. W.); vbl. n. from *wesauashatúi*, he hath the plague, ibid. *wéssóshánk*, 'a fever', John 4, 52; from *wésaui*, *wésói*, yellow, with -ish of derogation or bad quality. See fever.

**pestle**, *quinahsin*; *nashpe quinahsunuk*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *quinn-assun*].

**physic**, *muskehtu*, *muskehtu* (*maskit*, R. W.), i. e. herbs. See medicine.

**physician**, *ponaskeltháuden*, one who gives medicine [from *ponam*, he puts, applies; *muskehtu*, medicine]; *ponaskelthuwosuen*, one who is giving medicine, a physician in practice [*ponam*-*muskehtu*-*usse*].

**pickerel**, *quónosuog* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quónosuose*, 'pickerel or long-nose', Stiles; Abn. *k8n8s8*, pl. -*sak*, brochet, Rasles). From *quonosu*, he is long.

**piece**, *kodchúhkí*, a piece, portion, or fragment of (*kodchúhkí wyanus*, a piece of meat, C.); *kodchúhkí ohtenak*, a part of a field, Gen. 33, 19, = *kodchuhkohke*, Josh. 24, 32; *kodechukken ptkyqumunk*, a piece of bread, Prov. 6, 26, *chagq*, a bit, a small piece or fragment, 'a farthing', Matt. 5, 26 (*chohki*, a minute of time, C.)

**pierce**. See prick.

**pigeon**, *wuskuhwuhun-an* (*wuskúrhán*, R. W.).

**pike**, Alg. *kinonge*, Lah., whence *muskelunge*. See pickerel.

**pillow** (?), *appuhquassumaw*, *appuhq-*. Cf. *ábhuhquasik*, *appóhqas*, a covering; *abochquásinash*, mats used for covering the wigwams, R. W.

**pin**, *kenuukhonk*, *kinnukuhonk*; pl. *on-gash*, (wooden ?) pins (cf. *kenuhwheg*, a nail, from *kenui*, it is sharp; also Abn. *kauñis*, *kauñsiak*, épine, Rasles). *ohhomuquesunuk* (for *ohkom*-?), a pin or needle, C. *wónkántog*, a pin (to hang things on), Eze. 15, 3; lit. a crooked stick [*wonkiñtag*] or wooden hook. In Num. 3, 37, and 4, 32, the English word pin is transferred, *appimunawash*.

**pine tree**, *koz*, *kaora* (*várav*, R. W.); *co-varáv-suck*, young pines, ibid.; *kaowás*, pine tree, C. Abn. *k8é*; Del. *cwe*; L. I. *ew*, Jeff.).

**pipe**, *hopuónak*, R. W.; *ühpumukush*, pipes, and *ühpóniak*, tobacco, C. Cf. *kogkchawónat*, to be drunk, C.; *appo*, he feels, eats. See eat; *wittánuat-gou*, a pipe, R. W.; Peq. *wuttumamine*, Stiles. Cf. *wittamánuog*, tobacco, R. W. See smoke; tobacco.

**pit**, *passohtheg*, *passohtheg*, *passahtheg* (*pas-sáhthamcog*, they dig a pit); *wónogq*, a hole (*petshonat ogqunat*, to fall into a pit, Matt. 12, 11). See hole.

**pitcher**, *posthaash*; *uppóthaash*, 'her pitcher', Gen. 24, 15, 20; adj. *posthauchuenippe*, a pitcher of water, Mark 14, 13. Elsewhere 'pitcher' is rendered

**pitcher**—continued.

by *wisq*, *wiskq* (see vessel), and *wattuh-huppaitch*, Ecd. 12, 6 (see draw water). See Rasles, s. v. cruche: "potuûts8, espèce de cruche d'écorce, ronde en haut", etc.

**pity**, *kitteamonteanian*, he pities. See mercy.

**place** (n.), *ayenouk*; *kutayenouk*, thy dwelling place; *ayenouganit*, to the place. Vbl. n. from *ayen*, he is located, he is in this or that place. See dwell; high place.

**place** (v.), *ponum*, *ponam*, he puts (it); *upponum*, he puts it; *upponum* (*up-pónum*, C.), I put; *ponsh*, put thou (it); *ponok*, put ye (it); an. *ponuh*, he puts or places (him); suffix *upponuh*, he puts him; *ponéh*, put thou; *kuppon kuh-hoy*, thou placest thyself, Ps. 139, 5. Cf. *appu*, he sits, rests, is placed (?).

**plague**. See pestilence.

**plain** (adj.), *pahke*, clear, manifest. See clear.

**plain** (n.), *mukkoshqut*. See meadow.

**plant**, *ohkchtean*, *ohketean*, he plants (v. i. and t. inan. obj.); *ohketrang ohteu-kínash*, they plant the fields (*aukretéaúmen*, *guttánuemum*, to plant corn; *auketeatímitch*, planting time, R. W.); *utolokchetean*, I sow or plant, C.; *pish kutohkrtcau*, thou shalt plant; suppos. part. pass. *ahketanumuk*, when it is planted, hence a plant; n. agent. *ohkchtean-in*, a planter, one who plants. *ohtehkhanu*, he plants a field. See field.

**play**, *pauochau*, he plays, he is playing; *pauochatiog*, they are playing, R. W.; *nippauochinamen*, we are dancing, ibid. Cf. *neg páacheq*, they who make merry, Jer. 30, 19. See merry. *pompm*, *pohmpu*, he plays; *pompawog*, *pohmpawog*, they play (*puhpriog*, C.; *nuh-puhpum*, I play, ibid.); vbl. n. *pohmpouk*, *pompouk*, play, sport (*pompawouk*, recreation; *puhpriouk*, playing, C.; *pohmpouk*, Ind. Laws). *nuk-kissáton*, I play, C., i. e. I play at a game, I gamble; *akéznoq*, 'they are at cards, or telling of rushes'; *n'takésemín*, 'I am telling or counting; for their play is a kind of arithmetic', R. W. *wamnug-onhómmin*, 'to play at dice', i. e. by

**play**—continued.

throwing painted plum stones (*asaihanash*) into a tray (*wannāug*), R. W.

**please** (?), *wusskittehnuñut*, C.; *nasseskitteah*, I please, ibid. *wékontam*, he is pleased. See glad.

**Pleiades**, *asishquttawog*, Job 38, 31; Amos 5, 8; but Roger Williams gives this, *shwishentowrráuog*, as the name of 'the golden mete-wand' (i. e. the belt of Orion), and *chippápúuock*, 'the brood hen' (or Pleiades). The latter is more probably correct, since *shwishentowrráuog* or *asishquttawog* seems to be derived from *shwe*, three, and *sputta*, fire (*shwishentow*, a wigwam with three fires, R. W. 46), and *chippápúuock* (= *chipatappuug*, El.) means they keep apart, by themselves are separate.

**plenteous**, *missegen*, *missagen*, (it is) plenteous, abundant: *misseneye ohki*, a plentiful land; suppos. ne *masegik*, that which is plenteous or abundant, abundance or plenty (as of a harvest, etc.).

**plenty**. See abound; abundance.

**plough**, *auaskham*, he digs. See dig.

**pluck**, *pathpasinum missunkuaniueash*, he plucks ears of corn (*polusukquenun*, Matt. 12, 1). *kodtühkom*, he plucks; *nuk-kodtühkom*, I pluck, C. (?). Cf. *kodtinum*, he draws or plucks (it) out, as a sword from the sheath, etc.: an. *kodinuch*, pull me out, Ps. 31, 4; *kodinuk nastauut*, pull ye (them) out of the fire, Jude 23.

**plunder**. See rob.

**point**, *uhquacu*, *uhquác*, at the point or extremity of; rad. *úhk*, *uhq*, a sharp extremity, a point, the point of. See end; extreme. *naiyag* (when it is angular or cornering), an angle, corner, or point (e. g. of land). See angle.

**poison**, *uhquoskeht*, *uhquoshket*, *unkquosket*, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4); *unkqu unkyquoskhet*, 'cruel venom', Deut. 32, 33. From *unkque*, cruel, sore, grievous.

**pole**, *quunuhng* [*quui-nhng*, a long stick].

**polished**, *kussowausue*, Is. 49, 2.

**pond**, *nippisse*, *nips* [dimin. of *nippe*, water], a small body of water, a pool or pond, often compounded with 'pog', 'pong': *nippisepog*, *nippissipog*, *nippissi-*

**pond**—continued.

*pay*; *en nippissepagrul*, into the lake, Luke 8, 33; *yóoi nippissepagrul*, on one side of the pool, 2 Sam. 2, 13; *nippisse nippe*, water of the pool, Is. 22, 11; *nips*, a pool, John 5, 2, 4, 7 (*nippis*, Mass. Ps.); *níps*, pond, pl. *nípsuh*, R. W.; Peq. *nippisurang*, pond, Stiles); *nippiscay*, 'standing water', Ps. 107, 35, i. e. *nippisse-appog*, suppos. inan. from *appa*, he sits, remains in a place. See water.

**poor**, *matchéku*, (he is) poor; pl. *matchekung* (*matchékue*, poor; *noh matchekoo*, he is poor; *num-matchek* (*num-macheke*, R. W.), I am poor, C.); vbl. n. *matchekunkonk*, poverty. From *matchek*, when it is bad, or *matche*, bad, with 'k progressive, he is going on badly (?).

**poplar tree**, *mettre*, *metre*.

**porgy**, *misheúp*, pl. *mishecuppañog*, 'bream', R. W., corrupted to 'scup', 'scuppañ', and 'porgy' or 'pangee' (*Pagrus argyrops*, Linn. and Storer). The name is derived from the large, close scales, *mishe-kuppi*.

**porpoise**, *tatukommáuog*, porpoises, R. W. (*tatukom*, he strikes repeatedly, keeps striking or beating; freq. from *togkom*, he strikes).

**possess**, *ohtau*, he has. See have (v.). *vudchanum*, he has in possession, he keeps (it). See keep.

**possible**, *roh untag* (if it may be so), if it be possible; *wame toantequásinash roh n'uhquash*, all things are possible (may be so), *noskonongquot*, *noshkonunkquodt*, (when it is) impossible, an impossibility; *matta noshkonunkquodtto*, it is not possible.

**post**, *nepattuhquonk*, *nepatuakquonk*, a post, pillar, stake, standing upright. From *népattan*, it stands upright. See stand.

**posterior**. See behind; hind parts.

**pot**. See vessel.

**pottage**, *sibahég*, *sebhég*, *sqbahág* [suppos. inan. from *saupiúu*, *sahé*, it is soft, thin, melting, when it is made soft or thinned].

**pound**. See beat.

**pour out**, *sokenum*, *sakanum*, he pours (it) out; *nussokin*, *nussokun*, I pour (it) out; *sohkenush*, pour thou; *sokenak*,

**pour out**—continued.

pour ye; suppos. *noh sohkenuk nippé*, he who pours water; suppos. part. inan. *sókenný* (that which is poured out), 'a heap of corn', R. W.; *sókennip-pash* (for *sókeunish nippé*), pour thou out water; an. *sókenumauau*, he pours (it) upon (him). From *sókanum*, it pours, it rains. See rain.

**poverty**, *untcheknuuk*. See poor.

**powder**, *sohquig* (suppos. inan. from *sohique*), when it is made fine or like dust; *sohquigen*, *sakquigen*, in powder, powdered. See fine. *sáupuek*, R. W., *sabuek*, C., gunpowder.

**pox**, *mamaskishaúl*, he hath the (small?) pox, R. W.; *untuaskishishuek*, the pox, ibid.; *mamaskishaúmitch*, the last pox, ibid.

**praise**, *wacenan*, he praises; suffix an. *wacenanuah*, they praised, commanded him; *wacenanu*, he praises (him); *wacenuothum*, *wacenuodtum*, he praises (it). See flatter.

**pray**, *peuntan* (*peygantum*, R. W.), he prays; *uppeuntan*, I pray; *peuntawuk*, pray ye; an. *peuntanuauan*, he prays to (him); suffix *kuppeuntanuush*, I pray (to) thee; vbl. n. *peuntaniúonk*, praying; prayer; suppos. part. *noh peuntog*, he who prays.

**precious**, *mishowaltue*, *mogowaltue* [of great price, *misho-oaultue*, *mogko-oaultue*]; pl. *wauingish*, *wáuengish*, precious things; *nomiyakut*, a jewel, a precious thing, a treasure; pl. — *unash*. See treasure.

**predict**, *quoshodtum*, he prophesies (v. i. or v. t. inan. obj.), he foretells or predicts; he promises; vbl. n. *quoshodtunouk*, a prophecy, a promise, prediction; n. agent, *quoshodtamraen-in*, one who predicts, a prophet; suppos. part. *noh quoshodtuk*, he who predicts. See promise.

**pregnant**, *wompequau*, *wompequau*, she is pregnant; adj. *wompequie* (*wompequu*, C.), pregnant, with child; vbl. n. *wompequauonk*, -*ruauak*, conception, pregnancy. See conceive.

**prepare**, *nanashwéttanau*, he prepares (it), makes it ready; v. i. *nanashwu*, he prepares, makes ready; *nanashwísh*, prepare thyself; v. t. an. and inan. *nanashwéttanau*, he prepares (it) for (him);

**prepare**—continued.

*nunumunushwéttanau arietuumk*, I prepare him a habitation, Ezek. 7, 14. *quoshuawéttanu*, *quoshuarettanu*, he makes (it) ready beforehand, he prepares (it); freq. *quogquashochtau*, *quagquaséttanu*, *quaqquashochtau*, he prepares (it); *quay-quashochtaumok unamay*, prepare ye his way; an. *quoshawécheau*, he prepares (him), makes him ready. See ready, prepouse, *uhquáru*, *uhquic wolutquah*.

**presently**, *teanuk*, immediately, quickly (*teánu*, R. W.).

**prevail over**, *omskauuu*, he prevails over (him), he puts (him) to flight; suffix *wut-omskaun-oh*, he puts him to flight; v. i. act. *omskásu*, he prevails, is the conqueror. See conquer.

**prey**, *tóhquinnumónk* (vbl. n. from *tóhquuu*, he seizes, lays violent hold on), **price**, *baadtchtemunk*, payment (vbl. n. from *baadtchtau*, he makes payment).

**prick**, *koniitgeqon* (*koniitthiquon*, C.), he pricks (it); *konuksheau*, it pricks or pierces; suppos. *kanukkashuuk*, *kanukkashuuk*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. causat. *kónukkéhtahuhau*, he causes (it) to prick or pierce (him), he pierces (him) with (it); *ukkónukkéhtahuhoh ukquunnúhtagk*, he pierced him with his spear.

**priest**, *pauwan* (a wizard, witch, magician, etc., in Eliot's translation), pl. *pauwauug* (*pauénáu*, a priest; pl. *pauwauoy*, R. W. "These priests they (the Indians of Cayenne) call *peonyos*; we call them sorcerers."—De Vries, Voy. to Guiana). Roger Williams gives *tuápuorar*, 'a wise speaker'; pl. *tuapowauug*, 'their wise men and old men (of which number their priests are also) . . . they make solemn speeches and orations or lectures to them concerning their religion, peace or war', etc. (p. 112). For *kekhleporwug*, chief priests (?).

**prisoner**, *kupshagkinua*, he puts (him) in prison; suffix *ukkupshagkinuh*, he puts him in prison; pass. *kupshagkinua*, he is in prison, and *kupshagkinua*, he is a prisoner; suppos. part. *noh kolshagkinuk*, he who is in prison, one imprisoned; *ney kolshagkinutchey*, they who are in prison, and *kolshagkinua*-

**prisoner**—continued.

*utcheq*, prisoners; vbl. n. pass., *kohshag-kiaanuunk*, imprisonment (being imprisoned); vbl. n. act. intrans., *kohshag-kineausuunk*, imprisonment (being prisoner). From *kappogki*, it is closed, thick, impenetrable, with 'sh' of forced or violent action, i. e. he is forcibly shut up.

**proceed**, *wudchen*, *wutchea*, *wutchiyen*, he proceeds from, i. e. originates in or is caused by; inan. pl. *nish wutchiyen-ash Godut*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *noh wajhit*, *noh wadchit*, he who proceeds from (*noh wajhet militanrossisil*, he that is 'born of a woman', Gal. 4, 4). See from. *ontsen*, he proceeds from, is the offspring of; *watne ontsen*, he is 'without descent', Heb. 7, 3; *nutonsem kah nom Godut*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wut-onseonk*, (his) descent or lineage. *ohhontsue*, he proceeds or moves onward from one thing to another; *ohhontsög wutch machuk en machukut*, they proceed from evil to evil. Cf. *ontappa* (*ontappu*), he is removed (*unt-antsüp*, I move, C.); *outhamun*, it is put out (as fire or a candle), it is extinguished; *ontattan*, he moves (it); *ontashan*, he moves (him); *öntomuk*, the matrix. *kutchitlóushau*, he proceeds onward, goes forward. See begin; come from; go; move.

**procure** (?), *nut-ahchuechleom*, I procure; *nut-ahchoorehleomun*, we procure, C. Cf. *adehaeu*, he hunts (*nutahchyn*, I hunt, C.)

**produce**, *wutcheken*, *wutchegeu*, it produces, bears, yields, brings forth (inan. obj.); *wutchegeu meechum*, it bore fruit. *dtannegen*, *dtannegen*, *tannegen*, it brings forth or produces (as the earth plants, or a tree fruits); *wutchegeu sonkuk onk dtannegen meechum*, the blade sprung up and brought forth fruit, Matt. 13, 26; *no pish tannegen . . . mehtugquash*, there shall grow . . . trees, Eze. 47, 12; imperat. *dtannekj okhe moskht*, let the earth bring forth grass, Gen. 1, 11. *ummechumünna*, it produces fruit; *ummu-ummechumünna*, it produces good fruit; *matt-ummechumünna*, it produces bad fruit, Matt. 7, 18.

**profit**, *teng nochiim*, what am I profited?; *oichiin*, it profits, it is profitable. From *watchea*, it comes from (*wanie teg wutchieu*, it profiteth nothing, Job 31, 9, i. e. nothing comes from it). Cf. *atcheun*, he made from (it), Gen. 2, 22. *aneham*, he gains (it); suppos. part. inan. *aneuhhamuk*, that which is gained, profit; pl. *nish aneuhhamugish*, things gained, profits; vbl. n. *aneuhmaauonk*, gaining, profiting, profit.

**progress**. See come from; go; proceed. **promise**, *quóshau*, *quóshoau*, he promises (*kone quóshoráumwax*, you promise well, C.); an. *quóshomai*, suffix *ukquóshau-moh*, he promises him; *kukquóshom*, thou promises (it); vbl. n. *quóshomtonk*, *quóshoráumwáonk*, a promising, promise; *quóshodtonk*, promising something, the subject of a promise, the matter or thing promised. From *quoshé*, (it is) beforehand, in advance or anticipation. So *quoshé naum*, he foresees (it).

**pronounce**, *matu mussampue mussohhamun*, he does not pronounce it right, Judg. 12, 6. *sampuehquatumunut*, to pronounce right; *wuttinnohquatumooonkánna*, their manner of pronouncing, C.

**proper** (?), *ne ünul*, that is proper or right; *uenah* or *sampui*, right, C.; but lit. *ne umi*, that which is so or such as.

**property**. See goods.

**prostitute**. See fornication; harlot.

**prostrate one's self**, *püneu*, he falls prostrate. See fall.

**protuberance**. See swell.

**proud**, *pehtudnumau*, he is proud; suppos. *noh pehtuanumawit*, he who is proud; vbl. n. *pehtudnumaonk*, pride. See haughty.

**prove**. See try.

**provoke**, *mäsqueheau*, *mäsqheau*; freq. and intens. *mamasqheau*, he provokes (him) to anger, causes him to be angry (*numa-mäsmäsquch*, I provoke); *mamasqehütönat*, to provoke, C.); suffix *ummaumäospheouh*, they provoked him. Caus. from *musquanumau*, he is angry with (him)?.

**pudendum virile**, *ukkosue pompuhchaei-yeum*; *ukkósuonk*.

**pull**. See pluck.

**punish**, *samatähwhau*: freq. and intens. *sassamatähchau*, he punishes or chastises (him); *nussassamatoh*, I pun-

**punish**—continued.

ish him (*nussohsamātōh*, I chastise; *nus-sasamitahhōum*, I punish, C.); vbl. n. pass. *sasamatālhēuttleonk*, punishment received, chastisement, being punished; n. agent. *sasamatuhhuwan*, one who punishes or inflicts punishment.

**pure**, *pohki*, *pahke* (it is) clear, open, pure; an. act. *pahkesu*, he is pure. See clear.

**purify**, *pahkhēau*, he purifies (him), makes him pure; *pahketeau*, he purifies (it) [caus. from *pahke*].

**purple**, *sicki*, black, R. W.; Peq. 'suggyo, dark or black, Stiles; but the *suckai-hock*, 'black money' was in fact 'black inclining to blue', R. W. ('of a violet colour', Morton, N. E. Canaan), made from the purple margin of Venus mercenaria, the round clam.

**purpose**, *kesontam*, *kesuntam*, he purposes, intends; *nukkesontam*, I purpose; vbl. n.

**purpose**—continued.

*kesantamōonk*, purpose. *unnantam*, he intends, thinks, purposes, wills. See think. *pakodtantam*, he purposes (resolves, determines); vbl. n. *pakodtantanuonk*, purpose, determination.

**pursue**. See follow.

**put**. See place (v.).

**put away**. See cast away.

**put forth**, *sohawinum wnnutcheq*, he put forth his hand; an. *sohhawinau*, he puts (him) forth, thrusts (him) out (*kussarwhoki*, do you put me out of doors? *turhitch*, *kussarwhokiéau*, why do you put me out? R. W.). *sonkehteau*, it puts forth, springs out, as buds or leaves from a plant.

**put into**, *petau*, he puts (it) in or into; suppos. inan. *petunk* (when it is put into), a bag.

**put to flight**. See prevail over.

## Q

**quahaug**. See clam.

**quail**, Peq. *panishooms*, meadow quails (meadow larks), Stiles. See partridge.

**quarrel**, *mekonau*, he quarrels with (him); recipr. *mekónitnuog*, they strive together, they quarrel; suppos. part. *noh mekonout*, he who strives or quarrels (*mecúitea*, a fighter; *wepé kuméné-cautch*, you are a quarreler, R. W.). See fight. *míksisáluwe*, a quarrelsome fellow, R. W.

**queen**, *sonkisq*, *sonksq* (*saunks*, R. W.), *kehche sonksq*, *kehchissunkisq*. See mistress.

**quench**, *ontham nastau*, he quenches, extinguishes, puts out the fire; *ontham-un*, it is quenched, extinguished. Cf. *nastau ihtea*, the fire goes out, Prov. 26, 20. See extinguish. *áhtappadtauwanəw*, it is quenched, extinguished; pass. part. neg. *matta woh áhtoppattauónuk*, (the fire) shall not be quenched, Mark 9,

**quench**—continued.

46, 48; *nastau matta uhtapattoón*, the fire is not quenched, v. 44 (*tahippad-tauünat*, to quench; *nuttahtáppödtou*, I quench, C.; cf. *tahippadtou nenan*, he cools my tongue, Luke 16, 24).

**question**, *nataotomanau*, he questions (him), asks him a question; *nataotumuhkuu*, he continues to question, makes inquiries [*k* progressive]; vbl. n. *nataotumuhraonk*, a question (*nataotumurchteonk*, C.). See ask.

**quickly**, *teánuk*. See immediately; presently.

**quiet**, *cheqinappu*, he is silent, he is still (*nut cheqännap*, I am silent, C.). *mat-nunappu*, he is quiet, gentle, patient, still, etc. See silent; slow.

**quiver**, *petau*; *kuppetau*, thy quiver; *np-petauwonut*, in his quiver. From *petau*, he puts it into; cf. *petunk*, a bag.

## R

- rabbit**, Peq. *tupsais*, Stiles. See coney.
- raccoon**, *aúsp* (*ausapp*, Wood), pl. *pánuog* (for *pauog*?), R. W.; *mohé-wonuk*, a raccoon-skin coat, ibid.
- rage**, *nun-nishquet*, I rage, C. Cf. *nash-qutlin*, *nashquit*, a tempest, violent storm.
- rain**, *sokanum* (*sókenum*, *anuknat*, R. W.; *sokñum*, C.; *omníquat*, raining, ibid. Peq. *sogheatum*, Stiles; Abn. *sgheráum*; Del. *soklaua*, Hkw.); *mugkinum*, much rain; *mishkum*, a great rain (*nogkasse sokñum*, a shower of rain, C.); *niskennon*, *nishkenon*, vapor, fog, mist (*saken-ðani*, it rains, C.); *sun sokñon?* does it rain? (ibid.). Lit. *sokanum*, *sokenon*, impers. verb, it rains, it pours out (act. *sokenum*, he pours (it) out); *sokanum natau*, he rained fire, Gen. 19, 24; *nus-sokum . . . musskon*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokennak*, rain; *nishkennak*, 'small rain'; mist, Deut. 32, 2.
- rainbow**, *ukpanayquon*, Rev. 4, 4; 10, 1.
- raise**, *waupenum*, *waupinum*, he raises (it) up, he lifts (it) up; suppos. *waipi-nuk wamutcheg*, when he raised up his hand; an. *waupenum*, he raises (him), lifts (him) up [from *wadben*, *wadpu*, it rises, goes up]. *tahshinum*, he raises (it), lifts (it) up; *tahshinush kenutcheg*, lift up thy hand; suppos. *tahshinuk*, when he raises (it) up; an. *tahshinum*, he raises or lifts (him) up, and pass. he is raised or lifted up; *untahshin*, I lift up myself; *tahshin kuhlog*, lift up thyself; suppos. *tahshinuot*, lifting or raising (him) up; pass. part. suppos. *tahshinumuk*, when lifted up. The radical or primitive form *tahsheu*, *tahshe*, he lifts np, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. *omahkinan*, he raises (him) up, causes (him) to rise. See rise.
- ransom**, *manohau*, he redeems or ransoms (it); *manohuk ohtenk*, if he redeem the field, Lev. 27, 19 (*cumman-hamin?* have you bought it? *cumman-hamoish*, I will buy it of you, R. W.); an. *manowhau*, he ransoms(him); suffix
- ransom**—continued.
- uu-manowhauh*, he ransoms him; vbl. n. *manowhámk*, a ransom. Cf. *wnunawhan*, he values(him), fixes a value on (him); *wnuwawin*, he makes an agreement with, he covenants with.
- rap**, *chuchchaukputtahham*, he raps or knocks (at the door), Rev. 3, 20 (*unt-chuchchaukputtahham*, I knock, C.).
- rather**, *taogku*, 'rather, unfinished', El. Gr. 21.
- rattlesnake**, *sesek*, R. W. (*sesékq*, *sesékg*, 'adder', 'viper', El.; pl. *sesequáog*).
- raven**. See crow.
- raw**, *aské* (*asken*), (it is) raw, not ready for use, immature (*askin*, R. W., *askin*, C., it is raw; Abn. *skisi*, crument, étant cru, non cuit, Rastes); related to *ashy*, *asp*, *asquum*, not yet, before; *wuske*, new, young; *askeld*, grasse; *askusque*, green). *askeyaus* [*ask-e-wryaus*], raw flesh; *ashkchhaminean*, he eats it raw. Cf. Ex. 12, 9. *-osketannuk*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.; *manosketánuk*, cucumbers, 'or a raw thing', etc., C. See squash.
- read**, *ogkétum*, he reads, i. e. he counts (the letters); suppos. *noh ogketog*, he who reads (*nutlogkétum*, I read); *sun woh kuttoogkétum*, can you read? C.).
- ready**, *quoshappu*, he is ready [*quoshawappu*]; *quoshodean*, it is ready [*quoshawohean*]; *quoshinum*, he makes (it) ready, prepares (it); caus. an. *quoshawihewa*, and freq. *quququashawehewa*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quoswhtam*, *quiquoswhtam*, he makes (it) ready. *manushureu*, he makes ready, prepares; *manushinum*, he makes (it) ready. See prepare; wait.
- reason**, *nuuomai*, *emomai* (*nuuomumai*, *emomayenauk*, C.); *nuuomayen*, reasonable, ibid.), a reason.
- rebellion**, *chechetamauonk* (*chekrumé*, rebellious, C.).
- receive**, *attumnumum*, *attamnumum*, he receives (it); suppos. part. inan. *attumnumumok*; *ahquompi ne ahnt attumnumum*, 'time for receiving', 2 K. 5, 26.

**recompense, repay, onkquattantam, onkquattantam,** he recompenses or rewards (it); an. *onkquatbat, onkquatteut*, he recompenses, rewards (him), he pays (him) wages or hire; *kutonkquatoush*, I will give you hire; *kappapasku onkquatoush*, I will render to you double (*kuttaneckquittaunsh*, I will pay you, R. W.); vbl. n. *onquatauk* (*onquat-ouk*, C.), a recompense, a reward, wages.

**recover** (from sickness), *kēteam* (he revives, is made to live), he recovers; *sun roh nuk-keteau?* (*pitch u'kēteam?* R. W.), shall I recover? *asq kongketeau?* is he (yet) well? *asq keteau*, he is well, Gen. 29, 6 (*nickētem*, I am recovered; *kongketeāug*, they are well, R. W.). See live; well.

**red, usqūi, mishque, usqūi**, (it is) red; suppos. *usqūyug*, *usqūyug*, *mishquug*, when it is red (*usqūi*, R. W.; *mishque*, C.; Peq.-mesh' piou, Stiles). From a sans. form, *u'squāhēu*, it *isakes* red, comes the verbal noun *usqūyheouk*, *m'squēheouk*, blood.

**refrain, ahqueteau** (*ahquetchou*, C.), he refrains, leaves off, desists. See do not (*ahque*).

**refuge, usphorāonk, ushpħorāonk, spūħ-horāonk**, etc., a refuge (vbl. n. from *uspħħawawin*, he flies to for refuge); adj. *uspħħhaorāe ayeonk*, a place of refuge. See fly (v.).

**refuse, sekem, sekeneum**, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.

**reins, mūttanunussog** (pl.), the kidneys, the reins. See kidneys.

**rejoice, n̄ikontam**, he is pleased, he rejoices. See glad. *muskovantam, muskanuntam* (*miskovantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *muskōau*, he boasts; vbl. n. *miskōaonk*, boasting); *muskonantash*, rejoice thou; *wekontamak kah aħče muskonantamak*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.

**relation.** See cousin; kinsman; uncle. **release, onpēneau, onpiñeau**, he releases (him), loosens (him). See loose.

**remain, appu**, he remains or rests in a place. See sit. *sequuuu, sequaneuu*, he

remain—continued.

remains, he is left. *sequuum*, he leaves remaining; *sequumum sequittiuonk*, he leaves a remnant; *seguttahwau, ashquah-tahwau*, *segutteau*, he remains (is a remainder or remnant) of; suppos. part. pl. *ueg seguttahwut cheg, ashquah-tahwut cheg*, they who remain, they who are left (others being gone); *ue segatteūuuk*, that which remains, the remnant or remainder. See left. *nussequnuuu, nussequnuu[nusso-sequnuuu]*, he remains alone; *nuwbeuuussequuit*, I only remain, 1 K. 18, 22.

**remember, mehquntam**, he remembers; *mehquntash*, remember thou; vbl. n. *mehquntamāonk*, remembrance of man. objects; an. *mehqūnūuau*, he remembers (him); suffix *kummehqūnūuawush*, I remember thee; *nunmequnūuuh*, remember thou me (*mehqūnūuuh*, C.; *mequnūuamūnea*, R. W.; *kummequdwunūu?* do you remember me? ibid.); vbl. n. *mehqadūuudouk*, remembrance of persons, a memorial.

**remnant.** See remain.

**removed, ondappa**, he is moved (from his former place to one where he now remains); *ontotheau*, it is moved; *ondath-tou*, he removes (it) from its place. See move.

**rend.** See tear.

**repair, onchteau, oncheteau**, he mends, repairs (it); *oncheteauuud nek*, to repair his house; suppos. part. *uoh oncheteuk*, he who repairs or mends; vbl. n. *onchētāonk*, a repairing. In the title of Rawson's revision of Eliot's translation of The Sincere Convert, *oncheteauu* is used for corrected or revised.

**repay.** See recompense.

**repeatedly.** *nompe*, again, after a numeral, serves to express repetition, as *nishwult nompe*, three times, i. e. to the third time; so *meħelkit nompe*, oftentimes. The primary meaning of *nompu* appears to be he repeats, it repeats: *uoh nompegit ne teg* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondly, it means he is in the place of, substituted for: *sun neu nuuonmpin God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

**repent**, *ainskoiāntam*, he repents; *untaius-koiāntam*, I repent; *aiuskoiāntash*, repent thou, El. and C.

**reply**, *nampoaham*, he answers, he replies; an. *nampaahamau*, he replies to (him) (*nunnamapōham*, I answer, C.); suffix *wun-nampoaham-uu-oh*, he replied to him.

**reprove**, *auuskontau*, he reproves(it); an. *auuskonau*, he reproves(him), he chides (him); vbl. n. *auuskontouunk*, reproof, correction; *auuskonuunk*, *anshkōmuuwa-unk*, reproving, reproof administered; n. agent *auuskonauuu*, *anshkōmuuau-in*, a reprover, one who gives reproof.

**request**, *wehquētum*, he requests (it); vbl. n. *wehquētumawonk* (asking for), a request, a supplication. See ask for.

**rescue**, *tamheau*, he rescues (him). See deliver.

**resemblance**, *ogquenauunk*, *agquenauunk*; an. *ogquenauunkquusu*, he is made like to; vbl. n. *ogquenauunkquusuonk* (the making a resemblance or likeness), a similitude, a parable.

**rest**, *anwōhsin*, he rests, takes his rest (*unttanūwossumureh nukhog*, I ease myself, C.); *anwōhsinak*, rest ye; vbl. n. *anwōhsinouunk*, a resting, rest. See remain; sit.

**restore**, *nompenum*, he restores (it), renders it back [*nompu*, it is in the place of].

**return**, *qushkēu*, he goes back, he returns, turns back; *nukqushkem*, I turn back (*nukquishkeem*, I return, C.); vbl. n. *qushkeonk*, a turning back, return (Cree *kēr-nyoo*, he returns, Howse 81). *nippittakinnamun*, I must go back; *pittākish*, go (thou) back; *pittāketuck*, let us go back, R. W.

**revenge**, *anastau*, he revenges, takes revenge (*nuttanōtome*, I revenge, C.); *kut-tunnōtaus*, I will revenge you, R. W.); an. *anastauan*, he takes vengeance on (him); vbl. n. *anastaonk* (*anuotaonk*, C.), revenge.

**revive**. See recover.

**reward**. See recompense.

**rib**, *muhpeteog*, *muhpeteag*, a rib (*peteāgon*, R. W.; *muhpeteak*, C.); *wuhpeteog*, his rib; pl. *wuhpeteagash*, *uhpeteagash*, his ribs. See side.

**rich**, *wēnauwetu*, (he is) rich (*wēnauwetu*, C.); "a *Winnaytue*, that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Canaan, hook 1, xix); vbl. n. *wēnauwetuunk*, riches, wealth. Cf. *winnetu*, (he is) good, excellent; *wunnetuunk*, goodness; *wēnauwetu*, for *wunne-wetu*, well housed (?).

**riddle**, *wpwōdāonk* (*wpwōdāonk*, a proverb, C.). *siogkāwauonk*, a riddle, a proverb, from *siogke*, it is hard or difficult. **ride**, i. e. be borne or carried. See bear (v.); horse.

**right** (rectus), *sampwi*, (it is) straight, right, just (*saūmpī*, R. W.; *sampwi*, C.); *ayimak sampwi mayash*, make straight the paths; *sampweeyu ephah*, 'a just ephah', Ezek. 45, 11; act. an. *sampwesu*, (he is) straight, upright, right-doing [*sampwe-ussu*]; vbl. n. *sampweus-seonk*, right doing, uprightness, righteousness; n. agent. *sampweus-séan-in*, a right doer, one who acts justly or uprightly; caus. inan. *sampwehdeau*, he makes (it) straight or right; caus. an. *sampwehheau*, he makes (him) right, causes (him) to be just or right, justifies him; suppos. *noh sampwehheont*, he who makes right or justifies; *noh sampwehhit*, he who is justified; vbl. n. pass. *sampwehhituunk*, the being made right, justification; caus. act. an. *sampweussechheau*, he causes (him) to do right, makes him righteous; *sampweog-quannau*, he accounts (him) right or just, i. e. he justifies (him), from *og-quann*, he counts or reckons.

**right hand**, *wuttinnohkón*, (his) right hand; *nuttiunohkáu*, my right hand (*yō mtiúnock*, to the right, R. W.); *kuttin-nohkón pish nukkogbúnuk*, (freq.) 'thy right hand shall hold me', Ps. 139, 10; *vruch muttinnohkóuneiyew*, from the right side of (it), 2 Chr. 23, 10. From *kóunum*, he carries; *noh kóunuk*, he who carries; *ne kóunak*, that which carries (but *kóu* belongs to an earlier intransitive form of this verb).

**ring**, *pehtehennutchap*, *petehennitchap*, pl. +eash. From *petau*, *pehtau*, (it is) put into, and *nutech*, hand. *wayebag*, *wohwayebag*, pl. +ish, rings. Cf. *woneau-shin*, it winds about. See bracelets.

**ripe**, *kesauahtcau* (*kesauahto*, C.), it is ripe (?); suppos. inan. *kesauahtug*, *kesauahtug*, when it is ripe; pl. *uishi negoune kesauahtugish*, those which are first ripe. *auuahtug* [suppos. inan. from *auuoh-teau?*], when it is ripe; *jigash negonne auuahtug*, when figs are first ripe, Nah. 3, 12. *aituhdag*; *negonne aituhdag wénominneash*, when first (was the season of) ripe grapes; *kesudéthaash*, ripe (grapes), Gen. 40, 10. *kákeninuwine meechum-muonk*, ripe fruit, Mic. 7, 1; *kákeninuwineash*, the first-ripe fruits, Num. 18, 3 (cf. *keneunuwineash*, first fruits, Lev. 2, 12, 14). *kepuumauonk kesukui*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *uuan-nuonk*, the harvest is ripe, Joel 3, 13; cf. *nánnourea*, harvest time, R. W., from *nuuáeu*, it is dry (?).

**rise**, *wáipen*, *wáben*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *waupemo*, it rises; *uippaash wapímoash*, the waters rise up (*uawábeem*, I rise, C.). *omohku*, he rises, gets up (*uuttomuhkem*, I arise, C.); suppos. *noh omohki nomopode*, he who rises early; inan. subj. *omohkem*, it arose. *neepau*, he rises to an erect position, stands up. See stand.

**rising sun**. See sunrise.

**river**, *sép*, *sep*, *seip*, *sepu*, pl. *sepuash* [*se-pen*, it is long, extended] (*sép*, R. W.; Peq. *sepe*, *sehe*, Stiles); *ut sepunt*, at, to, or by the river; *nashauve sepwchtu*, in the midst of the rivers; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. *tukko*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*sép*). Its primary signification nearly corresponds to the Latin fluctuans, rising in waves, and the pl., *tukkoag*, is used by Eliot for waves. The radical verb *tukko* may be translated by fluctuat, it flows in waves (so Rasles has *tegs*, pl. *teg&ak*, flat, for the Abnaki). Heckewelder says that the Del. *hit-tuck*, "when placed at the end of a word and used as a compound", means "a rapid stream", as in *Lenapewihit-tuck*, the river of the Lenape (Delaware river), and *Mohicannit-tuck*, river of the Mohicans (Hudson river), Hist. Ac-

river—continued.

count 33. *uóahruk*, *uóóhtuk* [*nóeu-tuk*], in the middle of the river; *ut kishktuk*, at the bank of [*kishkv*, by the side of] the river; *kehctihtukqu* [*kehct-tukut*], to the great river.

**roar**, *chequittuwrog*, they roar (as lions), Jer. 51, 38. *onquontowau*, *orquontowau*, he roars (as a wild beast). *omox*, he howls or yells (as a beast).

**roast**. See bake.

**rob**, *mukkäkinau*, he robs, spoils, plunder; *ahque mukkäkin*, do not rob (them); suppos. *noh mukkäkinonout*, one who robs; pl. *neg mukkäkinoncheg*, *maggokiowucheg*, they who rob, 'spoilers'; n. agent. *mukkäkinuwineu-in*, a robber (suppos. *mukkäkinuwineuuit*, if he rob', i. e. if he be a robber, Ind. Laws, xvi.). From *mukkukki*, he is bare, stripped bare; cf. *mukkaoye*, strip yourselves, Is. 32, 11. *chekcheun*, he uses force to (him), he compels (him) by violence (freq. impers. *chechegualtin*, there is robbery committed; an. *aquie chechegunuwash*, do not rob me; *chechegunuwachick* (*neg chechekunuwacheg*), robbers, R. W.); *neg chechekqunukquen* *pish chechekuaag*, 'they that prey upon will I give for a prey' (they shall be preyed upon or despoiled), Jer. 30, 16. From *chék*, by force, violently; cf. *chichéyin*, a hatchet, R. W.

**robin**, Peq. *quequiquitch*, Stiles.

**rock**. See stone.

**rod**, *pogkomunk*, a rod, a stick [suppos. inan. from *pogguhham*, *pogham*, he beats or threshes(?); cf. *pockhómmin*, to thresh or beat out corn, R. W.]

**roll**, *unnequauum*, he rolls (it), moves (it) by rolling: *unnequauumak mogke qassukquash*, roll ye great stones. *tatuppequauum*, he rolls (it); pass. part. *tatuppequauuak* (that which is rolled), a wagon or cart. *ompochéuat*, to roll, C. **room**, *tauhapímin*, there is room enough, R. W. [*tápi*, *taipi*, there is enough]. *mohchoi week*, is there room in the house? Gen. 24, 23 [*mohchiyeu*, it is empty].

**root**, *wadehábuk*, *wutchaubuk* [*wutch-appu*] (*wutchappéhk* or *wottapp*, C.; *wattáp*, R. W.). In composition *-adchábuk*, *-adchaubuk*: *unadehábukaog*, they take

**root**—continued.

root, Is. 37, 31, —*yowadchahukooog*, Jer. 12, 3; *pish uakkooitahchahpähkoonoog*, I will pluck them up by the roots, 2 Chr. 7, 20; *kodohchahabkhoom*, he roots (it) up, *watchuhquuu* (and *watchonquuu*) *matugput*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*watchimput*, to the bottom]. **rotten**, *anit* (when it is corrupted, 'it is putrefied', R. W.); adj. *anittue*, corrupt, rotten. See corrupt.

**rough**, *káshki*, *kushke*, (it is) rough; *kushke hogkaouk*, a rough garment (*koshkeyéne*, 'roughly (a coat not soft)', C.).

**round**, *petukqui*, *petuhki*, *puttukqui*, El. and C.

**round about**. See around.

**row** (n.), *pumohtauish* (pl.), inanimate objects in a row or rows; an. *pumikkoanpoog*, (they stand in) a row. See walk.

**row** (v.). See paddle (v.).

**rub**, *unukquinum-ūnat*, to rub, C.

**rule** (n.), *kukkehheg*, pl. +ash, a rule, rules, C. [*kukkuhheg*, a bound, a limit; *kukham*, he marks (it) out].

**rule** (v.), *uanaaum*, he rules or governs. See govern.

**ruler**, *nanaiunwáén*, *nauuwunuwaén*, *ananaúán*, a ruler or governor; *neg nanaónoucheg*, *nauawauonoucheg*, they who rule (*nanauwucheg*, magistrates, rulers, Ind. Laws). *ataúskawew*, lord or ruler, R. W.; pl. *ataúskawauog*. See master; sachem.

**rump**, *wadtan*, *wadtan*.

**run**, *quoggyaru*, he runs; *quoguish* (*qua-quish*, R. W.); *Peq. koquish*, Stiles), run thou; *quogguetü*, let me run (*ang-quogguem*, I run, C.); adj. or adv. *quogguere* (*quogguéne*, C.), running. *ussishau*, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary signification is to make violent exertion, from *ussu*, he acts, with 'sh of violent or rapid motion: *ná ussishash*, *nd ushash*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *nahó-sukque ussishaog*, 'they run to and fro', Joe 2, 9; *ussishau* (*ussuu-ussishau\**), he runs alone or by himself; *moushauog* (*mocu-ussishau\**), they run together; *negonshau* (*negmne-ussishau\**), he runs first or in advance; n. agent, *negonshuén-in*, a leader. These two verbs, *quoggyaru* and *ussishau*, distinguish the action from the act of running. The former denotes merely the mode of locomotion or the physical action; the latter, the action as means to an end or a voluntary act as referred to the animate actor or agent.

\* [NOTE.—" Perhaps these compounds may be properly referred to *au*, he goes to, with 'sh of swift or violent motion prefixed: *ussuu-esh-au*, etc."]

**run** (as water). See flow.

**rushes**. See flags.

## S

**sachem**, *sagamore*, *sáchim*, a king; pl. —*auog*, R. W.; *sachimítoock*, a king-dom, ibid.: Narr. *saunchem*, Stiles; Peq. *sínjum*, Stiles; Del. *sakiman*, he is a chief, Hkw. Related to *sohkou*, he has the mastery; *sohkuu*, *sonkghau*, he prevails over or has the mastery of (them); or to *sagkompanau*, he leads (them); n. agent. *sugkompaguauen*, a leader. Cf. *sonksqua*, a queen. *sohkomau* and *sonkghau* are easily corrupted to *sagamore* and to *saunchem*.

**sacrifice**, *séphausi*, he offers sacrifice; *sephausinen*, he sacrifices (it);

**sacrifice**—continued.

*séphansauau*, he sacrifices (him) to; *séphamanau*, he sacrifices (it) to; n. agent. *sephansuen*, one who sacrifices, a priest. See offer.

**safe**, *nanowigeue*, in safety [*nanéen*, he is safe?]; (*nánaunwíjeuc*, safely, C.); cf. *nanauantamöe*, careful, C.; *nanaaum*, he oversees, keeps, rules over, etc. *pápanue*, safely (?), Prov. 31, 11 (*papáne*, wholesome, C.). *pushqu*, safely, Acts 27, 44.

**sail** (n.), *sepághunk* (*sepakhunk*, C.); *sépakehig*, R. W.), a sail; suppos. part. inan.

**sail** (n.)—continued.

from *sepayham*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepak*, when it is spread out or extended (*sepaghemmalita*, let us sail, R. W.; *seppahamānat*, to sail, C.).

**sail** (v.), *pummoħham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent. pl. *pummoħhamwaenug*, mariners, Jonah 1, 5, those who go on the sea [*pummoħam*].

**salmon**, *mishquammalquock* (pl.), red-fish, salmon, R. W. [*misiqū*, red; *am-mauqy*]; Abn. *mesk̄imc̄y*, pl. +*ak*, Rasles.

**salt**. The English word is transferred by Eliot, the Indians not having then learned the use of salt. In a single instance ‘salt water’ (James 3, 12) is rendered *śippog*, i. e. sour water [*śe-pog*].

**same**, *nan*; inan. *nenu*, *ne man*, that same; pl. *ne nenuash*; an. *noh nan*, the same (person); *neane*, so, in the same manner as (*nenu*, *niñi*, *nout nē*, the same; *mat udnaw*, not the same, C.). See as; like; such.

**samp**. See soft.

**sand**, *migunt*, *wigont*, sand, a sandy place; *negontu*, in the sand.

**sassafras tree**, *sasañuckpánuick*, R. W.

**satisfy**, *tápi*, *taipi*, there is sufficient, enough; *tapantau*, *tapantanu* [*tápi-antau*], he is satisfied, is satisfied with (it); *tapehtau*, he satisfies (him) with (it); *tapheauuu*, he satisfies (him), makes (him) satisfied; suppos. *noh tapheant*, he who satisfies; *tapneau*, he is satisfied with (him). See accept; comfort; enough. *tapepu*, he is satisfied with food, he eats enough. See eat.

**saucy**, *aiuskeyeuē*, saucily, C.; *mat quittāmmos*, (he is) saucy, ibid. (?)

**save**, *tomheau*, he saves (him); *tom-wretheau*, he saves, rescues, or delivers (it) [caus. an. and inan. from *tomēu*, he saves himself, escapes]. See deliver. *wadchanau*, he keeps (it) safe, he saves (it); an. *wadchanu*, he keeps or saves (him), pass. he is saved; n. agent. *wadchanuwaen-in*, one who saves, a savior.

**saw** (n.), *poksumkquonk*, *tussonkquonk*.

**say**, *wusin*, he says, he speaks; *nus-siu*, I say; *kussiu*, thou sayest; *nussim*, if I say, when I say; *uttoh asean*, whatever thou mayest say (*teugua kissim?* what do you say?; *aissimtu*, we say, C.); *nag us*, say thou to them, tell them; *nussip*, I said, I did say. See think. *wattinuh*, he says to him; *wattin*, I say to (him); suffix *kuttinsh*, I say to thee, I tell thee; *wattinuñh*, they said to him (*wattinuñw*, I said, C.); *teugua n'tún-nawen* or *n'téawem?* what shall I speak? R.W.). *nawau*, he says; *nawraoq*, they say; *nawash*, say thou; *nawagk*, say ye; *napti*, if he say; *nawop*, he did say; vbl. n. *nawauunk*, a saying. *nawau* introduces a quotation or has regard to the thing said (*nawau*, ‘Sibboleth’, Judg. 12, 6); *wusin* and *wattinuh* to the speaker or the person spoken to; he says, he says it to him. *unumau*, *unnunau*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *nawau* . . . *Iehorah toh ñukue*, *ne nussiu*, ‘he said . . . what the Lord saith to me that will I speak?’ (or tell), 1 K. 22, 14. See command; send; speak.

**scab**, *mukke*. Cf. *nuqquān*, a swelling; *mogki*, (it is) relatively great.

**scabbard**. See sheath.

**scales** (of a fish), *wuhhogkiash* (pl.); *ueg wuhhogkiitcheg*, those (fish) which have scales [*wuhhogki*, it covers the body or is covered, from *hog*, body; *hogkv*, it is clothed; cf. shell].

**scare**, *kus-siashkisashch*, thou scarest me (with dreams), Job 7, 14.

**scatter**, *señham*, he scatters (it); caus. an. *señachau*, he scatters (them); suffix *us-señachoh*, he scatters them; pass. *nug señachóoy*, they are scattered; caus. inan. *señchteau*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *señateamuk*, (when it is) scattered, sprinkled; an. progr. *señhkau*, he scatters (them) in flight or disperses them (*señhkōnat*, to scatter; *señhkānuot*, to sprinkle; *nusseráuhteam*, I sprinkle, I scatter, C.). *señwooy*, (they are) scattered (*sawhooy*, *señhásachick*, loose beads (wampum unstrung), R. W.; elsewhere collect. *seawan*, *sewan*, loose

**scatter**—continued.

beads). . . *nasueie*, *nasirayene* scattered [ne sáuhwau, or ne seahcu?].

**scold**, *auskoman*, he reproves (him); see reprove, *nunishquéwam*, I chide or scold; *nunishquet*, I rage, C.

**scornful**, *mamanibwantam*, he is scornful, a scorner [*mominanau*, he mocks (him)].

**scratch**, *uehnekinau*, he tears or scratches (an. obj.) as a wild beast; suffix *wun-* *uehnekin-uh*, he tears him (*uehnekinu-* *niñot*, to scratch; *nunegunum*, I tear, C.). *nukkitchkeem*, I scratch, C. (?).

**scum**, *pehtam*. See foam.

**scuppaug**, *nisheip*, pl. —*paüog*. See porgy.

**sea**, *keihtoh*, *kehtoh*, *keitoh* (*kithau* and *wechékum*, R. W.; Peq. *kikhonuohk*, Stiles; Del. *kitähican*, Hkw.); pl. *kehtahhanash*; *uóca* *kehtahhanid*, in the midst of the sea; *kiske kehtahhanit*, by the sea; *kechippam kehtahhanity*, on the seashore (= *uhquanupam*); *kehtah-hannupog*, the water of the sea [*keh-* *to*, it is very great, vast]. See chief, *páumoh*, *páumoh*, *paumoh*, a name of the sea which is not found except in compound words. It is probably derived from *pa*, the particle of indefinite, undirected, or variable motion or activity. From it are derived *puumohham*, he goes on the sea; *puumohhamutam*, a mariner; *woskechepam* (*wosketypam*, Is. 18, 2), the surface of the sea (cf. *wos-* *kech* *maonoi*, Gen. 1, 2); *uhquanupam*, the shore or border of the sea [*uhquie*, on the edge or margin of]; *kechippam*, *kechepam*, on the shore [*kutche-pam*, where the sea begins], John 21, 4; Gen. 22, 17; *puumpágusit*, 'the Sea God,' R. W.; *puumoh*, oil [*puumide*, of or from the sea]; *puumopsq*, *pumipsk*, a rock in the sea, a sunken rock, etc. *uechékum* (R. W.) was perhaps a name given by the Indians of the sea coast to the ocean as the great 'producer' (*wutchekeu*, it yields, produces) of their staple food, fish.

**search for**, *natinueham*, he seeks (it), searches for (it); *natinuehamok*, search ye for (it) (*natinuehas*, search thou; *taqua cunnatiue?* what do you look for?; *utauhuwananatinuehómmin*, I can

**search for**—continued.

not look or search, R. W.; *nun-natinueahetum*, I search, C.); an. *natinue-ahau*, he seeks for (him); vbl. n. *natinuehetaouk*, search (for inan. obj.). See look.

**season**. See time.

**seasonably**, *ottache*, *ahhuttaache* [*uttache*], in due season, seasonably; *ottacheyau*, there is a season, time, or opportunity.

**seasons**. There was no division of the Indian year exactly corresponding to our somewhat arbitrary assignment of the months to four seasons of equal length. A comparison of the several vocabularies gives the following arrangement as probably correct: Seed-time, *aukteetamitch*, spring, R. W. [imperat. of *aukteetámen*, R. W., *guttámenum*, *ohketeam*, El.: let him plant]. Early summer, *síquan*, spring, R. W. and C.; summer, El. Summer, *nípm* (*nepiunáe*, C.), El., C., and R. W.; *qua-* *quisquau*, R. W. Harvest time, *námnua* and *annoáunt*, R. W.; *ninnauwáct*, fall, C. [from *uadéu*, it is dry]. Fall of the leaf, *taquónek*, R. W. Winter, *pípon*, El.; *popón*, R. W.; *poponé*, C.

**seat**, *appnook*, vbl. n. from *appa*, he sits. See sit.

**seawan**. See scatter.

**second**, *nahohtóen* [next after, next in order, ne *hohtóen*] (*náhohtóen*, C.); *noh adtóbékit*, the second (son or daughter) in order of age, the next to the eldest or first born.

**secret**, *komen*, (it is) secret, private; *kéme*, *secreat* (*kenegéne*, secretly, C.); suppos. inan. *ne kenegenaouk*, *kenegunk*, that which is secret, a secret; *nish ke-meagish*, secret things.

**see**, *ndum*, he sees, he sees (it); *num-nam*, I see (*sun kénáum!* dost thou see? C.); suppos. *naik*, *nag*, when he saw; *nuumog*, if we see; *nuumóy*, if ye see; *naish*, see thou; *nuumak*, behold ye (*chah nuumak!* behold! C.); an. *ndum*, he sees (him) (*kunúnnui?* have you seen me?; *kun-nánnous*, I have seen you, R. W.); *uók*, see ye (him); vbl. n. *nuuméonk*, a seeing, sight.

**seed**, *wuskanem*, (its) seed; *wuskanem* mustard, a mustard seed; pl. *wuskan-*

**seed**—continued.

*nemineash*, *skannémunash*, seeds (seed corn, Gen. 47, 19, 23, 24). *weepammuwae wuskanneum*, semen virile.

**seek.** See look; search for.

**seethe.** See boil (v.); immerse.

**seize,** *tahquum*, he seizes, lays hold of (it); *tahquau*, he seizes (him); vbl. n. *tahquumébonk*, prey, that which is caught or seized. See catch; stay; take.

**seldom,** *chékéw*, C. (?).

**select.** See choose.

**self,** *hog*, body. See body; myself.

**sell,** *mago*, *magon* (he gives), he gives in exchange for money or other things (*nun-mag*, I sell; *máguat*, to give or sell, C.). See give. *kodtauwampasu*, *kodtauwompasu*, he sells or barters; *kodtauwompush*, sell thou (it); suppos. *noh kodtauwompasit*, he who sells; n. agent. *kodtauwompasen-in*, a seller (*cattataúanish*, I will buy this of you, R. W.). See buy; trade.

**send,** *annanau*, he sends (him), i. e. gives him an order, command, or message; prim. he commands (him), employs (him); *nut-ananau*, I send (him); *annanach*, send thou me; *kut-annanumwa*, I send you (*kut-annaush*, I will hire you, R. W.); *inan annootam*, he sends (it). See command; hire; messenger. *negontau*, he sends to (him); lit. he sends in advance or beforehand [*negonne*] (*nekonchúnat*, to send; *nun-kíñchúum*, I send, C.); cf. *negonshau*, he runs before or in advance; *negonshaen*, a leader.

**sentence, doom,** *pogkodchiman*, he sentences, condemns (him); suppos. *noh pakodchimit*, he who sentences. From *pakodcheu*, he finishes, makes an end of it. See condemn; judge.

**separate,** *chippi*, *cheppi*, it is separate or apart; *chippium*, he divides or separates (it); v. i. act. *chippachdusu*, he makes a division or separation. See divide.

**servant,** *wuttinum* (he serves), a servant (*wuttinumín*, *wuttinumínim*, a servant, C.); *wuttinnicem*, *wuttinneum*, my servant, i. e. one who belongs to me; *nuttinum*, my servant, i. e. one who serves me or does me service; *wuttineum*, constr. *wuttineumoh*, his servant,

**servant**—continued.

the servant of (him), who belongs to him; *wuttinum*, constr. *wuttinumoh*, his servant, the servant of (him), who serves him (*wuttinumoh*, his servant, C.); *ananáeu wuttinum*, a hired servant; n. collect. *wuttinumumueunk*, the servants, collectively, Ex. 21, 7; *wuttinumumueunk*, owned servants, collectively, Eph. 6, 5.

**serve,** *annanau* [pass. of *annanau*, he sends or commands or employs], he is employed, he is hired; n. agent. *annanach-in*, one who serves for hire. *naasvitau*, *naasrethau*, he obeys or serves, primarily, he follows (him); *naasvetash*, serve thou (him); *naasveetok*, obey, serve ye. See obey. *wuttinum*, he serves, he is a servant; *wuttinumánneat*, infin. to be a servant; v. i. act. progr. *wuttinumahkaus* (he continues to act a servant), he does service habitually (*wuttinumahkossinat*, to serve, C.); vbl. n. *wuttinumahkauonk*, (his) service, a serving (him); *wuttinumahkauawunk*, service performed, the doing of service. From *wuttinum*, (his) servant, he serves (him).

**set free.** See deliver; loose.

**seven,** *nedisuk tahshe* (*nésasuk*, C.; *enadu*, R. W.); Del. *nischoasch*, *nischasch*, IIkw.; Alg. *nissónassou*, *níshwassou*; Peq. *nez-záugnuk*, Stiles); an. *nesasuk tahsuog* (*enedítasüog*, R. W.), naho *nesasuk adtahshe*, seventeen (*piuek-nab* éndu, R. W.); Peq. *piugg-naubut shwansk*, Stiles). *nesasuk tahsinchag* + *skoldog* (an.), -*koltash* (inan.), seventy.

**sew,** *asequama*, *ushquam*, he sews; *asequum*, *ushquam*, he sews (it); *kut-ushquam*, thou sewest (it) up (*ushquani-nat monaq*, to sew one's clothes, C.); v. i. an. act. *usquontos*, he is sewing; pass. *usquosin*, it is sewed; *matla usquosin*, (it) was without seam, not sewed, John 19, 23. Cf. *usquout*, *sqontam*, a door.

**shad,** Abn. *magahaghí*, pl. -*gak*, 'bar'; *kettamég8*, pl. -*gsák*, 'gros', Rasles. Cf. *Sarahaghé*, a scale, 'écaille'.

**shadow,** *onkauohteau*, *onkauoht*, *onkauwoht*; *onkauohté mehtugquash*, shady trees [*onkhum*, it covers, and *ohtean*, it

**shadow**—continued.

is a covering or it is covered]. Cf. *onk-quequohhou*, a veil; *onkvheg*, a cover. **shake**, *nukkinum*, freq. *nunumkkinum*, he shakes (it), causes it to shake or tremble; inan. subj. *nukkemə*, *nunukkemə*, it shakes, it is shaken; derog. *nunukshean*, *nannukshean*, he shakes, trembles; vbl. n. *nununkháonk*, trembling. See tremble, *nununkhkona*, he shakes (him); *pish kewñemuhkónish*, I will 'shake you, C. *tattauánnum*, he shakes (it); *tattauánnum wuthogkoonk*, he shakes his garment; caus. inan. *tattauwhean*, *tattauwhean*, etc., he shakes (it), makes it shake; *tattauwohleash kuhhog*, shake thyself; *tattauwohleangk puppissi*, shake off the dust, Mark 6, 11 (= *papauohtea* *puppissi*, Matt. 10, 14; Luke 9, 5) (*tatlyganish*, shake this, R. W.).

**shall**, aux. *mow*. See must.

**shallop**, *wanwananandúuvck*; dimin. *wanwananownuckquse*, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."

**shallow**. See ford.

**shape**, *kukkenauwchean*, he shapes, fashions, forms (it); *kukkenauwchean*, he forms (him). Caus. an. and inan. from *kukkham*, he marks it out, or *kukkenauw*, placed in order; he causes (it or him) to be made in order or by rule. *nussa*, *numusu*, he is shaped or formed. See form.

**sharp**, *kénai*, *kéch*, (it is) sharp; suppos. *kenag*, (when it is) sharp, that which is sharp; *wussetuuk . . . kenag*, the haft . . . the blade (of a knife), Judg. 3, 22; *keuchquog* (*keenuchquog*, C.), a sharp knife; *kenompsk* (*kench-ompsk*), a sharp stone. See edge; point.

**sharpen**, *kehtadtan*, *kehtattan*, he sharpens; *kehtadtanómin*, it sharpens; pass. part. *kehtadtanuu*, (it is) sharpened (*kekodtanañut*, to whet or make sharp, C.).

**shave**, *mosum* (he smooths (it), makes (it) smooth), he cuts or shaves the hair; *mosum unnesunk*, he shaves off his hair; *mosuk*, when he shaves his head (*mosumut*, to shear, C.); an. *mosuau*

**shave**—continued.

*wuhhogkuh*, he shaves himself. From *mäsi*, it is smooth. *peeghumüuat*, to shave; *nuppeghum*, I shave; *sui wohkuppeghwihtrawuwa?* will you be shaved? C. *chequodtwyahean* [caus. an., *chequodtwihhean*], he shaves (him); *chequodwéhah*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *chequotwegaheg*, that which shaves, a razor, Is. 7, 20 (= *chequodtwöhöhöu*, Ezek. 5, 1; *chequadwechquog*, C.).

**she**. See he.

**sheath, scabbard**, *pechehquogkunk*, *pec-hequogirank*.

**shell** (?), *wuhhogki* [it covers; or is it causative, makes a covering? From *hogko*, it clothes, covers], a shell (*wuhhogke*, a shell, C.); pl. +ash, scales (of fish), *suckuhoek*, R. W. [*sieki-wuhhogki*, black shell]; *poquañhock* [*kuppagki-wuhhogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *meteåhock* [-*wuhhogki*], 'the periwinkle', R. W. (Pyrrula). *anna*, a shell, C.; *andwuck*, shells; *suckuanaúsek*, the black shells, R. W. (bivalves?).

**shield**, *ogquineg* [when it covers; suppos. inan. from *ogkor*, *hugko*, it covers, clothes, is worn on the person]. *muttukkit* (*muttingk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

**shin**, *mississíkoshk*, C.

**shine**, *wohsum*, he shines, emits light (*wepanz wohsum*, the sun shines, C.); *wohsunmäw*, *sohsanamou*, it shines; *wequai sohsunmäw*, the light shineth; suppos. inan. *wepananteg wohsunmäw*, a candle when it shineth; adj. and adv. *widhsnäde*, *sohsunuar*, shining, light-giving (*wohsunär*, C.); vbl. n. *wohsunmäonk*, *sohsunmäonk*, a shining forth, light emitted; *owohsumäonk wepananteg*, the light of a candle. *pumohsum*, it shines, emits light about it. *wohsittau*, it shines, is bright; *nastau wohsittau*, 'the fire is bright', Ezek. 1, 13. *wohsippohetea*, it shines, glitters, reflects light; adj. *wohsippohé*, *wásipohé*, bright, glittering, as a sword, Nah., 3, 3; a stone, I Chr. 29, 2, etc.; inan. caus. *wahsuppahatum*, he makes (it) shine, he furnishes or polishes (it).

**ship**, *kehtanoy, kehtanoy* (*kitóonuck*, R. W.); *dimin. kitóonukquese*, a little ship, *ibid.*). From *kehtoh-omu*, *kehtahhan*, he goes by sea; *kehtohhan-wag*, when he goes by sea(?). But see *shallop*. Is *kehte-ónauk* a great ‘carrying vessel’?

**shoe**, *mokus, mokis, mokkussin*; pl. *mokkussinash, moxinas* (*mocissinass* and *mokkussinchass*), shoes ‘made of their deerskin worn out’, R. W.; Peq. *múkkasons*, Indian shoes, Stiles); *nummokus*, his shoe; *kummokus*, thy shoe.

**shoot** (with a bow or gun), *pummu*, he shoots; freq. *pepmu*, he shoots often or repeatedly (*pepmóó*, ‘he is gone to fowl’, he is shooting, R. W.); *pummuog*, freq. *pepmummuog, pepmuawng*, they shoot; *pumash* (*pum*, R. W.), shoot thou; *pummaok* (*pummake*, R. W.), shoot ye; *noh pépméit*, one who shoots; *ney pepmutcheq*, they who shoot; n. agent. *pepmuwaen, pepmummuwaen*, a shooter, an archer; an. *pepmummuon, pepmucan*, he shoots at (him); suffix *up-pepmumwáán*, they shoot at him. See fly (v.); gun.

**shore**, *kechippau, keechepau* [*kutche-pummo*], where the sea begins, the sea shore, *ohquanaipata* [*ohquuu-pummo*], the sea margin, the edge of the sea; *ohquana kehtahhanit*, on the sea shore, Mark 2, 13. See bank; haven.

**short**, *tiohpni, tiuhque*, (it is) short (*tiohkossúe*, (he is) short, C.; *tiapóonkqussan*, low and short, R. W.).

**shorten** *tiohquttan, tioguechtean*, he makes (it) short, he shortens (it) [caus. inan. from *tiohqui*, short].

**shortly**, *teawik*, soon, quickly.

**shoulder**, *mohpeyk, muhpey*, the shoulder; *uppeyk, ulpeyk*, his shoulder (*uppeye*, pl. *uppeyóók*, R. W.); *ulpequon*, Gen. 49, 15; *nanashae ohpequani*, between his shoulders, Deut. 33, 12. *mittugk, m'tuk*, the shoulders, i. e. the upper part of the back: *ut uittineet, ut mattugkit*, on my shoulders; *uittugkit, wuttukit*, on his shoulders (*mittik*, a shoulder, C.).

**shoulder-blade**, *tipimow* (?); *wutch wuttipimowit*, from my shoulder-blade, Job 31, 22.

**shout**, *mishonto, mishontawau*, he shouts, cries out with a loud voice; vbl. n.

**shout**—continued.

*mishontawaonk*, a shouting, a loud noise (*mishontawash*, speak (thou) out, R. W.); *mishontoonat*, to roar, C.). See howl.

**show**, *náhtian*, he shows (it) to (him); suffix *wunnohtinduh, wunnohtinónh*, he showed (it) to them; *kenehitnush*, I show it to you; *nohtus*, show thou; *natusech*, show to me (*numhátin*, I show; *nahtusech keek*, show me your house, C.). Caus. from *num*, he sees, *ndau*, he see him; *ndehtian*, he causes him to see it; so, *nahtau*, show thyself to (him), 1 K. 18, 1. See inform; teach.

**shower**, *népánoa*, C. *na tiadtinon*, ‘there cometh a shower’, Luke 12, 54. *pápdítinuk*, showers, rain in showers (n. collect. droppings). See rain.

**shrill**, *sashkontawáonk*, a shrill tone or voice, C.

**shut**, *yánnittanum*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *squon* expressed): *yánnittamumog*, they shut the gate, Josh. 2, 7 (*yeuásh*, shut the door after you, R. W.); *yánnuum*, he shuts (it, as the hand, the eye, etc.); *yánnush wiiskesukooash*, shut thou their eyes: hence, *yánequohhou*, a veil.

**shut up**. See close.

**sick**, *maehchináu*, he is sick (*nummah-cheem*, *nummohchínum*, I am sick; *nummattínum* *mohechinai*, my wife is sick, C.; *numnaaiéchum*, I am sick; *mauchináu*, he is sick, R. W.); *nummochinam*, *neu machinam*, I am sick; suppos. *ney maehinácheg*, the sick; vbl. n. *maehchináonk*, sickness. See fade; have (anxil.); old; pass away.

**side**, *mhnpeteug*, rib, side; *uppeayauit*, *uppeayauit*, to his side. *sussippon, sussippo*, (it is) on the side of: *sussippon wadchu*, on the side of the mountain; *negt sussippói*, on one side; *kus-sussip-póyeum*, on the side; *sussipponkomuk*, *sussippongkomuk* [*sussippon-komuk*], the side of the house. *wutuhshame . . . ongkou*, on this side of . . . beyond or on the other side of: *wutuhshame sepunkt*, on this side of the river (*wutoshinayen*, on this side, C.). *yóea*, *yóái*, *yóde*,

**side**—continued.

on one side of; *pasuk góon* . . . *onka-tok ogkomáu*, one on one side . . . another on the other, Ex. 17, 12. *awar-un-nóákit*, 'from the land on the other side'; *acírmuck nóteshum*, 'I came over the water', R. W. [*ogkomaten-ohk*]. See other side. *actuate, actuate, éhtii*, on both sides of; *éhtáikenag*, two-edged, sharp on both sides; *actuate seep*, on both sides of the river.

**sight**, *naumanouk*, a seeing, sight; vbl. n. from *naum*, he sees.

**silent**, *cheqtnappa* (the remains quiet), he is silent, he stands still; *chequimash*, be thou quiet, be silent (*autcheqimauap*, I am silent, C.).

**sin**, *matchuk* (evil), *matchesouk* (evil doing). See bad.

**since**, *nádtéuh* (*nádeah*, lately, C.); *nádtéuh ne kesokok*, since that day.

**sinew**, *matchuk*, *matchahd*, a sinew; pl. *ash*.

**sing**, *nuuoham, nuuohom*, he sings (songs, etc.); *anashomak*, sing ye; suppos. part. *uoh nuuohomak*, he who sings, he singing; vbl. n. *nuuohamáonk*, a song, *ketahomom*, he sings; *nakkratshomom* (*nakkutashümom*, C.), I sing; *ketahomok*, sing ye (*suu kenuuau kukkanthumunuw?* can you sing? C.); vbl. n. *ketahomáonk*, a singing; n. agent, *ketaham-uuen-in*, a singer.

**sink**, *guttaen*, he sinks, it sinks, as in water, in mud, etc.: *kuktaognypnash kod guttaucóng*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *guttaen ul pisseeognuanit*, he sinks in the mire, Jer. 38, 6. Cf. *guttahham*, he weighs (it). With particle of derogation or disaster, *guttaanhshan, guttahshan*; *guttahshauog onatah qussak*, they sank to the bottom like a stone, Ex. 15, 5. See dip.

**skip**. See sup.

**sister**, *wectompas, wetompasu*, his or her brother or sister. See brother. *wetukquoh, wetukishquoh*, her sister; *wetukkusq*, my sister (*weticks*, a sister, R. W.). *ummisséé, ummissis*, his or her sister; *ummisséoh*, the sister of (him or her); *ummissis*, my sister, *kummissis*, thy sister, *ummissicsiu* (the

**sister**—continued.

sister of any one), a sister; *wecsumassoh*, his or her younger sister, Judg. 15, 2 (*wécsu-mis*, a sister, R. W.); Muh. *u'mace*, my elder sister, Edw.). Abn. *uitc'kiss8*, ma soeur, ait mulier; *nebačnem8m (-8n s. v. parentée)*, ait vir, Rasles. See younger brother or sister.

**sit**, *appa*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an. subj. often used to express passive existence, 'he is', as *usu* (agit) expresses active existence or animate being with potential or implied activity, and *ohtean* (it has itself), inanimate passive existence, 'it is'; *nutap*, I sit; *nutappin*, I sit here or there, I am sitting; *utappin*, he sits here or there, he is sitting; *appueg*, they sit; *apsi*, sit thou; *yen apegk, yen apck*, sit ye here, abide in this place; suppos. *noh apit*, he who sits (*yo áppitch ewò*, let him sit here; *mat apéh*, he is not at home, R. W.); *ne appiauca*, to tarry; *appa*, he siteth, C.); vbl. n. *appãoik*, a seat. *nummatuppu*, he seats himself, he sits down; *nummatupsh*, sit down (*num-nummatapp*, I sit; *nummatappint*, to sit, C.; *máttapsh*, sit thou down; *máttapsh góteg*, sit by the fire, R. W.); *pish mattapuog*, they shall sit, be seated, Ind. Laws xii). *wectappu*, he sits down with (him); without object expressed, *wectippemo*, Luke 22, 55 (*utaparducwas*, sit down and talk with us', R. W.). *kishkopu* [*kishke-upu*], he sits near or by the side of (him). *quenappa*, he sits on or upon (it), he rests on (it) (vbl. n. *quenappook*, a chair or stool, C.).

**skin**, *watihquoh* [*m'aít-uhquah-appu*], that which is on the outside or the extreme exterior], the skin of man; *watihquab*, his skin. *wuskon, úskon, askon*, a raw hide or undressed skin (of an animal); *wutaskon*, his skin (*oskóu*, a hide, C.); n. collect. *askunk*, skins: *sheepsokunk*, (undressed) sheepskins, Heb. 11, 37. From *wusku*, new, or *askun*, it is raw, unprepared for use, see raw. *ohkan*, a skindressed or prepared for use as clothing (*uech*, a deerskin worn as clothing, R. W.), adj. *ohkonne*, made of skins (cf. *onkham*, he covers or hides; *og-*

**skin**—continued.

*knuuat*, to be clothed; *ugkō*, he is clothed; vbl. n. *ogkoonk*, *hogkoonk*, clothing). N. collect. *ohkoonuunk*, skins.

**skull.** See head.

**skunk**, Peq. *ausuuch*, *a'ssownish*, Stiles; *squick*, Josselyn. Chip. *shi-kang*, *she-yog*, *she-yang*, polecat [related to *chohkay*, spotted ?]. Abn. *segñuk8*, Rasles [related to *segñli*, pisser, and *sugket*, El.].

**sky**, *ksruk*, the visible heavens, the sky. See sun. *pohkok*, the clear sky (lit. when it is clear), suppos. inan. from *pohki*, it is clear: *pōhkō uspō*, the sky is red, Matt. 16, 2, 3. See weather.

**slander**, *kekouenan*, he slanders (him), lit. he talks about (him); n. agent. *kekouwanen*, a talebearer, a slanderer.

**slaughter**, *unshaouk*, a killing, from *unshau*, he kills.

**sleep**, *koueu*, *koureu*, he sleeps; *ukukonem* (*ukukineem*, C.), I sleep; infin. *kouénat* (*kouénat*, C.; Del. *gauérin*, Zeisb.); suppos. *uoh kait*, *karit* (Del. *gawit*, Zeisb.), he who sleeps; pl. *neg kai'heg* (Del. *gewitshik*, Zeisb.); *kúian*, when thou sleepest (*yō* cowish, sleep thou here, 'do lodge here'; *kukkonéton*, 'I will lodge with you', R. W.); vbl. n. *koueonk* (*kouéonk*, C.), sleep; n. agent. *kouánén-in*, a sleeper; *kussukkouen*, he sleeps soundly, he is fast asleep [*qussuk-kouen* (?), he sleeps like a stone]. See soul.

**sleepy**, *kodtukquomanat*, to be sleepy, C. (Del. *u'gatingwean*, I am sleepy, Hkw.); cf. *unnukquominneat*, to dream.

**slide**, **slip**, *tomegushen*, *tonukquishen*, he slips: *ussheet tomegushin*, my foot slips; suppos. inan. *tonukquishik*, when it slips. From *tomeque*, it is slippery, with 'sh of derogation. *ossépósu*, he slips or slides backward; adj. *ossépósue*, *assépásue*, backsiding. Cf. *assbúshau*, he goes backward.

**sling**, *sawampágúnchey*, pl. + ash; *sawampágúnahham*, he slings (it); n. agent. *sawompaganahhamwaen*, a slinger.

**slip.** See slide.

**slippery**, *tomeque*, (it is) slippery; *tomequocheau*, (it) is slippery.

**lothful**, *sesegeanam*, *sasegenam*, more rarely *seyenam*, he is lothful, sluggish, indolent: *ahqu sesegeanauak*, *ahqu sasegenauak*, be not lothful; *ahqu segenauak*, be not remiss or idle (in a particular matter); the freq. *seso-* or *sasa-* denotes general or habitual slothfulness); vbl. n. *sesegeanauonk*, *sasegenauonk*, C.), slothfulness, indolence; n. agent. *sasegenauwen*, an indolent or lothful person. See slow.

**slow**, *cheke*, *chchéké*; *chechéké kum-nusquantum*, thou art slow to anger; *cheke kukkoueneau*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep, *mānumen*, *mānumen*, (he is) slow, moderate, patient, quiet, gentle (*mānume*, gently, C.); *mānumappa*, he is (and remains) quiet, slow, etc.; *mānumissu*, he acts slowly, he is slow (in action) (*mānumesh*, go slowly, R. W.); n. agent. *mānumyegeen*, one who is slow, patient, gentle, etc. (cf. *mānume* *uttam*, 'slow of (my) speech', Ex. 4, 10, and *cheke ketetoshkouch*, 'let him be slow to speak', James 1, 19). *sassaqushátuq*, they are slow; *cassísáqu*, you are slow, R. W.

**small**, *pécheau*, he makes (him) small; pass. he is made small; *péuh*, 'bring thou him low', make him small, Job 40, 12 [caus. an. from *peure*, *peuen*, it is small]. See little.

**smell**, *mānumdat*, *manontam*, he smells (it) (*mānumiñdatum*, I smell, C.; *uquitt-māñtash*, smell thou, R. W.); vbl. n. *mitinontamapak*, smell. *usumungquok*, he smells of, has the odor of: *usumungquodash myrre*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *usumungquok* (when it smells of), smell, odor, of inan. obj.; *usumungquusu*, he smells of, emits an odor of; vbl. n. *usumungquasuuonk*, smell, odor, of an. obj. *matchemungquok*, it smells badly; *matchemungquok*, a bad smell (*māchimouquet*, a stink, C.). *wetimungquok*, it smells sweetly; *wetimungquok*, a sweet smell (*wetimunkquat* or *wetimungquok*, C.).

**smelt**, *māmíttaaig*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (*Osmerus eperlanus*); but the corrupted name 'nummychog' has

**smelt**—continued.

been transferred to another species.

From *mohnócoq*, pass. and recipr. *moh-móitcheoy*, they are gathered together.

**smoke**, *pukut, pakit* (*píek*, R. W.); *puk-kittauw*, (it) smokes; *pukkittauanash*, they (inan. pl.) smoke (*kek púkkuttáñu*, your house smokes, C.); adj. and adv. *pukut-táé*, smoking, of smoke; dimin. *pukkut-taemus*, vapor, fog. Cf. *pukque*, ashes, mire; *puhquohke*, a clod of earth.

**smooth**, *mási, mase, masiyen, mosen*, (it is) smooth, bare (*mási*, bald, C.); pl. *masiyenash*, they are smooth; but *mase* *gussukquaneash*, smooth small stones, 1 Sam. 17, 40; *masonpsk*, a smooth stone [*mási-ompsk*]. See bald. *mosen*, he smooths, hence he shaves his head, cuts his hair. See shave. *mosenau* [for *mosenhuau*, caus. an.], he makes smooth, an. obj., hence he shears or shaves. *mosenunruachquoq*, that which makes smooth, a razor.

**snail**, *askeqtum*, Lev. 11, 30.

**snake**, *askook* (*askúng*, R. W.); *ascourke*, Morton, N. E. Canaan; Peq. *skoops*, Stiles; *askook*, C.; Del. *achgook*, Hkw.; *niásking* [*mai*, black], black snake, R. W.; Del. *suckuchgook*, Hkw.); pl. +*og*; dimin. *askoake*, a small snake, a worm. *sések*, *sescgk*, pl. *sescungoq*, a poisonous snake, 'adder', 'viper' (*sések*, rattlesnake, R. W.) [*sések*, he rattles, makes a noise (?), 'he peeped', Is. 10, 14; *suhsanag*, when it tinkles, 'tinkling', 1 Cor. 13, 1]. Cf. *ohk, ohq* (*oohke*, C.), a worm.

**snares**, *appéh, ahpc*, *appéhhau*, a snare, gin, or trap. See catch; trap (n.).

**sneeze**, *wushikow*, he sneezes (*suueg-kawonk*, sneezing, C.; *annvónk*, sneezing, ibid.). *paapotuáónk*, sneezing (violent blowing, blast of air).

**snow**, *kán* (*cóné*, R. W.); Del. *gún, guhn*, Hkw.); *sóchepu*, R. W.; Peq. *souch'pou*, Stiles; *sóchepuratch*, when it snows, R. W. *mhphári*, it snows; *sua mohpui*, does it snow?; *motta mohpinuu*, it does not snow, C.; *mhpho kesukud*, a snowy day, El., 1 Chr. 11, 22 (cf. *tahpui*, frost). Cree *mispoom*.

**so**. See as; like; such.

**sob**, *nohtimwinnead*, to sob or sigh; *nun-nóhtumup*, I sob or sigh, C.

**so far as**, *nóohqueu, nóohque, unnoohqueu*.

See far.

**soft**, *nóohki, nökiken* (*nóohkie*, C.), it is soft; an. *nóohkénu*, he is soft or tender; caus. inan. *nóokohean*, he softens (it), makes it soft. *suapáeu, sabéen*, it is soft, i. e. it is made soft, perhaps primarily softened by water: *sunpáe manuansk*, softened clay, 'mortar', Gen. 11, 3, etc.; hence, suppos. inan. *sibahéy, sobahéy*, pottage, that which is soft or thinned, and *nosáump*, R. W., 'a kind of meal pottage, unparched'. From this the English call their samp'. Dutch *sappaan* (*sunpáun, sepaun, sepoun*, Webster), 'the crushed corn, boiled to a pap'. Deser. of N. Netherl., 1671; further corrupted to pone (Abn. *ntsúfbáun*, saganité, Rasles). Sedrink(v.).

**softly**, *manunne*. See slow.

**soldier**, *matwu*, an enemy (in arms), a soldier (*matwanog*, soldiers, R. W.); cf. *matwanonck*, a battle, *ibid.*). See enemy.

**solitary**, *touwushin, touishin*, it is solitary, desolate, deserted: *ohke pish touishin*, the land shall be desolate; suppos. *nek ne tounshik*, my house that is waste, Hagg. 1, 9; as adj. *touwushinne*, solitary, desolate. See alone.

**so long as**, *nishoke, ne sohke, tohsahke*, so long as, while. Cf. *nesáhteng*, the length of.

**some**, *nawhutche, nawutche* (*nówhitche*, C.), a part of, some of (it) [*na wutche*, therefrom, as a less taken from or out of a greater]. *paúshe*, R. W. See half.

**somebody**, *howau*; pl. *howanig*. See any.

**sometimes**, *momañch, momansh* (*mámañish*, C.), sometimes, now and then, at times.

**son**, *wuu-naamon-uh*, his son, the son of; *númúnamon*, my son; pl. *númúnamonog*, my sons; *númúnamon wúmúnamonuh*, my son's son; *kenámon* (*kenánum*, C.), thy son; *wuu-naamonuh*, a son, i. e. the son of any, any son; n. collect. *wuu-naamonunk*, sons; *wuu-númúnamonunk*, all my sons. *númúækise*, *númúckquachucks*, my son, R. W. See boy; younger son.

**son-in-law**, *wussénúm*, he is the son-in-law (daughter's husband) of: *pish ken*

**son-in-law**—continued.

*waseemunukquch*, thou shalt be my son-in-law, 1 Sam. 18, 21; suppos. part. *wasínumumakgutehe*, a son-in-law (*nosíne-nuek*, he is my son-in-law, R. W.).

**soon**, *teanuk*. *quenau*, *quené*, as soon as (*kittanamai*, *kittamyá*, R. W.). See immediately.

**soot**, *pnoht*, C. (?).

**sore**, *kehkechái* (it is sore), a sore; an. *kehkechesú*, (he is) sore; vbl. n. *kehkechísuonk*, *kehchesonuk*, soreness, a sore (*n'chésumam*, *n'chesamattam*, I am in pain; *uchésamam w'sle*, my foot is sore, R. W.).

**sorrowful**, *neuantam*, he is sorrowful, he grieves; v. i. and v. t. inan. he grieves, he grieves for (it); vbl. n. *neuantamouk*, sorrowing, sorrow. See grieve.

**sorry**, *ainskoiantam*, he is sorry; v. t. he is sorry for (it). See repent.

**so soon as**, *quenau*, *quenie*, as soon as, scarcely.

**soul**, *keteahogkú*, (he is or it is) a living creature, a living self [*keteac-hogk*]. This word is used by Eliot for ‘soul’, (living) ‘creature’, a human being, etc. It is doubtful if it was known to the language before he employed it. Cotton, however, has *ketéahogkna*, soul. *conwérunk* [= *kuñunk*], the soul, “because they say it works and operates when the body sleeps [*kenen*]. *michachunk*, the soul in a higher notion, which is of affinity with a word signifying a looking-glass or clear resemblance, so that it hath its name from a clear sight or discerning.” — R. W. *nashanunk*, the spirit of man, lit. breath, *πνεῦμα*. See spirit.

**sound**. See voice.

**sour**, *sér*, (it is) sour; suppos. *sroy* (when it is sour), that which is sour: *sér petuk-qnunuk*, leavened bread; *sér wine*, ‘vinegar’; adj. *sérne* [*sér-unne*, sour-like], sour; *seme wnuom*, sour (unripe) grape, Is. 18, 5. Cf. *sioigke*, hard, difficult.

**south**, *sowmáyén*, *sómaiyen*, southward, to or at the south, but (*sowwaníni*) according to R. Williams, ‘the Southwest’, where ‘the Gods chiefly dwell’. *sowanoke*, the south country.

**southeast wind**, *nanbekuttin*, R. W.

**south wind**, *sowansh*, *sowaneshin*, there is a south wind, the south wind blows (*sowanishew*, the southwest wind; *tow-wüttin*, the south wind, R. W.).

**sow**, *ohkatean*, he sows or plants. See plant.

**span**, *ómskinausu*. See measures of length.

**sparrow**, *mameesashques* is used for ‘swallow’ and ‘sparrow’; *maméshash-quish*, Ps. 102, 7 (*matmessashquas*, Mass. Ps.).

**speak**, *kuttao*, he speaks, he utters speech; vbl. n. *kuttaonk*, *kuttaorunk*, speech(a word, C.; the Word, ὁ λόγος); with *k* progressive *ketaokau*, he talks, goes on speaking; *ketaokush* (*kottökush*, R. W.), speak thou (*nah wuune kcketökau*, he speaks well or is fair-spoken; *nakketotokom*, I speak, C.). *annaonu*, *annaun*, *annaowin*, he speaks to (as a superior to an inferior), he tells or commands (him); *unnók*, speak ye to (them); *nah anont*, he who speaks to or commands; *ánu*, when I speak to (him) (*nut-annaonink*, he commands me; *annaowinat*, to say, C.). See say; think. *kenanau*, he speaks to (him), he talks with (him); *kenauak*, speak ye to (them); *kenas*, speak thou to (them); suffix *kak-kenauash*, I talk with you, I speak to you (as a superior to an inferior); n. agent. *kenanuaen-in*, a counselor.

**spear**, *quauhtng*, pl. +*quash* [*quuni-ahngk*, long stick]; *annegauhtuk*, a fish spear, Job 41, 7 (Del. *notameshican*, Hkw.).

**species**. See kind (n.).

**speckled**, *mámóm*, ‘freckled’, Lev. 13, 39; *mámónosu*, (he or an. obj. is) speckled (*mámóne sein*, Gen. 30, 33); suppos. part. pl. *ney mámónesítcheg*, they which are speckled. See spot.

**speech**, *kuttaorunk*, speech, utterance; vbl. n. from *kuttao*, he speaks; *keketo-kauonk*, continued speech, talk; vbl. n. from *ketaokau*, he goes on speaking; *hettawonk*, *annontawonk*, speech, language. See language.

**spider**, *mamunapil*, *mamunappcht*.

**spill**, *quoishau*, *quoishan*, it is spilled, Luke 5, 37; Mark 2, 22; *ne quonhleumuk*, that which is spilled, 2 Sam. 14, 14.

- spin**, *tuppenoileteau*, *tutppenoledeau*, (he) spins, twists. See string; twist.
- spirit**, *nashāmuk*, breath, the spirit of man (*πνεῦμα*, *spiritus*). Apparently a verbal from *nashāne*, it is between, medium; because intermediate to the material and immaterial or to animate and inanimate existence, a 'tertium quid?'. See soul.
- Spirit of God**, *wane-nushamnitonoh* God, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nushumuit*, Matt. 4, 1 (cf. *mattumit*, the devil, ibid.).
- spit**, *suhkuu*, he spits (*eskunousinneat*, to spit, to be spiteful, C.; *nutteeskōouna*, I spit; *nissuke*, I am spiteful, C.); *sakky*, *sohp*, spittle.
- spoil** (n., booty), *sequttahhamōonk* [vbl. n. from *sequttahham*, he leaves (it) behind].
- spoil** (v.). See hurt; rob.
- spontaneously**, *neheuwanche*, of himself, of itself, sua sponte.
- spoon**, *wattattawaitch*, pl. -*uush* (but *wattattumirachheu*, -*weheu* [caus. from *wattatum*], it makes him drink, enables him to drink (?). *kumim*, pl. -*māmog*, R. W.; *kunwām*, *quonuwām*, and *kuhpoh-hank*, spoon or ladle, C.)
- spot**, *chohkag*, *chogq*, a small bit, a trifle, a spot, a jot; *wompi chohkag*, a white spot; freq. *chohchohkag* (suppos. inan. when it is spotted or has many spots), that which is spotted; an. *chohkesu*, *chohchohkesu*, (he is) spotted; suppos. *chohchohkesit*, when he is spotted; pl. *weg chohchohkesitchey*, the spotted (animals). *mōmāzechohkesu*, (he is) spotted; *weg mōmāzechohkesitchey*, they (animals) which are spotted [*mai-chohkesu*, having dark or black spots ?]. See speckled.
- spread about**, *penekeunu*, it spreads about (as a vine), Ezek. 17, 6. From *pnuean*, it goes astray.
- spread out**, *sepagenuu*, *sepakuumuu*, he spreads (it) out; suppos. inan. part. *sepagkemank*, spread out; inan. subj. *sepagenuu*, *sepakemuu*, it is spread out, it spreads itself; v. i. an. *sepakcog*, they spread themselves. See sail (n.).
- spring** (a season). See seasons.
- spring** (of water), *tohkekum*, a spring, a fountain, pl. +*uuush*; *tohkekommupoy*, springs of water, running water. Num. 19, 17; Josh. 15, 19.
- spring up** (as a plant), *sonkin*, *sonkum*, it springs up; *tenuk sonkenush*, (these) spring up quickly, Matt. 13, 5; suppos. part. *sonkuk*; *kutche sonkuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *sonkenrahteam*, he makes it spring up. *sonkhteaum*, it springs forth, puts out (as a bud from a plant).
- sprinkle**. See scatter.
- square**, *gave mii* (four-cornered), square. See angle; corner.
- squash**, "askūtasquash, their vine-apple, which the English from them call squashes", R. W. "Isquontersquash is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *squander squashes*", Josselyn, N. E. Rar. 57 Eliot gives *askotasy*, pl. *askotosquash*, cucumbers. Num. 11, 5; *monaskotash-quash*, melons; *quonasoy*, a gourd, etc. Cotton derives this *asq* from *asko*, raw; *monosktāmuk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *éskitanemk 8u'sa8u'*, pl. *éskitaneghir*, 'melon d'ean', i. e. qu'on ne fait pas enire' (skid, crud). See raw. It was probably a general name for the Cucurbitaceæ or melon-like plants, derived either from *asko*, raw, i.e. which may be eaten uncooked, or from the kindred word *asket*, *oskeht*, that which is green. Cf. *wame askashash-quosh*, 'all the green grass', Rev. 8, 7. *askūtasq* (pl. *askūtasquash*) is perhaps compounded from *askak*, snake, and *asq*, snake-like plant; perhaps from *asket-asq*, green melon-like plant. The English adopted the plural *asquash* as a singular and formed a new plural *squashes*.
- squteague** (*Labrus squteagne* Mitch.) is supposed to be an Indian name of a species of fish common on the coast of New England, but I have not found it in any early writer. The same species is in some places known as *checont* or *cherpit*.
- squint-eyed**, *panikquid*, C. [*panne-nih-quaeu*, he looks astray or wrong].
- squirrel**, *anéqu*, a little colored squirrel; pl. *anéquissuck*, R. W.; the chipmunk or striped squirrel, *Sciurus striatus* [*mōgkesu*, he is painted]. *mfésh*, écureuil; *anik8ess*, suisse, Rasles. "The Suisse

**squirrel**—continued.

squirrels are little animals resembling rats. The epithet of Suisse is bestow'd upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cap."—Lahontan 1, 235–236 (ed. 1703). *misháunke*, R. W.; *misháunek*, pl. *vrog*, C.; *m'usháuneege* and *sheunuegne*, a squirrel, Stiles [*mishé-anéqu*, great squirrel].

**staff**, *awohshon* (*wut-áhu*, R. W.), a walking staff (cf. *awohsin*, he rests). *quonuhting*, an upright staff, stick, or pole [*qunni-tugk*, long stick].

**stagger**, *chanishau*, he staggers, as a drunken man, C.; vbl. n. *charchanisshatunk* and *chanehehashunomk*, staggering or reeling, ibid. *kehkepshau*, *quichnechikau*, he staggers.

**stand**, *nepau*, he stands, he rises up (erect); *nuueepoh*, I stand; *népansh*, stand thou ('up') Judg. 8, 20); *népaitch*, let him stand; suppos. *noh népanit*, he who stands (*nuuepu*, I stand, C.; *yó népauish*, stay or stand here, R. W.); inan. subj. *népauim*, *népóm*, it stands; *nish népómawish*, these things stand; inan. caus. *nepadlau*, *nepattau*, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i.e. it is made to stand up); *uttu pish nepadlunish*, they (inan.) shall not stand up, Is. 27, 9; hence *nepatniquonuk*, a post, a stake.

*kompon*, he stands erect, as a man stands. This verb, related to *omp*, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware '*ap* or *ape*, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence *lenape*, man', Corresp. 411. *sampa kompon* [*sampw*, straight, upright], he stands upright. *quenikompan*, *quesikompan*, he stands upon (it); *pish kokquesikompani quissuk*, thou shalt stand upon a rock, Ex. 33, 21. *ohpikkompan* *ussetetash*, he stands upon his feet, Dan. 7, 4; cf. *ohpantu*, he walks or treads upon, Job 9, 8. *chequonkom-*

**stand**—continued.

*patu*, he stands still, Josh. 10, 13. *ogquekompanog*, they stand like or in the manner of, Job 38, 14. *pumikompanog*, *-póng* (they stand in a row), a row of men or animals; cf. *pumádhan* (they are in a row), a row of inan. objects, *manurakompan*, *manásikómpau* [*manuru*, *manúsi*], he bends or stoops], he stands bent or stooping. *waeenikompattauog*, they stood round about (it); *wenimkompattauog*, Gen. 37, 7 [*waeenu*, it is round about, around]. *quinnuppekompau* [*quinnuppu*, he turns about], he stands turned about; hence 'he is converted', and *quinnuppekompauorn*, 'a convert'.

*quenuhdeau*, it stands (is supported) on; suppos. inan. *quenuhtag*, a foundation.

**star**, *anóqps* (*anóckpus*, pl. *anócksuek*, R. W.; *anóqps*, C.); pl. *anogqsoy*; *mishánogps* (*misháunock*, R. W.), the morning star [*mishé-anóqps*].

**starve**, *paskímonatam*, he suffers extreme hunger, he starves: *noh nahen uppaw paskímonatam*, he is like to die with hunger, Jer. 38, 9; vbl. n. *paskímonatamomuk*, starvation, extreme hunger.

**stay**, *appu*, he stays or remains. See sit. *togkogku*, *togkogishau*, it is stayed, is stopped: *euuiueaonk togkogshau*, the plague was stayed, Num. 16, 48, 50, =*togkogquhomai*, Num. 25, 8.

**steal**, *kommato*, *kummato*, he steals; suppos. part. pass. *kommattomuk*, (that which is) stolen; neg. imperat. *kommastuhkau*, thou shalt not steal (*nak-kummat*, I steal, C.; *wépe eukkámmat*, you have stole, R. W.); vbl. n. *kommattowomk*, stealing, theft; n. agent. *kommattowen-in*, a thief.

**steel**, *menuhkequog*. *missechhung*. See iron.

**sterile**, *méchheu*, *mehchéyen*, (it is) sterile, barren, empty. See empty.

**stick** (n.). See rod; wood.

**stick** (v.), *pissoggusheau*, *pissoggshew*, it cleaveth, sticketh, it is adhesive or sticky; adj. *pissaggwane*, miry, sticky. *mosogque*, it adheres, sticks close; *mosogquetau*, it adheres to (it), sticks close to (it); inan. pl. *mosogquahtau*, they stick together, adhere (*nummádoqqne-*

**stick** (v.)—continued.

*tum*, I cleave to or stick to, C.); from *mussuumum*, he touches (it).  
**still** (adj.), *chequappu*, he is still, he remains quiet. See silent. *chequumusu*, he is still (in action), he does or acts quietly. *ahtotapagodut* (?), 'beside the still waters', Ps. 23, 2, = *mamunushae nippet*, Mass. Ps.

**still** (adv.). See yet.

**sting**, vbl. n. *chohkawoank*, a stinging [*chogg*, a spot, a very small thing, and *kó*, sharp?] [*chohkühhōz*, a sting, C.).

**stir**, *momoutunum*, *mut*, he stirs, moves, causes motion in (it); *momoutunum nippesash*, he troubled the waters, John 5, 4; *mamondumuk wassissittanash*, when he moved his lips, Prov. 16, 30. *mamonehu*, he stirs, he moves; *mamonechemas*, it stirs. *outaheau*, *ontoheau*, it stirs, it is moved from its place. *wogkuanun*, he stirs up, incites, sets in motion (him); *wogkonunum*, he stirs (it) up, sets (it) in motion; inan. subj. *otan wogkonunum*, the city was moved (excited), Acts 21, 28; *nippe wogkonémouk*, when the water is troubled, stirred, John 5, 7; vbl. n. *wogkonunuk*, stir, commotion. See move.

**stockings**, *cuakónash*, R. W.; Peq. *cungorwach*, a stocking, Stiles. See leggings.

**stomach**, *muppechánau*, C. See bosom.  
**stone**, *qussuk*, a rock, pl. *qussakquameash* (*qussúck*, a stone, R. W.); *qussuk*, rock, C.). *hassun*, a stone, pl. *ash*; dimin. *hassunemus* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussakquanihtu*, among the rocks; *qussakquamentuuk* (*qussakquaniúton*, C.), a wall (Del. *uuechek achsinuuk*, at the big rock, Hkw.); *qusségu*, it is heavy, R. W.). *hassunuegh*, a cove; *hassunueutuuk*, a stone wall. *ompsk*, *ompsq*, in compound words, an upright rock, a stone (not found separately in Eliot's Bible; but *missitche omepsut*, 'a great rock', occurs in Samp. Quinnup., p. 156); *kuuompsq*, a sharp stone [*kuuh-ompsk*]; *wauashyuompsk*, the top of a rock [*wauashque-ompsk*]; *togwonkuompsk*, a mill stone, etc. *chepiskq*, chip-

**stone**—continued.

*ipsk*, in compound words, a rock [a detached, separate (*chippi*) rock ?]; *woskechepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *ut chippisqut*, 'on the rocks' (on a rock), Acts 27, 29 (*machipscut*, a stony path, R. W., = *mag-chippisqut?*). *pumipsk*, *pumipsq*, pl. *pumipsquash*, a rock, rocks; *kenugke pumipsquchu*, among the rocks, Job 28, 10; pl. *pumipsquehuash* (?), 1 K. 19, 11.

**stoop**, *sukoshkodtaeu*, *sukoshkodtassun onatuh quinomon*, 'he stooped down, he couched as a lion', Gen. 49, 9; *wishquassun*, he couched (as a lion), Num. 24, 9. See bend one's self; bow down.

**storm**, *mishehtashin* (it storms), a storm of wind, a tempest (*mishtitashin*, there is a storm, a storm, R. W.); *mishefashin*, winds, C.); *waabia mishehtash*, there arose a tempestuous wind, Acts 27, 14; suppos. *mishehtashinil*, when it storms: *wutche mishe tahshinil*, from the storm, Is. 25, 4 [*mishe-tahshin*, it is greatly lifted up, there is a great uplifting]. *nashquttin* (it destroys, it rages with violence), a violent and destructive tempest (*nashquttin*, *uhquähypat*, a northerly storm or a tempest, C.); suppos. *nashquit*; cf. *nashqutting*, fire; *sutta*, R. W.

**story**, *umchotongquat*, a story; pl. - *ash*, C.

**straight**, *sampri*. See right.

**strange**, *penawre*, different, unlike, foreign; *penawohkomuk*, a strange place. See different; foreign.

**stranger**, *penawohdau*, he is strange or a stranger, he is different, unlike; contract. *penawoh*, *peniwot*, a stranger (*penawohtha*, C.); pl. *penawohdēug*, strangers, 'the heathen', Ezek. 36, 3, 4 (*nippenowdātuwem*, I am of another language; *penowautowarhettueock*, they are of a divers language, R. W.).

**strawberry**, *wutihaminneoh*, C.; pl. *wutihaneush*, R. W.

**street**, *taumaoq*, *luuomaq*; *intauamáng queh*, into the streets.

**strength**. See strong.

**stretch out**, *summagnum*, *samogkinum* (*sumindágkinum*, C.), he stretches

**stretch out**—continued.

out (his hand, a staff, etc.); suppos. *sunmagunuk wamatcheg*, when he stretched out his hand; *ne samogkinumuk*, that which is stretched out; *summagohtean*, it stretches out or is stretched out, extended (*summugquissin-nūmat*, to lie along, C., i. e. to stretch one's self; *ussuuamagogquin*, I lie along, ibid.) [*səekən* (?), he stretches himself; *səsepāeu*, he stretches himself, lies at full length; suppos. part. pl. *nəg səepācheg*, they who stretch themselves, Amos 6, 7 [from *sep*, *səs-appa*, extended, at length]. See spread out.

**strife**, *pennūittwōnk*, contention, strife; vbl. n. recipr. from *pennumanan*, he has a difference with (him). See contention.

**strike**, *togku*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *togkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *togkunk*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *togwōnk*, *toggahwōnk* [= *togknōnk*], a morsar for pounding corn, lit. a striking. *togkomau*, he strikes (him); *nuttoggkom*, I strike, El. and C.; suppos. part. *noh togkomont*, he who strikes; intrans. *noh togkomit*, he who strikes or smites (with a rod, etc.), Is. 30, 31; freq. *tattoggkomau*, he strikes (him) repeatedly, he beats (him); suffix *wuttattoggkomāu*, they beat him (*wuttattdgkom*, I beat, C.); vbl. n. act. *togkomawōnk*, a blow; pass. *togkomittenauk*, a blow received. *togkōdām*, he strikes (it); suppos. part. *noh togkōdotg*, he who strikes; freq. *noh tohtoggkōdug*, he who strikes often, who beats; suppos. inan. *togkōteg*, that which strikes, when it strikes, a sword; vbl. n. *togkōdtuauk*, a blow, a stroke; *tattoggkōdtuauk*, a beating (*tattoggkōtuongash*, stripes, Ind. Laws). *tatteohlinut menucheg*, to strike with the hand; *pish tīd-teadt*, he will smite with (it), Is. 3, 17. See shake.

**string**, *pemunneoh*, *pemunneat*, a cord, a string (*pemunneah ome*, a fishing line; *peñmenyah*, a cable, C.); pl. +ash,

**string**—continued.

*onash*. *tuttappua*, *tutuppin*, a (spun or twisted) thread; *msqul tutuppin*, a scarlet thread, Josh. 2, 21; adj. *tuttuppanē*, twined or spun.

**strip**, *paskinan*, he strips (him), uncovers (him). See naked. *mukkakinan*, he strips, plunders, robs (him). See rob. **strive**, *mekinat*, he strives, contends, quarrels with (him) (*nut-chekeayenit*, I strive, C.); recipr. from *chekeheu*, he uses force. See fight; quarrel. **strive after**, *ahchu*, he strives, exerts himself, is diligent; *ahchue*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahchue tapakon*, 'labor not to comfort me', Is. 22, 4. See hunt.

**strong**, *menuhki*, *menuhken* (*munuhke*, Exp. Mayhew), it is strong, firm, hard; an. *menuhkesu* (*minikésu*, R. W.), he is strong; n. agent. *menuhkesu-en*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *menuhkesuonk*, animate strength, might (dimin. *miniqusū*, weak, R. W., i. e. a little strong).

**strong drink**, *onukpe*, *onukp*; *menuhke wuttattamōonk*.

**stronghold**. See fort.

**stuff**, *cheetham-ānūt*, to stuff, C.; cf. *chatiyan*, he compels (him).

**stumble**, *togkusittassiu*, he stumbles (*nuttoggkisittassin*, I stumble, C.); *togkusittassnuhettit*, when they stumble [*togku-səetash*, he strikes with his feet? Cf. *togkishkom*, he kicks at].

**stump**, *wequauunk*, the stump of (a tree); cf. *wequie*, as far as; *wehyshik*, the end of.

**sturgeon**, *kaúposh*, pl. *-aing*, R. W.; *kápposh* and *kaskōhut*, C.; Abn. *kabassé*, pl. *-sak*, Rasles.

**substitute**, *nompaten*, he substitutes (it), puts it in the place of something else. From *nompe*, again, instead of. **succotash**, *misickquatash*, R. W. (who translates it 'boiled corn whole'). Its etymology, however, proves that the Indian *w'sickquatash*, like the modern, was made from shelled corn or corn separated from the cob: *w'sukquittahash*, the beaten-to-pieces (corn), inan. pl. from *sakquittaham*, he beats it to pieces or beats it small).

**such, so.**

[NOTE.—Definition not completed. *Sevanóhpuc:* *ánnu;* *maj;* *uau;* *uane;* *neurkuk;* *ne my;* *nat-*  
*tinii;* *ok;* *uuang;* *uuaiuueat;* *wattiniu;* *yeu*  
*uue;* ]

**suck,** *uamontam*, he sucks (it), he takes by sucking, he sucks up (*mukkoies* *uamontam*, a child sucks, C.); *uoniueat*, to suck, *ibid.*; an. *uomu*, he sucks; pass. she is sucked, she suckles or nurses at the breast); *pish kewau sog-*  
*kotunk*, thou shalt suck the milk; part. *uonuotche*, one who sucks, a sucking child; pass. suffix *uuuauuh*, she suckled him, gave him suck, 1 Sam. 1, 23; suppos. *uonuk*, when he sucks or is suckled, a suckling; adj. *uonuké*, sucking (*ua-*  
*nuius*, *uonu*, a sucking child); *uuu-*  
*minuy* [*m'nuauk*], milk; *uuuuiuó-*  
*guanash*, breasts, R. W.; Narr. *uumuse* [*uuman-usu*], a baby, Stiles; Peq. *uá-*  
*zus*, 'sucklings of men and beast', *ibid.*).

**subdenied,** *teauuk*. See immediately. *tiudehu*, *tiudehu*, unexpectedly [*matta-*  
*adchne*, not sought for].

**suffer,** *utchequincetam* *wattanehpuiuauonk*, I suffer affliction, C.; *utchequinéchtau*, I suffer, *ibid.* *uakquonowau*, *uakqu-*  
*onowan*, he suffers/pain; *uotongonowan*, I suffer pain, I am in pain. See pain.

**suffice, sufficient.** See enough.

**summer,** *uernu*, *sepan*. See seasons. **sun,** *uérpuz*, (1) the sun, (2) a month; pl. *suog* [*uipáuus*, *uippárus*, *upáus*, R. W.] [*népou*, he rises up?]. *Késuk-*  
*quand*, the sun as a god, R. W. [*kesuk-*  
*ávit*, the god of day]. *umtumánuock*, a name of the sun and moon, R. W. Peq. *merüu*, sun; *weyham*, moon, Stiles. See day.

**sunrise,** *uepánz* *pushpishau*, the sun rises (*pushisha*, it is sunrise, R. W.); suppos. *pushpishont*, *pushpishont* (when he rises), sunrise; *waj* *pushpishont* *uak yeu* *pujch* *wayont*, from sunrise to sunset, Ps. 50, 1 (*uppushpishauonk* *uapaz*, sunrise, C.). From *peshau*, freq. *puspeshau*, he bursts forth, he blooms; *pishpeshauan*, it blossoms, Is. 27, 6; 35, 1.

**sunset,** *wayont* [= *uádónit*, when he goes out of the way or is lost, suppos. from *wánu*, *wánuu*]; *wayau*, it is sunset (*wayaúwi*, the sun is set, R. W.); *uwaya-*

**sunset—continued.**

*uak nepaz*, sunsetting, C.); *uah wiatong-*  
*kuip*, before it was sunset, Judg. 14, 18. **sup,** *uimmauhquau*, he sups (it) up (*uimmauhquánat*, to sup up porridge, etc., C.).

**superior.** See chief; more.

**supplicate,** *uohpuetumau*, he asks (him) for (it). See ask. *uauopassumau*, *uau-*  
*ampassumau*, he entreats, supplicates (him); *uimmauhquassumau* *Wataoshinau*, 'I will pray to the Father', John 14, 16; suffix *wauwanapassumabu*, they entreated him (*kuwanándípassumush*, I pray or entreat you, C.), *covuúakam-*  
*ish* and *uickuiuauish*, I pray your favor, my service to you, R. W.

**suppose,** *uumanum*, he wills, thinks, supposes. See think.

**surface,** *waskéche*, on the top, on the surface, on the face of (*waskéche*, R. W.); *ut waskéche ohkeit*, on the face of the earth; suppos. *wosket*, *weskit*: *uah wesket* *oltag*, that which was uppermost, Gen. 40, 17; *wosketohkeit*, on the face of the earth. From *wiske*, new, at beginning; cf. *wuskesuk*, face. See outside; without.

**surround,** *uáenu*, (it is) round about, it surrounds; *uáenuhkanwang*, they encamp round about (them), Ps. 34, 7;

*weeuuhkom*, he encamps around (it), besieges, surrounds it.

**swallow** (n., a bird), *manéwashques*, a swallow, a sparrow; *papokhos*, swallow, Ps. 84, 3, elsewhere partridge (*manessashquas*, sparrow; *wapumuk-*  
*quas*, swallow, Mass. Ps.). See sparrow. **swallow** (v.), *qusoóshka*, *qusoeashka*, *quashushka*, you swallow; *kukyousseash-*  
*kuuwa*, you swallow; *misceashka*, *mis-*  
*heushka*, he swallows it up, swallows (it) completely or entirely; suppos. inan. *ne maseashquit*, that which is swallowed.

**swan,** *wequash* (*wéquash*, pl. +*uñog*, and *wómpatuck*, pl. + *quaog*, R. W.); *womph-*  
*tuk*, a goose, C.). From *wequai*, light, bright; *wequassus*, *wequi-ous*, bright creature.

**sweat,** *kussittauumwe*, 'in the sweat of the face', Gen. 3, 19; *uk-kissitton*, his sweat, Luke, 22, 44; *kussítteum*, it is hot (*kissittoshonat*, to sweat; *unkkissi-*  
*tashám*, I sweat, C.). *pesuppaúag*, they

**sweat**—continued.

are sweating, R. W., i. e. they are taking a sweat in the *písiponock*, 'hot house' for vapor baths.

**sweep**, *chekhani*, he sweeps (it); an. act. *chekhanus*, *ehkháns*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chekhikunk* (when it sweeps), a broom.

**sweet**, *wékom*, *wékkou*, (it is) sweet; pl. *wékomush*.

**swell**, *mogquén*, *moggueen*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *mogki*, it is relatively great; *mogquénit*, it became a boil, Ex. 9, 10 (an. *wacquísui*, he is swelled); *wáme wuhóck mogquénit*, all his body is swelled; *wamnádekipaw*, I have a swelling, R. W.; *wamnókypas*, I

swell—continued.

swell, C.), *potóem*, it swells. See boil; heel.

**swift**, *kénupshan*, intens. *kakenupshan*, he makes great haste, goes very swiftly; adj. inan. *kenúpshéé*, *konupshar*, swift; suppos. part. *noh kénupshont*, *kakenupshont*, one who goes swiftly; pl. *neg kakenupshoncheg*, the swift (*muckquén*, swift; *kumumámmuckquete*, you are swift, R. W.). See hasten.

**swim**, *neg woh asanorecheg*, they who can swim, Acts 27, 43. *pámassacan*, *pámisacarvu*, *pámis*, *pámisásor*, etc., he swims (*unp-pámisásowewem*, I swim; *sun woh kyp-pámisásowewemwom*, can you swim? C.). Lit. he swims in the sea (*pám-mah*)?

**sword**, *togkodteg*. See strike.

## T

**tail**, *wussíkqun*, (his or its) tail, El. and R. W. [*asuhkou*, it follows after].

**take**, *nemunum*, he takes (it); *nemunush*, take it; *nemunitch*, let him take it (*sun kenemánnunut-as?* did you take it? C.); suppos. *nemunk*, when or if he takes. *attamnum*, *attumunum*, he takes (it), i. e. he receives (opposed to *anunum*, he gives, presents, bestows, and *nemunum*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahquompi ne ahhot attumunumak*, a time for receiving, 2 K. 5, 26. *anánum*, he takes (it) away; an. *anamnumatau*, he takes (it) away (from him); *anánum*, take it away, El. and R. W.; *attamnum-nunua*, I take it away [*anái*, it goes away]. *anuan*, *witnum*, he takes hold and holds an an. obj.: *witnuman wussetash*, she held him by the feet, 2 K. 4, 27; suppos. *noh unanuwoh annunt wchtaugut*, he who takes a dog by the ears, Prov. 26, 17; mutual *annunittuog*, they take hold of one another. *tohquum*, he takes hold of violently, seizes, catches. See catch. *wokinum*, he takes (it) down [*luukeu*, it goes down]. *kodtimum*, he takes (it) off or out; *kodtimum unnikis*, he drew off his shoe Ruth 4, 8. See draw out.

**talebearer**, *kekkomárrén-in*, n. agent, from *kekoman*, he talks of, he slanders. **talk**, *ketakon*, he talks, he goes on speaking; freq. *keketakon* (*noh wunne keketáku*, he speaks well or is fair-spoken, C.; *kekuttokáunta*, let us speak together, R. W.); n. agent. *keketash-kutén-in*, a talker; vbl. n. *keketoakon*, *keketashkaonk*, talk, much speaking; pl. *ongash*, 'babblings', 1 Tim. 6, 20. See speak.

**tall**, *quinnukquissu*, (he is) tall (*quinná-quissu*, R. W.); suppos. *noh quinnukquissit*, one who is tall (pl. *quinnauquissít-chik*, the tall, R. W.).

**talons**. See claws.

**taste** (n.), *spuhquodd*, the taste or flavor of anything; suppos. *dshpukquok*, *spuh-quok*, when it tastes of anything (*teáqua aspíckquat?* what does it taste of? R. W.).

**taste** (v.), *qutchehtam*, *qutchtam*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutchehtamon petukquiney*, if I taste bread; *quadflog*, *quajfog*, if or when he tastes (it); vbl. n. *kutchehtam-onk*, tasting, taste, C. See try.

**tautog**, *tant*, pl. *tautáog*, 'sheepsheads', R. W. (Peq. *tantauge*, black fish, Stiles); the name of a fish the plural of which

**tautog**—continued.

has been retained for the singular and has given a name to the species *Labrus tautoga* Mitchell (*Labrus americanus* Bloch). Dr J. V. C. Smith says "tautog is a Mohegan word meaning black"! (*Fishes of Mass.* 255).

**teach**, *kuhkootam*, he shows (it), makes it known; an. *kuhkootaman*, he makes (it) known to (him) (caus. inan. *kuhkootumwcheau*, he teaches, C.; *nukkuhkootumwcheau*, I teach, *ibid.*); n. agent. *kuhkootumwcheedu*, a teacher; vbl. n. *kuhkootumwcheonk*, teaching, instruction. See *inform*; *show*.

**tear** (n., lacrymal secretion), *mussippegeash*, *mussippequash* (pl.); *wussippequash*, his tears [*m'sipuk*, that which flows or drops down (?)]. See *water*.

**tear** (v.), *nēhnēkiūm*, *neiēkūnum* he tears (it) (*nānugūnum*, I tear, C.); *uchukshau*, it is torn; as n. a rent; with 'k progressive *nehnekikkom*, he tears (it) in pieces, i. e. goes on tearing it; v. i. an. subj. *uchukkikso*, he tears to pieces (as a wild beast, etc.), and pass. it is torn in pieces; suppos. *neiuchukgikaušik*, that which is torn (*neiuchkissūšu*, cutting, cut, C.); an. suffix *enuechuekkauoh*, he tears him in pieces. *sohqshadtav*, *sōkshattan*, *sohkruhadtav*, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sohqshadtunk*, when he tears; v. i. an. *sohqhkaus*, *sohkhkau*, he tears, pass. it is torn (*sokshau*, it is torn, 1 K. 13, 5); suppos. *ne sahqhkausik*, that which is torn in pieces (by wild beasts), Lev. 17, 15; 22, 8; v. t. an. *sohqshauan*, *sōkshauan*, he tears (him); an. progr. *sohqhkauan*, *smqhkauan*, he goes on tearing (him). The root is *sakgnie*, *sohqignie*, it is in small pieces. See *fine*. *tuuogkīnum*, he tears (a garment, a skin, cloth, etc.) (*tanēki*, *tuuicksha*, it is torn or rent, R. W.; *kum-muhche-tanakinnauons*, I have torn it off for you, *ibid.*); *tuuogsheav*, *tanrogkushau*, it is torn (by violence or by mischance).

**teats** (ubera), *sogkodtungash*. See *milk*.

**tell**. See *command*; *inform*; *news*; *speak*.

**tempest**. See *storm*.

**temples**, *wuttahtukquosh*, his temples.

**tempt**. See *try*.

**ten**, *pink*, *piog*; adj. *piukque*, *pioggue*, the tenth; *pioggut nompe*, ten times, i. e. to the tenth repetition; *pioggue chippay*, a tenth part; pl. an. *piukquusuoq*, inan. *piukquusash*, *piukquittash* (*piick*, pl. *piucksuoq*, *piuckquatash*, R. W.; Peq. *piugg*, Stiles; L. I. *payac*, *pauk*, Wood). See *chief*.

**tender**. See *weak*.

**tent**, *uppōhqnos*, *obohquos*, *abohquos*, a covering, an awning, a tent; *abohquossokanon*, 'a covert from rain', Is. 4, 6. *retu*, a dwelling, a house. See *house*.

**terrible**, *ankquenewankquusu*, *onkquenewankqu*, (he is) terrible, an object of terror [*ankquenewankque*, grievous, cruel, severe, from *ankque*, sore, sorrowful].

**testes**, *wunnauussoq*. From *nevusog*, a pair (?).

**testimony**, *wauwuonk*, witnessing, bearing witness. From *wauwan*, he testifies.

**than**, *oak*; *missi onk*, greater than.

**thank**, *tabuttantam*, he is thankful, he gives thanks; an. *tabuttantamanau*, he gives thanks to (him), thanks (him) (*kuttahotāmish*, I thank you, C.; *taubottanuariyeau*, I thank you, R. W.); vbl. n. *tabuttantamāonk*, thanksgiving, thankfulness. From *tipi*, *taupu*, sufficient, and *-āonk*, verb of mental condition; he is satisfied in mind.

**that**, *no*, that (thing); *nah*, that (man); pl. inan. *nišh*, these; with reference to place or time, *na*; *nat*, *na ut*, thereupon, on that; *ne wutche*, hence, from that time; *ne wutche*, because, therefore, from that (thing); *ne naj*, 'even so', let that be so; *ne teag*, that thing, anything.

**thaw**, *michokat*, a thaw (*michokatch*, when it thaws, R. W.).

**then**, *nič-ut* or *ne* with form of superpositive, upon that, when that].

**thence**, *nōrche*, *na očh* (proceeding from that), thenceforth, therefrom. See *begin*.

**there**, *na*, at that place, at that time (*mkūš*, there, C.?). adv. of place, *ničd*, therein, thereon, thereat, El. Gr. 21. See that.

**therefore**, *newutche*, *ne wutche*, from that.

**they**, neg, *nag* (*nahoh, nagoh*, El. Gr. 7; *nag, nahog*, or *naguman*, C.), they who; *nayoh*, them who, them.

**thick**, *kuppi*, (it is) thick, close, dense (*cuppi-machaug*, thick wood, a swamp, R. W.); *kuppahtu*, in or among that which is thick or close, ‘in thickets’, ‘in covert’; *kuppohquodt* (*kíppaqat*, R. W.), thick or cloudy weather; *kuppogki* (*kohpoghi*, C.; *koppócki*, R. W.), thick, dense. See close.

**thicket**, *kuppohkounuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppahtu*, ‘in thickets’.

**thief**, *kounocotouren*, -*in*, n. agent. from *koomaato*, he steals. See steal.

**thigh**, *mechquau, mechquau, nechquau*, my thigh; cf. *mohpu*, the hip. *apòme*, pl. *apòmash*, the thigh, thighs, R. W.

**thin**, *soupe*, *sabé*, thin, not hard or dense, in a liquid or semiliquid state, soft. See soft, *wossarbe, wosseppe* (*wus-sáppi*, C.; *wussáppi*, R. W.), thin; *wosappcheas* (inan. caus.), he makes it thin; pass. it is made thin.

**thing**, *teág*; *ne teág . . . matta teág*, *matteag*, something . . . nothing (*teágqua*, what thing, R. W.); pl. *teágush*, *teanguash*, ‘money’, movable property. *teayuas*, a matter or thing not material or tangible; pl. *teaguassiniish*, things, matters, res; with redup. *wame teantequassiniish*, all matters, all things, Gen. 24, 1 [*teug* and *usu*, a thing related to or dependent on animate action].

**think**, *anántam, unántam*, he thinks, purposes, wills, supposes, has in mind; *nuttenantam*, I think; *uttenantamun*, I think it, I will it; *ne anantamup*, that which I did think; *matta'ne anantamnen*, *qut keu ne anantamun* (suppos.), ‘not as I will, but as thou wilt’, Matt. 26, 39; *ne anontog*, what he may think or may will, ‘according to his will’, John 5, 21. In form this word is a frequentative or intensive from an earlier form, *ántam*, which is not found in Eliot. Roger Williams has *u'tunnántam* or *neánntam*, I think (Chip. *inendam*, he thinks, Bar., q. v.). This primary verb, which may be translated ‘he is minded’ or ‘he has in mind’, is used in composition of all verbs which ex-

**think**—continued.

press mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as *ussu* denotes physical activity. The animate active form of *anántam* or *unántam* would be *anánau*, he wills (him), nearly corresponding with *anónau*, *un-nunau*, he commands (him); and a corresponding relationship appears to exist between *ussu*, he acts, *usseen*, he does it, and *mussin*, he says, *missantam*, *mussantam* [*missi-antam*], he thinks much or habitually, he is minded or disposed (*missántam*, he aims at, C.).

**third**. See three.

**thirst**, *kohketan*, *kuhkuttan*, he is thirsty; *nukkokuttan*, I thirst (niccúnkatone, I am thirsty, R. W.); *nukkóhkktan*, C.); suppos. *kohkuttog*, when he thirsts; *noh kohkuttog*, one who thirsts; pl. *neg kohkuttogig*, they who thirst, the thirsty; vbl. n. *kohkuttanaonk*, *kónkuttanaonk*, thirst. From *kóhnkan*, *kunkun*, (it is) dry, and *tou*, mouth.

**thirty**, *nishwinchag* (*shwínecheck*, R. W.); *nishwinnechak*, pl. -*suog*, C.; Peq. *neezun-chang neebut piangu* (twenty-ten) and *swunchaung*, Stiles); an. pl. +*kodlog*; inan. pl. +*kodlash*.

**this**, *yeyu*, this (thing); an. *yeuoh*, this (man); pl. inan. *yeush*, an. *yeug* (*yò*, R. W.); *yeu nepanz*, this month; *yeu kesukok*, this day, to-day; *yeu unne*, *yeu in* (*yeuumi*, C.), thus, in this manner; *yeu waj*, for this cause; *yeu* or *yeuyen*, at this time, now; *yeu*, at this place, here; *yeu nogque* (toward this), hither (*yò wéque*, thine far; *yówea*, thus; *yò nowékin*, I dwell here; *yò wuche*, from hence, R. W.). Cf. *we*, that.

**thistle**, *kógkúnogohquohhom*. Cf. *kómuk-kehtahwhau*, he pricks or pierces.

**thither**, *yean*, *yaén* [*yá en*, to yonder]: *yeu nogque in kah yá in*, hither and thither; *monchish yeu wutch, yaunish*, go hence [go] to yonder place. Matt. 17, 20. See yonder.

**thorn**, *kóus*, a thorn, briar, bramble; *asimékóus*, *assuunekóus* [*hassune-kóus*, stony (very hard) briar], a thorn, thorn bush. Cf. *m'nkgs*, an awl; *m'uh-kos*, a nail; *kóuhquodt*, an arrow.

**thoroughly**, *pānuppe*, *pānuppe*, wholly, thoroughly. See through. *pakodche*, *papogkodche* (*pānicche*, *pāngritchē*, R. W.), completely, to the full, entirely, thoroughly. *pāpaqtūmme*, utterly, thoroughly, completely.

**thou**, *kēn* (kēn); (inseparable) *E*; *kuh-hog*, thyself; *kutuiae*, thou thyself, tu ipse, such as thou (see kind, n.); *kutuiae*, it is thine, it belongs to thee.

**thousand**, *mattanung*, *mattanung*: pl. an. *mattanongauang-kodtay*, -*kussuog*, inan. *-kodtash*, -*kussuash*: *nequt mattanong mattanongauangkussuog*, a thousand thousand (men) (*eqpitte mattanung*, R. W.); Peq. *piuggshepanze*, ten hundred, Stiles. For *mattanamor*, a very great number, very many. See multitude.

**thread**, *tuttupuu*. See string.

**threaten**, *quogruhtion*, *quogruhtion*, he threatens; suppos. *noh quogruhtioadt*, he who threatens (*nak-quogruhtōwan*, I threaten; *quogruhtoadt*, 'if he make threatening speeches', Ind. Laws); vbl. n. *quogruhtomuāonk*, a threat.

**three**, *nishwe*, *nishwen* (*nish*, El. Gr.; *nish*, pl. an. *shihog*, inan. *shiwash*, R. W.; *nish*, *nishwe*, three; *nishwe*, third, C.; Peq. *shīch*, Stiles. Del. *nachu*, *Zeish*,); pl. an. *nishuag*, inan. *nishwāash*, *shiwash*; *nishwunnuang*, *nishwennang*, *nishwunnuask*, the third (when it is third, suppos. inan.); *nashant*, *nashewant*, *nishewant*, the third (when he is third, suppos. an.).

**thresh**, *poggudham*, *pogdham*, he threshes (corn or grain), he beats (it) out (*pockhōmmin*, to thresh or beat out corn, R. W.) [= *pohquetaham*, he breaks it in pieces?].

**threshing-floor**, *taunpoggudhamamak* (?).

**throat**, *mukgutnuk*, *m'gutnuk* (*quittuck*, R. W.); *ukgutnuk*, his throat [from *gut-tueu*, it sinks down]. *maunawok*, *wash-dook*, a throat, C. (?).

**through**, *pānupper*, *pānupper*, (it is) through, throughout: *pānupper wāne*, (he) is through all, Eph. 4, 6, *pānupper wāne mattaahkut*, throughout all the world, Rom. 1, 8. *pānuppershau*, *pānuppershau*, he goes through or through-

**through**--continued.

out; *pānuppershau otamush*, they went through the cities; *pānuppershōnat keltih koh ohka*, to compass sea and land, C.).

**throw**, *paketum*, he throws away; *imp-paketum*, I throw away; *ahque pahketash*, don't throw, C. See cast away.

**thrust through**, *paposhpehtorham* . . . *ut wettahhat*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.

**thumb**, *kelequāunatch*, *kehtaquāunitch*, pl. + *cash* [*kele-thaqwe-unatch*, great finger].

**thunder**, *pāttohquohham* (it thunders) (*pātthōhquohham*, thunder; *pāttohquohhāni*, it thunders, C.; Etch. *pāttaakeuk*; Muh. *pāntuuhau*; L. I. *patnyuahamor*, Wood; Del. *pehlācyum*, it thunders, Hlk.; Abn. *pēdaāig hiag8*, il tonne, Rasles); *mislo pātahquohham*, great thunder, 1 Sam. 7, 10. *niimipānoog*, thunder; *niimipāng peshkōhōrock*, thunderbolts are shot, R. W.; *nimbau*, thunder, C.; *niapanickhikanuh*, 'the place of thunder clefts', Exp. Mayhew.

**thus**, *yea wāne* (*yea wāni*, C.), in this manner. See this.

**thy**. See thou.

**tide**, *tomōgkon*, *tomogokon*, (there is) a flood (*tomicron*, flood tide; *tammocoks*, upon the flood tide; *kesuapłshin*, high water, i. e. it has reached its full height, is full grown (*kesukun*); *maunashwe tamēcrom*, half flood, R. W.; Abn. *tamāgan*, elle monte, Rasles); *skāt* and *muñhetau*, ebb tide; *matāeskut*, a low ebb, R. W. (Abn. *ss̄'kkut*, it falls, Rasles; *kis̄ekat*, low tide).

**tie**, *kishpiuum*, he ties (it); v. i. act. *kishpisu*, he ties, is tying, and pass. it is tied. See bind; fasten.

**time**, *ahquompi*, (it is) time, period, season: *watich attachien kah ahquompi*, 'for a season and a time', Dan. 7, 12; pl. + *genish* (*kesūkkāttae ahquompi*, daytime, C.; *oggosahquompi* [= *oggahse ahquompi*], a little time, C. 252); suppos. *ahquompiak*, when it is time, at the time when; *m ahquompiak*, at that time. See long time ago.

**tire**, *sānūnum*, he is tired, weary, faint: *matta sānūnuma*, he is not wearied (*missārūnum*, *missārāñish kāmen*, *usom-wushkāwmen*, I am weary, R. W.); *pog-*

**tire**—continued.

*kudehe nissouānum*, I am very weary, C.); suppos. *noh sānunuk*, he who is weary; an. *sānunumau*, he tires (him); caus. *sānunumawahnuu*, he causes (him) to be weary, makes (him) tired. **to**, after verbs of motion, is expressed by the directive and locative suffix 't (-ut, -at, -it) when the object is inanimate, and by -oh, -uh when it is animate, though -ut sometimes takes the place of -oh. -en is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *anuas en Joppa*, send to Joppa, Acts 10, 5. *gean* (*yá en*, to yonder), as far as: *wutch . . . geau*, from . . . to.

**toad**, *tiinogkohtens*, C.; Abn. *maskeké*; cf. Chip. *onakiki*, a toad; *omanakisi*, 'he has the smallpox', Bar. See frog. **tobacco**, *wattamáuog*, R. W.; *wattamásim*, give me tobacco; *wattamagom*, a pipe, ibid.; Peq. *wattamumine*, a pipe, Stiles; *wuttahpoamwemish*, tobacco, C. (cf. *wuttahpau*, he draws water); Abn. *sl'aman*; Miemac. *tonahouse* and *tomakan*, a pipe. See pipe.

**toe**, *paheasset* (cf. *pohchautcheg*, finger); *kehlequaset*, the great toe.

**together**, *moeu*, *moar*, *migur*, *mia* (*mayure*, C.), lit. there is a gathering or assembling. See assemble; gather.

**tomorrow**, *sunp* (*satop*, R. W.; *a sun upp*, Wood). See morrow.

**tongue**, *ménau*, El. and C.; pl. -ash; *wénau*, his tongue (*wénat*, R. W.); Del. *wilano*, Hkw.; Miami *wehlunch*; Sank *neuarneweh*, Keating).

**too, too much**, *wassame* (*wessónum*, C.), very greatly, extremely, too; *wassame náohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24; *wassame peasin*, it is too small (*wassame kuslita*, too hot; *wassame sokentumis*, you have poured out too much, R. W.). **tooth**, *meepit*, El. and C.; *neepit*, my tooth (Peq. *néebat*, Stiles); *wepit*, his tooth (*wípit*, R. W.); pl. +teash. From *uppu*, he eats; mutual inan. *uppitteash*, they eat together. See eat.

**toothache**, *pumiuatumpiteúnek*, 'which is the only paine will force their stout

**toothache**—continued.

hearts to cry', R. W.; Del. *u'nipítine*, I have the toothache, Hkw.

**top**, *wanashquo*, on the top; vbl. n. *wanashquo*, the top or summit; *wanashque wutunuehnuu*, on the top of his staff; *wanashquodtinow wadchuit*, (when) upon the top of the mountain, Ezek. 6,13; *wanachikomak* [*wanashque-komak*], the chimney. Lit. at the end of; see end. *woskeche*, on the surface of: *woskechepisk*, on the top of a rock, Ezek. 24, 7; see surface. *kodluhkóe* [*kodluhkuo*], in a high place, on the summit of (a mountain or hill); *ot kodluhkóe wadchuit*, on the top of the mountain; suppos. *kodluhkóag*, *kodluhkóay*, *kodohkóag*, (when it is) at the top, a high place; see high place. *kuhkuhquay*, *kohkuhquag* [suppos. inan. from *kuhkuhquen*, he goes up], the top or summit, also, a heap. **torment**, *onkapuanau*, he torments (him); *abque onkapuanach*, do not torment me, Luke 18, 28; pass. *onkapuanabog*, they were tortured, Heb. 11, 35; vbl. n. act. *onkapuanionk*, tormenting, torment inflicted; pass. *onkapuanittuunk*, being tormented, torment endured. *áwakonpanau*, he suffers torment, is tormented; act. he torments (him); vbl. n. *awakonpanionk*, torment; v. i. act. *áwakonpanasu*, he inflicts torture, torments.

**torn**. See tear.

**tortoise**, *taunppasog*, Lev. 11, 29. See turtle.

**torture**. See torment.

**totem**. This word is a corruption from *wutohtu*, *wutohtu*. See *wut-*.

**touch**, *müssünim*, *müssünim*, *müssünim* (*missünim*, C.), he touches (it); *nam-müssünim*, I touch; *abque müssünionk*, do not touch (it), touch ye (it) not; suppos. *noh müssunk*, he who touches (it); an. *müssuan*, he touches (him); suppos. *noh müssuont*, he who touches (him) (vbl. n. *müssuumónk*, touch, C.).

**tow**, *hashalp* (*asháppog*, R. W.). See flax.

**toward**, *nogque*: *uc nogque*, 'toward that way', El. Gr. 21; *yeu nogque*, hither; *nuttimuhquain nogque*, I looked toward

**toward**—continued.

(it). From *uhquauet*, he looks or turns his face to. See look.

**towel**, *chiskhenitchohhom*. From *chiskham*,

*jisckham*, he wipes, and *nutch*, hand.

**town**, *otan*, pl. *otanash* (*otan*, R. W.; *otanick*, to the town, ibid.; Del. *oténik*, to

the town, Hkw.); dimin. *otanemes*, a small town, a village.

**trade**, *kodtaurompasu*, *kodtanompasu*, he

sells, barters, trades. See sell. *anaqua-*

*shan*, he trades; *anaquashádtich*, let them

trade (*annushénto*, let us trade; *anaqua-*

*shatiog* (they trade), traders; *monanagu-*

*shaóig*, Chapman, R. W.); cf. *amiquesu*,

it is joined, he makes a joint; *nuttom-*

*mattomnu*, we bargain; *num-mahttomma-*

*tiun*, we have bargained, C.; cf. *nut-*

*tottóewam*, I buy, ibid.; *adthau*, he buys

of (him) El.

**trap** (n.), *appéh*, *ahpeh*, *appehhan*, a snare,

a trap (*apéhan*, traps; *wuskapéhana*,

new traps; *eathúhana*, old traps, R. W.);

pl. *appehhanog*, *appehemog*. From *pah-*

*heum*, up-paheon, he waits for (him);

suppos. *nah pahít*, he who waits for;

*wappaih*, I wait for (him). *sunúckhiig*,

a falling trap for wolves, R. W. 143.

**trap** (v.), *puttahham*, he is taken in a

snare, he goes into a snare or trap [*petau*, he puts in, he is put in, and -om, he goes (verb of motion)]; *puttah-*

*hamvrog*, they are ensnared or caught,

Job 34, 30; an. *puttahwan*, he traps

(him), ensnares (him), and pass. he is

entrapped; *puttaherhoog*, they are

caught in snares, are entrapped; *nah*

*puttuhkuk*, he who is ensnared, trapped;

vbl. n. *puttahhamoónk*, entrapping,

catching in a trap.

**travail**. See bear children.

**travel**. See walk.

**tray**, *wuunak*, a dish, 'platte' (*wuu-*

*náug*, tray; pl. -*áuash*, R. W.); *wuu-*

*nounguit*, in the dish. Cf. *wónogg*, a

hole; *bwonogku*, he digs a hole (hollows

out?).

**treachery**. See betray.

**tread on**, *taskuhkom*, freq. *tattuskukhom*,

he treads on (it); suppos. *tuskukhog*,

*tattushkukog*, when he treads on (it);

an. *tuskukanan*, he treads on (him)

(nah *wuttahtásckuhkuáñh*, he treads on

**tread on**—continued.

him, C.). *ohpauthu*, he treads on, sets his feet on (it), walks on (it).

**treasure**, *wampakou*, a precious thing, a

treasure, a 'jewel'; pl. +*unash*.

**tree**, *mehtug*, *mehtugg*, *matug* (*muntéek*,

R. W.); *mehtuk*, C.; Peq. *a'tucksh*, Stiles;

Del. *hittuck*, Hkw.); pl. *mehtugquash*,

*matugquash*; dimin. *mehtuggues*, *mehtug-*

*quenes*, a small tree (*muntakoomes*, a

stick, C.); pl. *mehtugkomesash*, twigs,

'rods', Gen. 30, 37. The radical is '*h'tug*

or '*h'tuk* (the initial *m'* being the indefinite particle), as is apparent in the

compounds, where 'tree' or 'wood' is expressed by -*uhlug*, and sometimes

(terminally) by -*unk* or -*uhuk*: *mis-*

*sauñk*, *mussauñk*, a dry tree, Ezek. 17,

24; 20, 47 [*musso*, it is dried] (Abn.

*mesak8 akási*, arbre sec, Rasles); *as-*

*kunkq*, *ashkukhuk*, a green tree [*asky, ash-*

*kosh*, green] (Abn. *arsesk8*, Rasles); *agwank*, under a tree, 1 Sam. 31, 13 [*ague*, below]; and *ut kishkunk*, under

[*kishke*, beside, near to?] a tree, Gen.

18, 4, 8. See ash tree; oak tree; pine

tree; poplar tree; sassafras tree; walnut

tree; willow tree.

**tremble**, *nunnukkushau*, *nunuukshau*, he

trembles (*nunuakkishom*, I tremble, C.);

suppos. *nah* *nuruukshont*, he who

trembles; vbl. n. *nunuuksháonk*, trem-

bling. From *nunuukkuuum*, he shakes

(it), with 'sh' of derogation.

**tribe**, *chippangoak*, *chippangoonk*. From

*chippauu*, he separates or divides

(them); vbl. n. *chippaooonk*, a divid-

ing, division, or separation. *chippissnog*

(they separate themselves, they are sep-

arated), a people, a tribe.

**tribute**, *ompriunau*, he pays tribute to,

he is tributary to (him); suffix *wutom-*

*pruñh*, he paid him tribute, he 'gave

him presents', 2 K. 17, 3; vbl. n. *omp-*

*wuumáonk* and *ompéhtéónk*, *ompétreú-*

*onk* (*ompéteúonk*, C.), tribute; n. agent.

*ompéteau*, *ompétean -in*, a tributary,

a payer of tribute; *móunumáonk*, *móu-*

*numáonk* (vbl. n. from *móunum*, he

gathers), a gathering or collecting

custom, toll, or tribute, 1 K. 9, 21;

Matt. 17, 25. *pámpom*, 'a tribute skin

... carried to the sachem or prince,' R. W. See offer.

**trifle, choyq.** See spot.

**trouble, wuttomontam,** he is troubled, disturbed, he has care or trouble; *nottamontam*, I am troubled (*nötöp, notamnduutam*, 'friend, I am busy', R. W.); caus. *no*. *wuttomchhean*, he troubles, disturbs (him), he gives him trouble, makes him trouble (*notomchhätwam*, I hinder, C.; *kotamish*, I hinder you; *cotamne*, *cotamnfume*, you trouble me, R. W.); caus. inan. *wuttumchteau*, he troubles (it), makes (it) trouble or disturbance; *wutumehpunaonk*, trouble.

**trout, mishquäkon**, C.

**true, truth, wunomowau**, he speaks truth; *nowomowau*, I speak truth, 1 Tim. 2, 7; suppos. *wutuomwádeyan*, if I speak truth (*wunuaunwáyean*, if he say true; *wunmánuwash*, speak thou the truth; *wunmánuwash erö*, he speaks true, R. W.); vbl. n. *wunomwádeyunk*, a truth; *wunmamuhkntéyeyouk*, truthfulness (when it is true); adv. *wunamuhqut*, truly, verily; *wunamuhqutteyeou*, (it) is true; pl. *-yuash*, (they) are true; vbl. n. *wunmamuhqutteyeouk*, truth (abstract).

**trust, pábahantam, panbahantam**, he trusts, he trusts in (it); *uppabahantam*, he trusts in it (*papalahantam*, to trust, C.); an. *pabahananuau*, he trusts in (him).

**try, qutchehtam**, he tries, he tastes (it); caus. an. *qutchehhean*, he makes trial of (him), he tempts or proves him; caus. inan. *qutchehtam*, he makes trial of (it), he proves it; vbl. n. *qutchehtraonk* (*qutchehétroonk*, pl. *-ongash*, trials or attempts, C.). See prove. *kodusu*, he tries, makes an attempt.

**tumult, wagkowenak**, tumult, stir, commotion. See stir.

**turkey, néghom**, pl. *neyhommánuog*, R. W.; N. E. *nahem*, L. I., *nahiam*, Wood; Abn. *nahame*; Del. *tshikenum*.

**turn aside or about, quinnppu**, he turns: *meshetash . . . quinnppu*, the wind turns about, changes its direction, Eccl. 1, 6 (*unkquinppem*, I turn, C.); suppos. *noh quinnppit*, he who turns; *quinnpeit*, when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnppenum*, he turns (it); suppos.

**turn aside or about—continued.**

*noh quinnppiink wuhtanog*, he who turns away his ear, Prov. 28, 9; an. *quinnppinaw*, he turns (him), makes him turn; vbl. n. *quinnuppeonk*, turning, turn back, *qushken*, he turns back. See return.

**turn one's self about, quinnppekom-puu**, he turns about, lit. he stands turned about. See stand.

**turn upside down, wunumuhkinum**, he turns (it) upside down; *anumuhkinum-nu*, he turns it upside down, he overturns it.

**turtle, Abn. tsrebé**, Rastes (cf. *tsooppasog*, tortoise, Lev. 11, 29); *anikernak8*, 'son écaille'; cf. Chip. *mik e nok*, *me ke nok*, turtle, tortoise.

**twenty, nesueéchag, nesuechag**, pl. an. *-kodhog*, inan. *+kodtash* (*nesueéchick*, R. W.); Peq. *nezunuchage* or *piugg manbut piugg* (ten plus ten), Stiles; Del. *nisehinakhki*; Abn. *nisineski*.

**twice, neesít** (when there are two): *pasuk-qdt asuh neesít*, once or twice; *neezowwut neesít noupe*, when it was doubled twice, Gen. 41, 32; *neese tahshe*, suppos. *neesít tahshin*, twice as much.

**twins, tagrosu weechan**, 'twins were in her womb', she bore twins, Gen. 38, 27; *toggonsuacog*, there were twins, Gen. 25, 24 (*togquos*, *ogguos*, a twin, pl. *-suog*, C.; *tackquíuwock*, twins, R. W.)

**twist, tuppibótheau**, freq. *tuttappenuoh-tean*, he spins or twists, caus. inan. from *tuttappenan*, *tatuppinean*, it is twisted (turned or rolled around); *tuttpipan*, *tatuppin* (spun, twisted), a twisted thread or string; sometimes *tuttpipan-ahdog*, that which is twisted or made to twist. From *tatuppe*, equal, alike; *tatippchteau*, he makes it equal, equalizes it, Ps. 33, 15. Cf. *tuttippequianum*, he rolls (it).

**twisted (tortuous), pepemsque (premis-quii**, crooked or winding, R. W.). See crooked.

**two, neese, nees**, pl. an. *neesuog*, inan. *neesinash* (*neesse*, *nësse*, *nees*, pl. an. *neësroock*, inan. *neenash*, R. W.); Peq. *ndéz*, *neese*, Stiles). See twice.

U

**unable**, *нэжүүлж, нэжүүлжүүлж*, I am unable, I can not, and he is unable, he can not; *нэжүүлжүүлжүүлж*, we are not able (*нэжүүлжүүлжүүлжүүлж*), *бохшынч*, I can not, R. W.; *нэжүүлж*, to be wanting or defective, C.). Cf. *нэжүүлжүүлж*, weak; *мэттүүлжүүлж*, he is unworthy, Mark 1, 7. *анхаж*, he could not, Judg. 1, 19. *мутта таржүүлж*, he is not able, he can not; *мутта таржүүлжүүлж*, it can not, it is unable; from *тилж, тирж*, enough, sufficient; *таржүүлж*, he suffices for, can.

**unbind**, *ompean*, he unbinds (him).  
See loose.

**uncle**, *wussises*, *wussusser*, his uncle (*aschesin*, an uncle, C.; *wassere*, R. W.); *nabnises*, my uncle; *umimittauwussoh asheehoah*, the wife of his uncle (Muh. *nesaw*, (my) uncle by the father's side; *nuchchique*, (my) uncle by the mother's side, Edw.).

**unclean**, *nishkenenukque*, suppos. *nishkenenukquodt*, when it is unclean; an. *nishkenenukquussu*, (he is) unclean; vbl. n. *nishkenenukquussuon*, (the doing of) uncleanness; caus. inan. *nishketetu*, he makes (it) unclean, defiles it.

*uncover*, *wokshinum*, he uncovers  
(opens). *poskinum*, he lays bare.

**under**, *ayru*, *agrr*, it is below, underneath. See below.

**understand**, *wah-teon*, he understands.  
See know.

undesignedly, *pehcheu* ('unawares', Num. 35, 11; Gal. 2, 4).

unexpectedly, *tindhu*. See suddenly, unless, *kutnumma* (*kittūmma*, C.); *kotnumme*.

until, *yaich*; *men yaich*, until now; *uâ*,

*akar, pajeh, gen pajeh, akar now, na-  
pajeh, toh pajeh (nô pajeh, nôpaj, C.),  
until that, until.*

**unto** (as far as), *wéhque* (*yò wéque*, thus far, R. W.) [*wóhkóeu*, at the end of]. See end.

**up:** See go; lift up; spring up.

**upper**, *kuhkukque*, above, upper. See ascend; go.

**upper part, woskeche.** See surface; top.  
**upright, sumpire.** See erect; right; stand.  
**upward, puumuu,** upward, more than (in time): *watch . . . kuh puumuu*, from (one month old) and upward, Num. 26, 2, 4. See above; go.

*urge*, *chetimau*, he urges; *chetimauonut*, to urge, C. See compel.

**urinate**, suppos. *noh ságketoy, noh sagkeet,*  
he who urinates. Cf. *sokinnum*, he  
pours out.

urine, *ninyen*, *munneyen*; *wumwumneyen*,  
their urine, Is. 36, 12.

**use**, *anwahtrau*, *anwahteau*, he uses (it),  
makes use of (it) (*nuttawuhteam*, I

use, C.); *auwohteeng muttinuwokon*, they use the right hand; *auwaldeog yew siogkawaoenk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohdealt*, he who uses; vbl. n. pl. *auwahleungish*, weapons, John 18, 3 (utensils?); *auwahkon*, it is used, habitually made use of (*auwohk̄onat*, *ompattanūnat*, to wear clothes out, C.); *nohtunek*, *uchtōnuma*, he makes habitual use of, knows how to use, is skilled in the use of; suppos. *noh nohtunk*, he who uses; pl. *ney nohtunek*, they who handle or are accustomed to the use of (spears, shields, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5.  
uselessly, *tahuache*, in vain, causelessly [*mutta-nāče?*].  
usually, *yogatche*, always (usually, C.,  
as in *ayogatche*, *ayohwah*).

utterly *paraparame*. See thoroughly  
and *wameyene*, usually, *ibid.*).

## V

**vainly**, *tahnoache*.

**valiant**, *kenoupé*, valiant, valiantly; *kenompáonk*, valor; *kenompánukyússónonk*, boldness, C. Cf. *kenoump*, a captain, John 18, 12; *keéoump* and *míekquoump*, a captain or valiant man, R. W. See captain. *menuhkesu*, *menuhke ussu*, he does valiantly (he is strong, powerful, in action); *menuhkesu*, a “mighty man of valor”, 2 Chr. 32, 21. *wuttanantamounek*, ‘valor’, Man. Pom. 86.

**valley**, *anónhkóoi*, *anánhkóoi*, *manokhígén* (*ououuwohkóoi*, pl. -*yuash*, C.): *en anouhkágéne*, into the valley, into the low country [*anói-ohke*, deep or low land].

**value**, *wunaham*, he values, fixes the value of (it); *wunahamu*, he values it; an. *wunoahan*, he values him, estimates his value (for ransom); vbl. n. *wunohatmaonk*, a valuing, valuation, estimated value. See ransom.

**vanish**, *mohtupdean*, *mohtuppaeu*, it vanishes, passes away. See consume; fade; pass away.

**vapor**, *owáán*, mist, vapor. *wishkenou*, collect, *wishkennak*, mist, fog, fine rain. *pukkutueas* [dimin. from *pukku*, smoke], vapor, mist.

**vast**. See great.

**veil**, *onquequonhón*, -*ha*, a veil (*onqueek-ha*, a hat, C.); vbl. n. caus. from *onkwhau*, he covers (him), he is covered; *onquequonhón*, ‘he covered his face’ (with it), Is. 6, 2. *puttagquequonhón*, vbl. n. caus. from *puttagrahan*, *puttaguhwan*, he hides or covers over. *gánequohhón*, vbl. n. caus. from *gánuuan*, he shuts up, makes close.

**venereal disease** (?), *mamuskisháni*, he hath the pox; *mamuskisháumitch*, the last pox, R. W.

**venison**, *wryans* (flesh, meat), venison (*ncáttiteam weyoits*, I long for venison, R. W.). See flesh.

**very**, *ahche*, very much, exceedingly; *muttae*, *maacheke*, much, very much; *wussoame*, too much, too, very (*nampeh*, very; *nampeh peawag*, least, very small; *ahche* and *pehtuh*, very, C.).

**vessel**, *wiskq*, *wisq*, *wishq* (*weaskq*, C.), a dish, pot, or vessel; *wishquie puunue*, a pot of oil; *nukkonishquad*, ‘in old bottles’ (when the vessel is old). Cf. *ohhuk*, earthen pot, kettle; *quánaask* [*lunui-wiskq*, long vessel], bottle. *wiskq* or *weaskq* was the name for any dish or vessel made from a gourd or other of the Cucurbitacee, *asq*, *asquash*. See gourd; squash.

**vessel** (boat). See boat; shallop; ship.

**vex**, *mosqueréan*, *mosquehan*, he vexes him. Caus. an. from *mosquauau*, he is angry with (him) (?). See provoke.

**victory**, *sohkauan*, he prevails over (him), he obtains the victory; v. i. an. *sohkáu*, he conquers, he has the victory; suppos. *noh sohkauisit*, he who is victorious; vbl. n. *sohkóhsuonk*, *sohkausuonk*, victory. See prevail over.

**view**, *kuhkinneam*, *kóhkinnum*, he observes, notices, marks (it); *kuhkinneus*, he marks it (*nakrehkřueam*, I view; *kuhkinassineet*, to take a view, C.). See mark. *wussaumpatámmiin*, to view or look about; *wussaumpatámoonek*, a prospect, R. W.

**village**, *otanenes*, small town; dimin. from *otáu*.

**vine**, *wrenomis*, *wénoowwussipog*, *wenomisipog*; pl. +*nash* or *quash* (*wenomiu*, *wenom*, a grape; pl. *wenominucash*).

**violence**, *woskehwaonk* (vbl. n. aet., doing hurt); *woskhittuonk* (vbl. n. pass., receiving hurt). See hurt. *chekewatnuonk* (vbl. n. pass.), suffering force; *chekhean*, he uses force or violence (to). See compel; force; rob.

**violently**, *chikée* (*chekewáe*, forcibly, C.); *cheké usseonk*, an act of violence.

**virgin**, *penup*, pl. +*aog* (*kegsquar*, *kéh-tuequar*, R. W.). Edwards gives Muh. *penumpauon*, pl. +*uk*, a boy, boys. Peq. *quauases*, a virgin girl, Stiles. for *squaesce*, *squaehses*, a girl (?), dimin. of *squa*.

**vision**, *monomauonk*, a vision. Cf. *monauam*, *monauatum*, he looks upon, beholds (it).

**voice**, *wadtanatoukqussuouk wuttanatonk-qussuouk* (the making a sound), a voice, noise, sound; *awndtanatoukqussuouk*, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *mishontawau*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *mishontawau*, with a loud voice, loud-sounding [*mishonta*, there is a loud noise]. *peuntawau*, he makes a

voice—continued.

small noise, has a low voice; *mumine peantawau*, there was a still, small voice, 1 K. 19, 12 (*tunue* . . . *ontawau*, a hoarse voice, C.).

**vomit**, *menudtam* (*menutam*, C.), he vomits (*n'munadtonui*, I vomit, R. W.); vbl. n. *menadtawauk*, vomiting; **voyage**, *pumohhamonuk*, Acts 27, 10; vbl. n. from *pumohham*, he goes by sea.

## W

**wade**, *tonóhpén*, he walks into the water; suppos. *tauohpit*, when he walked into the water (*toekkektneak*, let us wade; *wt-toékmio*, to wade, R. W.). **wagon**, *tutppequtunmunk* [suppos. part. inan. from *tutppequtun*, he rolls (it); when it is rolled], a wagon, 'chariot'. **wait for**, *pahhean*, he waits for (him); *nappaith*, I wait for (him); suppos. *noh pahhit*, he who waits for; inan. *pahtaa-un*, he waits for it; *wussope pathunu*, he waits long, 'has long patience', James 5, 7; *pahto*, he waits for (it), ibid.; v. i. an. act. *pahtsuu*, he waits, is waiting; suppos. *noh pahsit*, he who waits (*pahsuog*, they wait; *pahstí wumencchhuonat*, ready to do good; *nappahtis moncheant*, I am ready to go, C.); vbl. n. *pahtsuouk*, waiting, forbearance, Rom. 2, 4.

**wake**, *tokeu*, he wakes; *uttonekp*, I did wake; *tokish*, wake thou (*tókish*, R. W.); an. *tokianu*, he wakes (him); suffix *uttotkinuk*, he wakes me; *tokinask*, wake ye (him) (*tókiaish*, wake him, R. W.); with 'sh of sudden or violent activity, *tokshu*, he wakes suddenly.

**walk**, *pomushau*, *pamuushan*, (1) he walks, (2) he goes on a journey, he travels, (3) with inan. subj. *pamuhean*, *pomushau*, it passes, goes by; freq. *popomushau*, *pamaushan*, he walks much, continues to walk, travels (*nappowetshau*, I walk; *naowékontuu pámawishem*, I have a mind to travel; *entinweepómmishem?* will you pass by?; *aspumaniwi*, he is not gone by; *aspumanirock*, they are not gone by, R. W.); suppos. *noh pomushadt*, *pamuushadt*, he who walks;

walk—continued.

inan. subj. *kesukod paumushomámo*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *pomushau* (walking), a journey; n. agent, *pomushau*, a walker, a traveler; pl. *ayog*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *pamémoo*, it passed (away), Ps. 18, 12; *ash pumooait*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ashgen rimapprobó*, 'if ye will still abide here', Jer. 42, 10; *ut patutshik squontamit*, 'on the threshold' (where it goes by or passes the door), Jndg. 19, 27; *ash páme* (and *ashpummen*) *kesukok*, while day lasts, while it is yet day, 2 Sam. 3, 35; *pummu*, he shoots; *pummuau*, he flies; *pímuom-pagen*, he creeps; *pawontam*, *pomantam*, he lives; *noh pumohthaash*, *ney pumok-kompaog*, they are in a row; *pummeerche mayat*, in a cross way, Obad. 14; *pummenentunk*, a wall; *pumniaktuuk*, a dance, etc. See sea (*pummoh*).

**wall**. See fence.

**walnut tree**, *wussoquat*, R. W. (*wusswaqutimineung*, walnuts; "of these they make an excellent oil . . . for their anointing of their heads", ibid.; *wus-sanhquatlouis* and *-bútlash*, C.; Peq. *wishquats*, walnut tree, Stiles). Cf. *susseyen*, he anoints.

**wampum**, *wompam*, 'which signifies white' (R. W.), from *wampi*, was the collective name of the white beads or *peag* used as currency, as *suekanhock* [*sueki-hogk*, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the

**wampum, wompam**—continued.

English by the name *wampum* or *wampumpeage*, *wompam*, the white beads 'which they make of the stem . . . or stock of the periwinkle [Pyrula carica or P. canaliculata Say] which they call *metsrahök* when all the shell is broken off', R. W. 128; *wampumpeag* or *wauompésichök-mesim*, give me white (money), ibid. "A kind of beads . . . which they call *wampam-peuk* . . . of two sorts . . . white and . . . of a violet colour", Morton, N. E. Canaan. Abn. *señ-häubi*, pl. *-biak*, white beads; *segäñ-bi*, *-biak*, black beads; *säñbigan*, *-aak*, 'canon de porcelaine', Rasles. The primitive *ompeng* or *ouipék*, 'that which pays tribute', may be traced in Eliot's translation in such compounds as *ne-nomphái* [*nëmumum-ompai*], 'he hath taken a bag of money', Prov. 7, 20; *osmumumonpacheg*, 'money changers', Matt. 21, 12, etc. *suckanhock* (*now-hackus*, Wood), 'their black [money], sicki signifying black', R. W.; *suckanhock*, *mausakésachick*, 'the black money'; *suckanawauásuck*, the black shells; *suckanaskératquash* [*sucki-wuskesukquash*], 'the black eyes or that part of the shell-fish called *poquithock* (or hens) [*quahung*, round clam, Venus mercenaria], broken out near the eyes, of which they make the black [or rather dark-colored, purple, 'black inclining to blue'] money', ibid. *ugnitompay*, 'one fathom of their stringed money'; *me-sampangduck*, two fathoms, etc.; *cuomphómmin*, 'to thread or string'; 'thread or string these'; *natowámpilea*, 'a coiner or minter' (a maker of wampum); *natowámpitees*, 'make money or coin', R. W. See scatter.

**wander**, *nanwigen*, he wanders, goes astray (*noh nanwisshan*, he wanders, C.), i. e. he goes at large (cf. *naure*, general, any, common), he loses himself. *waúnu*, *wánu*, *wónu*, he goes astray; *neg waonitcheq*, they who go astray (*waibachick*, wandering, C.; *waonitlog*, they wander, ibid.). Cf. *wac-nun*, round about.

**want**, *quenauat* or *naat*, 'to be wanting or defective'; *quenauadte*, necessarily

**want**—continued.

(suppos., when it is wanting), C.; *quenauet*, 'impers. verb, it is necessary', Exp. Mayhew. An. *pasakquenauawusu*, one (man) is lacking; *wanuequenauwusuhpasuk*, not one (man) is lacking, Num. 31, 49; *quenauwhik*, *quenauhukquoh*, *quenahuk*, *quenannähik*, he lacks, is in need or want of (it); *wanuequenauwähik*, he had no lack, 2 Cor. 8, 15; *pasuk kukquenauhik*, one thing thou lackest, Mark 10, 21; Luke 18, 22; *kukquenihikkuwra*, ye lack (it), Phil. 4, 10 (*nakquenauwihik*, I want, C.; *matta nikkquhick*, I want it not, R. W.); suppos. *quenauhikquit*, if he lack (it); *quenauhuk-quhottit*, when they were in want of, when they lacked (it), John 2, 3; vbl. n. *quenauwhikaonk*, *quenähikäonk*, a lacking, wanting, lack of (cf. *matta teag unkquentanamun*, we missed nothing, 1 Sam. 25, 15; *mo teag quentama*, nothing was missed, 1 Sam. 25, 21; *quenowan*, he denies (him); *quenauwantam*, he denies (it); *quenowánoy*, they complain, R. W.; *tärhitch quenauráyeon*? why complain you? ibid.). Freq. *quequenauanamu*, he is in great want, need, or difficulty; *quequenauanamáboq*, 'they were in a strait', 'were distressed', 1 Sam. 13, 6; vbl. n. *quequenauanamáboq*, difficulty, 'distress', Neh. 2, 17.

**war**, *ayenuhdeán*, *ayenuttean*, he makes war, engages in war, fights; *pish kutayenchteam*, thou shalt make war; *ayeniháuash*, make thou war, Prov. 20, 18 (*jühettke*, fight ye; *jühetttea*, let us fight, R. W.); n. agent, *ayenteawiu*, one who makes war, a fighter, a 'man of war', Josh. 17, 1; vbl. n. *ayenuteonk*, *ayenutthóonk*, warring, fighting, war. See fight. *ayenuhkonan*, he wars against, makes war on (him); mut. *ayenuhkonitnog* (they are mutually opposed), they make war on each other; suppos. *neg ayenqueaqig*, they who are opposed, adversaries. See opposite. *ayenteawiuawauink* [noise of war, *ayenuhtric-ontuaonk*], an alarm of war, Jer. 4, 19 (*waucháutowarduwarat*, 'tis an alarm', R. W.).

**warm**. See hot.

**wash**, *kutchissíttau*, he washes (it); *kutchissíttaush kossetash*, wash thy feet;

**wash**—continued.

vbl. n. *kutchissatōuk*, washing (of inan. obj.); an. *kutchissumau* (-*ma*), he washes (himself or another person); *nuk-katchissum*, I wash myself (*nukkisum*, I wash, C.); *kutchissumurush* (*kit-tissūm wish*, C.), wash thyself; vbl. n. *kutchissumōonk*, washing (of an. obj.).

**waste.** See barren; empty; fade.

**watch**, *askuhhum*, he watches or waits for (it); *askuhhumwog*, they watch or wait for (it); v. i. *askuhhechteau*, *askuhwheteau*, he watches, waits; *askuhwheteangk*, watch ye; *nutaskhriteau*, I watch, Ps. 102, 7; n. agent. *askuhwhete-aen-iu*, a watchman; vbl. n. *askuhhehetenonk*, watching, a watch; adj. and adv. *askuhhechteau konuk*, watch tower. Caus. from *askuw*, it is not yet. See raw.

**water**, *nippe*, *nuppe*; pl. *nippesash* (*nip*, R. W.; *napp*, *nupph*, Stiles; *nunip-pnō?* have you no water? R. W.; Muh. *ubey*, Edw.; Chip. *nebbi*, Edw.; *nebi*, Sch.; *nipi*, Keating; Abn. *nebi*); *mattha nippeno*, *wauue nippeno*, there is no water; *yen nippe*, 'here is water', Acts 8, 36; *nuppe* watch *nippeskoutu*, 'water from [among the] water', Gen. 1, 6; dimin. *nippes*, *nips* (*nipwese*, R. W.; *nippis*, Mass. Ps.), a small quantity or body of water, a pond or small lake; *nippesash*, ponds; double dimin. *nipperemes*, *nippemes*, a little water (as for drinking). The radical is '*pe*' or '*pñ*', to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohegan), *ubey*. This root is identical with or related to *appu*, he sits, stays, remains, and distinguishes water at rest, standing water, or placed water, *n'pe*, suppos. *n'pog* (see *pog*, below), from *sokenou* (water when poured), rain; *kussitchurau* (water when proceeding onward), a stream; *tohkekou* (when it comes forth continuously), a spring; *tuk* (when it beats about or is disturbed), a wave or rough-watered river, etc. Suppos. *pog* (*n'pog*), water when at rest, standing water, and in some compounds not distinguishable in significance from the absolute (indicative) *n'pe* (the prefixed *n'* is discarded in all com-

**water**—continued.

pounds): *kr̄htahhannuppog*, the waters of the sea, Ex. 14, 21; *mishippag*, much water, John 3, 23; *tohkekoneupog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *wosche sepupog-wet*, on the surface of the water of the river, Dan. 12, 6 (= *sepue nippē-it*, v. 7); *nippisepog*, *nippisipay*, (the water of) a pond or small lake; pl. + *wash*; *sonkipog*, *sonkappog*, cold water (*saunqui nipi*? is the water cool?; *sonkopangot*, cool water, R. W.) [*sonqui*, it is cold]; *nunnipogg*, fresh water, James 3, 12; *swipog*, salt water, James 3, 12 [*sée*, bitter]. See cast into the water; draw water.

**waterfall**, Narr. *patuek*, *pawtuck*; Abn. *pañuteks*, chute d'eau, Rasles.

**waves**, *tukkag*. See river. Abn. *tegø*, pl. *tegsak*, Rasles.

**we**, *neenawun*, we (exclusive of the persons addressed, we and not you); *keenawun*, we (inclusive of the persons addressed, we all, we and you) (*neenawun*, *neenāwan*, *neanawun*, we, us, C.; Muh. *neanuh*, Edw.; Del. *niluna*, *kiluna*, Hwk.; Chip. *neenahwind*, *keenahwind*, Sch.): *nanashaweneararun kahken*, between us and thee, Luke 16, 26; *nanashawenawun*, between us, i. e. between you and ourselves, Judg. 11, 10; *kenawun wame*, all of us, 2 Cor. 3, 18; James 5, 17.

**weak**, *nachumwi*, *nachumwigen*, it is weak, feeble, tender (primarily weak, because in its beginning [*nāchē*] or early growth): *nachumue wauune pog*, the tender leaf (*nachūmee*, maimed; *nachūmwi*, tender; *nachimae*, weak, C.); an. *nachumavesu*, he is weak, he is tender; suppos. *noh nachumwesit*, he who is weak (*nachumwesitē*, weakly, C.); vbl. n. *nachumawesouk*, tenderness, weakness. See wound.

**weapons**, *awauhdeuengash* (*ompategash*, Mass. Ps.); *natanauhdeuengash*, my weapons. From *auhdehteau*, he uses (it).

**wear clothes**, *kogka*, *ogka*, he is clothed, he wears clothes. See clothe.

**wear out**, *ompattanānat*, to wear clothes out; *nummwhēc ompattau*, I did wear; *macth-ompattanānat*, to wear out, C.

**weary**, *satiñnum*, he is weary, tired. See tire.

**weasel**, Peq. *a'mucksh*, Stiles. See fisher; marten.

**weather**, *wunnohquodt*, (when it is) fair weather (*wunnohquodt*, pleasant weather, C.) [*wunne*, good]. *wekineeuqfut*, fair weather; *wekinuñquocks*, when it is fair weather, R. W.; *wekenemkquat*, warn weather, C. *pohkokquodt*, (when it is) clear, in a clear day [*pohkok*, the clear sky] (*páñqui*, *pánquaqnáút*, 'it holds up', the weather clears, R. W.). *tohkokquak*, (when it is) cold (*tahki*, *tátakki*, cold weather; *tañkocks*, cold weather, R. W.). *matohquodt*, (when it is) cloudy weather (*máttaquat* or *kúppaquat*, it is overcast, R. W.); *matohquakish*, (in a day of rain), Ezek. 1, 28 [*matokgs*, a cloud]. *onkquodt*, 'lowering', Matt. 16, 3 (*onuñh-quat*, raining, C.; *ánaqnut*, rain, R. W.). *wuttapóhqnot*, wet (weather), C.; cf. *wuttagoki*, moisture. *nichoket*, a thaw; *nichokateh*, when it thaws. R. W. See cold; hot; wet.

**weave**, *monakenhean*, *monakenheetu*, he weaves, lit. he makes cloth [caus. inan. from *monuk*, cloth] (*monagkenehkónau*, to weave, C.); n. agent. *monakenheenteniu*, a weaver.

**wedding**, *wussentamónk*, vbl. n. from *wussentu*, he marries.

**weed**, *moniskinnenniu*, R. W. See hoe.

**weep**. See cry; mourn.

**weigh**, *qutompaghatau*, he weighs (it) (*noh qutompaghasta* *nashpe qutóóh-heg*, he weighs by the pound, C.); suppos. inan. *qutompaghateg*, when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *qutompaghastóómk*, weighing, C.). From *quttau*, it sinks down (?). Cf. *qutuh-ham*, he measures.

**weighty**, *tohkequn*. See heavy.

**welcome**, *kaonepeam*, (thou art) welcome, C.

**well** (adj.), *kongketeau*, he is well; *asay-kongketeau?* is he yet well? (*kongketeud*, they are well, R. W.; *sun wunu-nuhkelaonkánuu?* is it a healthy time?; *nuttanükké wunoikkélénim*, I am pretty well; *toh kuttiuñkkétam?* how do you do? C.).

**well** (adv.), *wunne*, *winne*, (it is) well; *wunesu* [*wunne-nusu*], he acts or does

**well**—continued.

well; *wunnenhean*, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.

**well** (n.), *wuttahhamonk*, a well; *othamonk*, his well. See wet.

**west**. See northwest.

**west wind**, *papónetu*, R. W.; cf. *papáne*, *pópon*, winter. See northwest.

**wet**, *wuttagoki*, (it is wet) 'moisture', Luke 8, 6 (*wuttapóhqnot*, wet (weather)); an. *notágkes*, I am wet; *wuttagkesinheat*, to be wet, C.; Peq. *wuttiuggió eyív készük weenugh*, wet today, verry, Stiles). *oggushki*, (it is) wet, moist; *oggushkaj*, let it be wet, Dan. 4, 15.

**whale**, *pootop*, *pootab*, *pótab* (*pootab*, C.; *pótóp*, R. W.); Peq. *podumbaug*, *pdum-baug*, Stiles; Del. *m'biák*, Hkw.) [*pan-tuu*, he blows. "There she blows!" as a modern whaler cries].

**whalebone**, *waskéke*, R. W.

**what** (interrog.), *chagwas*, *changwas* (*teguia*; *toh*, *teguia kuttinántam?* what do you think?; *toh kittinawam?* what do you say? C.).

**whelp**, *wuskoshim*, *wuskashimwus*, a whelp, cub, the young of an animal.

**when**, *ahquompak*, El. Gr. 21 [suppos. inan. of *ahquampi*, there is time; *no nt aquompag*, *ne aquonpak*, at that time]. *utuháñnah*, *utuhúñnah*, C.

**whence**, *toh noh*, whence, whither (*ton-noh*, where, whither, C.; *tánum kowidum?* whence come you?; *tuuock kuttíme?* whither do you go? R. W.; *tonnoh-whitch*, whence, C.).

**where**, *uttyeu*; *uttyeu áne*, wherever (*tákkin*, *týn*, where; *tákkin sächim?* where is the sachem? R. W.; *tonnoh*, where, whither, C.).

**wherefore**, *yowetche*, *yeu wif*, for this cause, because of this.

**whet**. See sharpen.

**whether**, *uttoh asuh matta*, whether or no, C.

**whetstone**, *cavómpsk*, R. W.

**which**, relat. *ne*, that which; interrog. *uttiyen*, pl. *uttiyeush*; an. *uttiyug*, whom, Luke 6, 13 (*uttah*, *uttiyen*, pl. *uttiyeush*, which, C.).

**while**, *nisohek*, *ne sohke*, *tohsahke*, whilst, so long as, all the while that: *nisohek*

while—continued.

**pomantog**, 'all the days of his life', so long as he may live, 2 K. 25, 30. *ash* ('adv. of continuation', 'still', El. Gr. 21), while, during the continuance of: *ash páme*, *ashpummaea*, while yet, before the completion or termination of (*as-pummewi*, he is not gone by, R. W.). See walk.

**hippoorwill**, Peq. *muckko-wheesce*, Stiles.

**whirl**, *pepemquash*, he orit whirls about (of the wind, Ecel. 1, 6); freq. from *penquai*, it is crooked or tortuous.

**whirlwind**, *penusquah*, it twists about, it whirls. See whirl.

**white**, *wompi*, (there is) white; pl. *wompiash*, white (things); *wompienau*, it is white, El. Gr. 16; v. i. an. *wompesu*, (he is) white; *nowompes*, I am white (*wómpí*, R. W. and C.; Peq. *wumbiow*, Stiles; Del. *wape*, Hkw.; Alg. *wabi*; Abn. *wapiyo*; L. I. *wampayo*; *dimin*, *wumpishocki*, gray (whifish); *wompe-kisheeé*, pale, C.); suppos. inan. *wompug*, when it is white, (that which is) white; brightness, bright daylight: *ne wompag wóóú*, the white of an egg.

**whither**, *tob noh*; *attoh*, to what, whereunto, whither, how; *tob nogqun*, Ps. 139, 7. See whence.

**who**, relat. *noh*, he who; interrog. *howan*, [*evo-unui*, any he.] See any.

**wholly**, *papawipre*; *papaquanue*, utterly, completely; see thoroughly. *wame* (omnino); see all. *mánumse* (ex toto; *mánumseyéuē*, wholly, C.).

**whortleberry**, *attidáash* (pl.), R. W.; *saútaash*, ibid. (?).

**why** (interrog.), *tah wutehe*, *tah waj*.

**wicked**, *matchetou* [*matche-ohtau*], he is wicked, inherently bad; *matchesu* [*matche-ussu*], he is wicked, acts badly. See bad.

**wide**, *mishonogod*, *mishonogok*, (when it is) wide, broad, Matt. 7, 13 (?).

**widow**, *sekousq*, pl. *sekonsquaog* (*segóis-quaw*, R. W.; *srkáuisiq*, C.). From *sequnau*, he remains behind, is left, or *aenhkau*, he goes after, and *sqaq*, woman.

**widower**, *segáuo*, R. W. [*asuhkuan?*]; *mohkodtén-in*, C.

**width**, *ne kushkag*, the width or breadth of it. See breadth.

**wife**, *mittanucus*, *mittanurassis*, a woman, a wife (mulier, uxor); *nummittanurus*, my wife; *kumittanurus*, thy wife; *ummittanurussooh*, his wife, the wife of (*mittanus*, R. W.); *kumittanus* or *kowéewo*, your wife; *nummittanus* or *nullóyana*, my wife, ibid.; *kumittanus*, your wife, C.); suppos. *mittanurus*, if she be, or when she is, the wife of; indef. *ummittanurus*, a wife, any wife, 1 Cor. 7, 10; v. act. *nummittanurusu*, *ummittanurusissu*, he takes to wife, takes as a wife (cf. *nok russo*, she is a man's wife, Gen. 20, 3; *wusentam*, he marries, R. W.); *wuskitanurus*, a young woman [*wuske*, young]). *nequt okuuuu*, he has one wife, 1 Tim. 3, 2 (see Rasles, s. v. homme). *weéwo*, a wife; *nowéwo*, my wife, R. W. Narr. *nehyevegh*, my wife; *wenýgh*, woman, Stiles. Abn. *phái-new\**, femme, Rasles.

[\*COMPILER'S NOTE.—"Can this be a corruption of the French?"]

**wild**, *chachepissu*, (he is) fierce, R. W., wild, C. See fierce. *sassakusue* . . . *puppínashimwog*, wild beasts, Mass. Ps., Ps. 50, 11; *touohkomukque puppinashim*, wild beast, i.e. beast of the wilderness, El.

**wildcat**, *pussoigh*, R. W.: *pessow*, Judd, Gen. Reg. xi, 219.

**wilderness**, *touohkomuk* (deserted or solitary place). See forest.

**will** (auxil.), *pish*, (pitch, R. W.) 'a word signifying futurity', El. Gr. 20, which is prefixed to verbs in the indicative to form the simple future tense. Strictly regarded, it is a unipersonal or defective verb, signifying 'there will be'. Cf. *pá*, 'let me be'; *paj*, *pajeh*, until; *peyanush* (imperat.), come thou; as, *pá naewantam*, let me be wise, El. Gr. 25; *pish naewantam*, I will be wise; *pajeh naewantam*, until I am (will be) wise.

**will** (v.), *unántam*, *anántam*, he wills, purposes, intends, etc. See think.

**willingly**, *naewantamwe*.

**willow tree**, *anumusukuppe*, *anumus-sikkup* (*anumusukuppe*, Mass. Ps.).

**win** (v.), *tinumuhhonónat*, 'to obtain', 1 Cor. 9, 25 (?). Cf. *attumunum*, he receives (it). See earn.

**wind**, *wahan* (*wapan*, C.); *wáipí*, pl. *wáipanash*, R. W.; Peq. *wuttun*, Stiles; Old Alg. *loutin*, Lahontan; Chip. *no-*

**wind**—continued.

*time*, McK.). Cf. *waábeu*, *waípu*, it rises up; *wappiunok*, air, C.; *mishaitpan* [*misho-wdpan*], a great wind, R. W.; *mishauwepi*, a great calm; *auwípi*, the wind ceased, Mark 4, 39 [*ao-waban* or *wandban* (the neg. form)], there was no wind]. *wunnágehan* or *wunnéyin waúpi*, (there is) a fair wind; *wunnégitch wut-tin*, when the wind is fair, R. W.; *mattágehan*, a cross wind; *mattágehatch*, when the wind is cross, ibid. See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

**wind about**, *woweaushin*, it winds about, a winding about, Ezek. 41, 7. See around.

**window**, *kenogkoneg*, *kenogkneq* (*kenag-kunéy*, a glass window; *kunnatequnick*, C.).

**wing**, *wunnappoh*, (his) wing, the wing or wings of: *pasuk wunnappoh*, one wing of (*wunnípoh*, pl. + *pash*, R. W.); also *wunnappohchuhuuh*, *wunnappwhuhuuh*, the wing or wings of: *pasuk wunnappohchuhuuh*, one wing of; *wunnappiduhuhuuh*, their wings, the wings of (them); *wappoh-wumau* (he has wings), ‘having wings’, Is. 6, 2; *yeáinnepúhkuuau*, having four wings, Ezek. 1, 6. From *uepoh*, *ue-pau*, he rises up; caus. inan., it makes rise up; *wunnappuhuhuuh-óuh*, for *wunnappuhuhuuh-óuh*, they cause them to rise (‘their wings’).

**winter**, *pápón* (*pápóue*, R. W.; Abn. *peb&u*; Old. Alg. *pipoon*, Lahontan; Ottawa, *pípón*; Chip. *peebón*, *pipoon*; Muh. *lypon*, Edw.). See seasons.

**wipe**, *chiskham*, *jiskham*, he wipes (it); inan. pl. *wutchiskhamunash*, she wiped them, Luke 7, 28 (*ntjeeksham*, I wipe, C.). From *chechkham*, he sweeps. See towel.

**wise**, *waontam*, he is wise (*wanótam*, a wise man or counselor; suppos. pl. *wanótakick*, wise men, R. W.); *waon-tam*, I am wise; *wauntash*, be thou wise; *wauntaj*, let him be wise; suppos. *waantog*, if he be wise; *noh waantog*, he who is wise; vbl. n. *waántauendónk*, wisdom, being wise. From *waheuh*, *wahe-uu*, he knows, and *anontam*, he has in mind, is minded (?). *taipowave*, a wise

**wise**—continued.

speaker; pl. *taupowanoy*, their wise men, R. W. See priest.

**wish**, *wontweantam*, he wishes; *mu-nontweantam*, I wish, C.; *kortlantam*, he wishes for, he desires (it). See desire; would that.

**witch**, *kósukyom*, Deut. 18, 10. *pauwau*, a wizard or witch, a sorcerer; fem. *pau-wásq*, witch, ‘sorceress’, Is. 57, 3; see priest. *mamontum*, a diviner, a wizard; *mouetouk*, ‘divination’, Deut. 18, 10; *mamontumoouk*, ‘enchantment’ (*mam-néu*, a conjurer, R. W.).

**with**, *nashpe*, with, by, by means of (an inan. object) (*wishpe*, by, C.). *weeche*, with, in company with (a person or an object); *kaa-weeche* *wamseutush*, I go down with thee, Gen. 46, 4.

**wither**, *ahpótean*, *ahpateau*, it withers; (dries up?); pl. *ahpótaash*, *appataash*, they wither; an. *appasuoq*, they wither; cf. *appasu*, he cooks, he is baked, roasted (*apissumnu*, warm this for me, R. W.).

**withdraw**, *kogkónum*, he withdraws (it); an. *kogkónumau*, he withdraws (it) from (him). See hold.

**within**, *anome* (*muonumýeu*, C.); *en anome*, *en anomut*, in the inside of, in the inner part of; *wuttionomhog*, the entrails or inwards.

**without**, *noskéche*. See outside; surface, *poquadeche*, without, outside of (in the open air); suppos. *pahquadechit*, (when) outside, without, in open air (*puckiyátechick*, R. W.). *waaue*, without (not having, destitute of). See no.

**witness**, *wanuuat*, he bears witness, he testifies; *wanuonaj*, let it be a witness or a testimony; suppos. *ney wau-cheg*, they who bear witness; vbl. n. *wauuonok*, witnessing, testimony; n. agent. *wauuán-in*, a witness (*wdwáñin*, C.); inan. obj. *waontam*, *waónwontam*, he bears witness to (it), he testifies to (it).

**wolf**, *mukquoshim*, *moommugquoshum* (*muckquashím*, R. W.); *mukquásshum*, C.; *nattohquassiuq*, wolves, ibid.; *nattoh-quas*, Mass. Ps., John 10, 12; *natbóqus*, a wolf; *moatbóqus*, a black wolf; *natb-quashunk*, a wolf-skin coat, R. W.; Peq. *mucks*, wolf, Stiles) [*mogke-oas*, great animal]. Cf. Muh. *mqoh*, bear.

**woman**, *squásas, squas, squáus*, one of womankind, a female (femina) [*squooásás*, female animal] (*eshqua*, C.; *squáus*, pl. *squawsuek*, R. W.; *paúsuck squáw*, one woman, ibid.; dimin. *squasese*, a little girl, ibid.; Narr. *squahses*, a girl, Stiles; Del. *ochqueu*, a woman, Hkw.; *okhqureh, khquere*, Zeish.; *ochquetschitsch*, a girl, Hkw.). See female. The radical *squa* is not used by Eliot except in compound words, but in the verb form (*squiyenew*, she is female) is found in Gen. 6, 19. Eliot has in Gen. 2, 23, *pish hennor Ishah*, 'she shall be called woman', but this is probably transferred from the Hebrew. *nunkeqa, nunksq* (*nunkishq*, C.), a young woman. See girl. *mittawenus*, mulier, uxor. See wife.

**vomb**, *bóntómuk, tónutomuk, ótómuk* (with two nasals, 'as one would pronounce o with the mouth close shut'). Exp. Mayhew) (*wulttómukkut*, C.).

**wompam**. See wampum.

**wonder**, *monchanatum* (*monchanatum*, C.), he wonders at (it), or v. i. he wonders, he is astonished; vbl. n. *monchanatumouonk*, wonder, astonishment, and sometimes for the caus. *monchanatumwahhuonk*, (causing wonder), a wonder, a marvel, 'a miracle'; adv. *monchanatamwe*, wonderfully; *kummonchanatamwe ussem*, 'thou hast done wonderful things', Is. 25, 1.

**wood**, *wutuhqun, wutuhq, wutuk* (*wutuhq*, of the tree), a branch or bough, wood for fuel (*wádtuckgun*, a piece of wood); *wudtuckquonash*, lay wood on (the fire), R. W.; *wuttonhqñmish* or *niushash* (?), wood, C.). See forest.

**woodchuck**, *oçkutchéau*, R. W. (?). See hog.

**wooden**, *mehtugge*. See tree.

**wool**, *veshugan* (?). See hair. *noohkeshakáunash*, soft wool, C.

**word**, *kuttawonk*, pl. *-ongash*. See speak.

**work**, *anakausi*, he works, he labors (*nuttomákkous*, I labor; elsewhere *nutkuunákkous*, I work, C.); imperat. *anakuáish*, labor thou, work; suppos. *noh anakausi*, he who works; n. agent. *anakausen-in*, a worker (*angkáusou*, pl. *anakáusitechick*, R. W.); vbl. n. *anakau-suonk*, work, labor; v. t. *anakausim*, he

work—continued.

works or labors upon (it), he does or accomplishes work upon (it).

**world**, *muttaohke, muttaok* [*muttu-e-ohke*, 'exceeding much' land], the world.

**worm**, *óhkq, ohk*, pl. *-quaoq* (*ohnkv*, C.); from *ohkeiu*, of the earth (?); but cf. *askak*, *askakse* (dimin. of *askak*, snake), a worm, Is. 41, 14.

**worship**, *nawaehlam*, he bows down to (it), he worships (it); neg. imperat. *nawaehlauhkon*, thou shalt not bow down to (it), Ex. 20, 5; Deut. 5, 9; v. i. *nawaen* (he bows down), he worships. *wowussum*, *wowosum*, he worships, prays to; an. *wowussumar munito*, he worships a god (*wowussum God*, worship God, C.); suppos. pl. part. *neg wáussumoncheg*, *neg wawussumoncheg*, they who worship.

**would that!** (*utinam*), *apehnuont, wo*, 'adverbs of wishing', El. Gr. 21, 'O that it were!' "The adverb *toh* or *apehnuont* properly signifieth *utinam*, I wish it were?" and is annexed to the verb in forming the optative mood, El. Gr. 34.

**wound**, *woskehittuonk*, a hurt, a wound (being hurt), vbl. n. pass. from *woskehhuon*, he hurts; *nochuumwetanawronk*, *nochumwehtahwhutuonk*, a wound (being disabled or made weak), vbl. n. pass. from *nochumwehtahruan*, the caus. inan. of *nochuuwi*, he is weak.

**wrestle**, *quoggaadtioohkonaü*, he wrestles with (him).

**wrists**, *missippuskunnicheg*, C.; cf. *mus-sipsk*, the ankle.

**write**, *wussukhon*, *wussukhium*, he writes; elsewhere, in caus. form, *wussukkuhdum*, he writes (it); *nozukhium*, *nozukhuhum*, I write, I write (it); *ahque wussukrhush*, do not write (*wussückquash*, write a letter'); *wussuckuhéke*, *wussückwhonk*, a letter, 'from *wussuckuhémen*, to paint, for having no letters, their painting comes the nearest', R. W.; *wussackhamámat wassukqioohhonk*, to write a book; *nozoohqáuhhan*, I write, C.); v. i. act. *wussukrehásu*, he writes, he is writing (*wussuckhósu*, (he is) painted, R. W.); vbl. n. *wussukwhonk*, *wussohquohwonk*, writing, a letter,

**write**—continued.

a book, etc.; *wassukwhōsuonk*, (the act of) writing.

**wrong**, *panneu*, *panneau*, he is out of the way, perverse, he goes wrong; suppos. *nōh panneou*, he who goes wrong; *panneau*, he erreth, Prov. 10, 17; v. i.

**wrong**—continued.

act. *panneussa*, he does wrong; suppos. *nōh panneosit*, *nōh panneosil*, he who does wrong; vbl. n. *panneyenonk*, wrong, error; *panneusseonk*, wrongdoing, transgression. See astray; perverse. *matche*, *matchit*, bad. See bad.

## Y

**yawn**, *tōunelitau*, he yawns or gapes at:

*nuttōanachtoonkwyog*, they gape at me, Job 16, 10 (infinit. *tōunēnat*, C.; *nuttōwāneem*, I gape, ibid.; *nuttōānēnum*, we gape, ibid.). Cf. *tan*, *m'tau*, mouth.

**yea**. See yes.

**year**, *kodtumao*; suppos. *kodtumaoak*, *kodtumuk*; pl. *kodtumawash* (*kodtummo*, pl. +*ash*, C.); adv. and adj. *kodtumwae*, yearly, of the year; *kogkodtumae*, yearly, year after year, every year; *yen kādumaoak*, this year (*kokad*, this year; *neyānat*, last year, C.); *kodtumwōhkom* [*kodtumao*, with 'k progressive] he continues or goes on for . . . years, he is . . . years old; *wabōwee* *kodtumwōhkom*, she was twelve years of age, Mark 5, 42 (*toh kutteāshe kodtumwōhkom?* how many years old are you? C.; *nquittē kantūmoo*, one year; *ursee kantūmoo*, two years; *tuhshē kantūmoo?* how many years? R. W.).

**yell**, *anoo*, he yells; he howls; *manush kuh anash*, 'cry and howl!', Ezek. 21, 12; *anowog*, they yell, Jer. 51, 38 (of wild animals). Cf. *anum*, a dog.

**yellow**, *wesoor* (*wesāni*, R. W.). Cf. *wesore*, gall; *wesogkon*, bitter.

**yes, yea**, *ō* or *ōō*, nasal; "but there being another Indian word of the same signification, viz., *ux* . . . the former is scarce ever used in writing", Exp. Mayhew. *ux*, yea, yes, verily, El. Gr. 21 (Narr. *uuk*, Stiles; *ux*, which "should rather be *uukkies*, in two syllables", Exp. Mayhew); *noxyewāutch*, let it be yea, James 5, 12.

**yesterday**, *wannonkou*, *wannonkon* (it was evening). See evening; day.

**yet**, *oach*, yet, notwithstanding; *ohuechikoh*, but yet. *quit*, but, yet, but yet (*gutonch*, but, because, yet so, but also, etc., C.). *asquam*, *asq*, *ashq*, not yet (*asquam*,

**yet**—continued.

not yet, R. W.; *ashquatche* [*asq-ntache*], whilst, C.; cf. *askun*, it is raw; *askr*, raw (not complete, unfinished, immature); *asq*, *ashquosh*, grass; *wuske*, young, new.

**yield**, vbl. n. *naswronak*, yielding, submission; *naswrtau*, he serves, submits, yields to (*nun-naswrem*, I yield; infin. *naswēnat*; *naswētah nen*, yield yourself to me, C.). See obey.

**yield** (bear fruit). See produce.

**yonder**, *yō*, *yād*, yonder, that way: *yen nogque in kah yād in*, hither and thither, to this side and that; *yō nuttōnum*, we will go yonder, Gen. 22, 5. Cf. *yen*, this; *nō*, afar off.

**you**, *kenanau* (*kenau*, C.).

**young**, *wuske*, *weske*, (it is) new, young; *wuske pēwomp*, a young virgin; n. agent. *wusken-in* (*wiskenin*, C.; *wuskēne*, R. W.), a young man; *wisken*, *wuskenoy*, he is young; an. adj. (v. i. act.) *wuskenesu*, he is a young man, he is young; vbl. n. *wuskenawook*, youth, the season of youth. See new; small. *wuskittamwus* [*wuske-m'tamwus*], a young woman. See woman. *wuskoshim*, *wuskishim*, a young animal (other than man); *wuskoshim-wus*, a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12. See new. Cf. Abn. *ëski*, de nouveau; *skié*, creed.

**younger brother or sister**, *wesamussoh*, his younger brother or sister (Mnh. *ugheresum*, (my) younger brother or sister, Edw.).

**younger son or daughter**, *muttāsous*, the youngest (son or daughter). See brother.

**yours**, *ne kuttaiehu*, that which is yours, which belongs to you; pl. *nish kuttaihōoash* (*kenayen*, *yen kenut*, thy, thine, your, yours, C.). See belong to.



## ADDITIONS AND CORRECTIONS

- Page 4. **agque.** See *appū*.  
8. **anántam.** See *nnanantamūnūt*.  
16. **asqueteahwhau, asquttahwhau.** See *squttahwhau*.  
19. **aunchemcökäü.** See *nnananchemcökantlänt*.  
**aune.** See *nnne*.  
**auonät.** See *änät*.  
25. **dtannegen.** See *adtannegen; tannegen*.  
26. **\*eshtoh.** See *\*stoh*.  
29. **howan.** See *nnueu*.  
35. **ketassöt.** See *tahsatam*.  
45. **kuttauveu.** See *qattanēn*.  
77. **\*nanúmmatin.** See *\*sunmidin*.  
107. **oncqomonat.** See *nakqumónat*.  
112. **ökös.** See *wíhkös*.  
227. **board.** This word is preceded by an asterisk in the manuscript











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